AN EXPOSITION vpon the Canonicall Epistle of Saint IAMES,

With the Analysis and Resolution *both of the whole Epistle, and of euery* Chapter therof, with the particular resolution of euery singular place.

Diuided into 28. *Lectures or Sermons,* Made by *Richard Turnbul,* sometime Fellow of Corpus Christi Colledge in Oxford, *and sometime Preacher and Minister of* the word of God and of the holy Sacraments in the Citty of London.

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The Epistle of Saint Iames with the Analysis or resolution thereof, both generall and particular.

The generall Analysis or resolution of the whole Epistle.

The Epistle of Saint Iames is almost wholy spent in common places, and containeth fiue Chapters.

1. Containeth 4. places chiefly.
- 1 Bearing the crosse and suffering outward afflictions patiently, in 1.2.3.4.5. verses contained after, in 9.10.11.12.
- 2 Wauering and doubtfull prayer which profiteth nothing. in 6.7.8. verses.
- 3 Internall temptations proceeding from our own concupiscence, 13.14.15.16.17.
- 4 The excellency, effect and vse of the worde of God, 18.19.20.21.22.23. &c.

2 Containeth onely 2. chiefe places.
- 1 Respect of persons in religion and in profession of the Gospel is to be remoued, 1.2. to 14.v.
- 2 Good works, as testimonies and fruites of faith, must be embraced and practised of the Saintes. 14 15. &c. to the end.

3 Containeth 3. common places.
- 1 Not to vsurpe authoritie rashly to iudge or censure the brethren. 1. ver. and part of the 2..
- 2 To gouerne and moderate the tongue, part of 2. ver. 3.4.5. to 13. verse.
- 3 Touching gentlenes & peaceable liuing wherunto contention & enuie are opposed. 13.14. &c.

4. Containeth three thinges.
- 1 Enuious contention. v. 1.2.3.4.5.6.
- 2 The duety of the saintes, contained in three thinges. v. 7.8.9.10.
- 3 The setting downe of two euils of pride, 11. 12.13.14.15. &c. to the end.

5. Containeth also foure generall places.
- 1 The condemning of prophane, couetous and wicked rich men. 1.2.3.4.5.6. ver.
- 2 The discourse of patience, wherunto hee exhorteth. 7.8.9.10.11. verses.
- 3 Forbidding rash othes and swearing. 12. v.
- 4 Remedies either in our owne afflictions, or else in the infirmities and errors of our brethre to be vsed. 13.14. &c. to the end.

Saint Iames Epistle generally resolued.

THe Epistle of Saint *James* containeth fiue chapters: and euery chapter containeth certaine common places, and general instructions for al the Saintes of God.

1 Chap. containeth foure generall and chiefe cõmon places. The 1. is concerning the bearing of the Crosse, and suffering externall afflictions with patience. 1.2.3.4.5.9.10.11.12. v. The 2. is against wauering prayers of men, which profite them nothing, which make them. 6.7.8 verses. The third is of internal temptations, whereof the proper cause is our owne concupiscence. 13. 14.15.16.17. verses. The fourth in this first Chapter, is the excellencie, efficacy, and proper effect of the word of God. 18.19.20. verses, to the end.

2 Chapter containeth two onely places. The first is against respect of persons, which ought to be far from religion, & the profession of the gospel. 1. v. to 14. The second place in this chapter is touching good workes, which as testimonies and effects of faith, ought to bee embraced & practised of the saints, frõ the 14. v, to the end,

3 Chapter containeth three thinges or common places. The first is of not rashly iudge-

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ing and censuring our brethren. I. v. and part of the 2. The second is of moderating our tongs. From part of the second verse, to the 13. ver. The third is of meekenes and gentlenes of mind, desiring peace among men, whereunto enuy and contention is opposed, verse *13*. vnto the end.

4 Chap. containeth three thinges. I. the reprouing of contentiousnes before begũ. 1. 2. 3. 4. 5. 6. verses. 2. the dutie of Gods Saints. 7. 8. 9. *10*. verses. 3. Is against two euils of pride as slaũder. *11*. 12. verses. And vaine confidence and presumption. 13. *14*. 15. &c: to the end.

5 Chapter containeth foure places I. Is against prophane, couetous, wicked rich men, whose miserie he foretelleth. 1. 2. 3. 4. 5. 6. verses 2. *Is* of patience, whereunto hee earnestly exhorteth. 7. 8. 9. 10. 11. verses. 3. Of rash and vaine othes & swearing, which he condemneth. 12. verse. 4. Is of the remedies which in our owne afflictions, or in the infirmities of our brethren must be vsed. 13. 14. 15. to the end. And thus in the whole Epistle there are chiefly handled sixteene commmon places, as in their seuerall places shal appeare.

The Analysis of the first Chapter of Saint IAMES.

1 IN the first Chapter of Saint Iames there are two parts. The first is the title of the Epistle: the other is the handling of the places and doctrins in the chapter contained. The title being the first thing, according vnto the manner of Epistles, containeth three thinges. I. The person which writeth it. 2. The persons to whome the Epistle is written. 3. The greeting or salutation he sendeth them. In the person which writeth there are two thinges noted. I. his name, which is James. 2. his calling, the seruant of Christ. The persons to whom hee writeth, were the twelue tribes of Israel dispearsed: the greeting or salutation: he wisheth them to reioyce.

2 The second part of this chapter is the handling of the
3 places and doctrines therein contained. And the places are 4. I. is of bearing the crosse & suffering outward affliction · wherein foure thinges may be noted: I. the proposition of the place: the saintes must reioyce vnder manifold

manifold temptations. 2. the confirmation & the reasons why they should so doe. 1. from honestie and comlinesse. 2. from profite and commoditie. 3. from the cause and end why it should be done: that wee may bee perfit. 3. a distinguishing of persons, thereby shewing that afflictions are profitable to all: both poore and rich. 4. The conclusion, from the reward of our sufferings. Wherein he sheweth, 1. the greatnesse of the reward: 2. the certainenesse thereof. 3. the persons thereof capable

The next place handled is touching wauering prayers, which hee intermingleth with the former place, whereof 2. 3. 4. 5. verses: in 6. 7. 8. the Apostle by a digression speaketh of wandering and wauering prayers, which hee condemneth three wayes: 1. from a similitude or comparison, comparing them to the waues of the sea, which are alwaies tossed: 2. from their vnprofitablenesse: they get and obtaine nothing at Gods hand. 3. from a general sentence, wherby he affirmeth that such persons are troublesome in their whole life, and in all their waies. 2

The third place here handled is of inward temptations proceeding from our owne corrupt concupiscense: in which place S. Iames setteth downe foure thinges: 1. the proposition, wherein he discharged God from being author of euill temptations, partly, because the nature of God is such, as hee can neither tempt, nor bee tempted to euill: partlie, because there are other true causes of such like temptations, euen our owne lustes 3

and concupiſcence: partly from contrarie effects: God is authour of all good, therefore cannot be author of euill temptations. 2. the putting downe of the true cauſe of temptations: our owne concupiſcence. 3. What effects that worketh, after it conceiueth once: 1. it bringeth forth ſinne, 2. death. 4. In this place the laſt thing is the concluſion, admoniſhing vs that wee erre not, neither commit ſo great ſinne, as to aſcribe vnto God our euill temptations.

The fourth and laſt part here handled is the excellencie of the word of God, whereby we are regenerate and borne a new: In which place may three thinges be noted. 1. the word, what it is, and what it doth: 2. the remouing of thinges which hinder the courſe and efficacie of this word: loquacitie and ſpeaking, when we ſhould be ſilent, and anger when we are reprooued. 3. Finally, he ſetteth downe exhortations to the regenerate. 1. that they ſhould peaceably heare the word. 2. that they ſhould not heare it onely, but doe it alſo. 3. that ſuch as will bee religious, muſt moderate their tongues. 4. that the Saintes embrace true religion, which conſiſteth in two thinges.

1. in charitie towards the poore and needie. 2. In innocencie, and true holines.

PSALME. XV.

Verse 1. Lord who shall dwell in thy Tabernacle, who shall rest in thy holie Hill.

THese words of the holy man of God, and princely Prophet Dauid, containe the first part and branch of this heauenlie Psalme: which is a question by Dauid propounded, vnto God: to knowe who were of the true Church and Tabernacle of the Lord. VVherehence of themselues, and naturallie, these three circumstances and things flow; and offer themselues of vs to be considered. 1. Who demaundeth. 2. Of whom hee demaundeth. 3. What he demaundeth: which thinges are incident to euery question. The 1. part of the psalme is the question.

And first touching the demaunder & propounder of the question, it appeareth out of the title of the Psalme, to be Dauid, whose psalme it is, & whose name it beareth, as the title importeth; a psalm of Dauid; Lord who shall dwell in thy Tabernacle, who shall rest vpon thy holie hill? 1 The Propounder of the question

Dauid then, the man of God, seeing the wonderfull hypocrisie of men, in frequenting the holy assemblies, in intruding thēselues into the sacred societies, in thronging and thrusting into the holie tabernacle, the receiuing place of the Saints of God, for the performing of diuine worship vnto God: And marking diligentlie nothing to be more common or customable with them: then the pretence of religion, wherby they sought vaine praise and glory of their false and counterfet holinesse: and hearing euery where the proud braggs, and great boastings of the people in their outward seruice, in their externall worship, in their bodily ceremonies and exercises, wherein, as their chiefe religion consisted, so their greatest confidence was reposed: as in the daies of Esay, Ieremie, & the Prophets appeared, when in vaunting and boasting manner, they cried out, the temple of the Lord, the temple of the Lord, this is the temple of the Lord: stirred vp with singuler loue to true religion, inflamed with a feruent zeale to Gods glorie, burning in spirit with earnest desire to know the true Saints from dissembling hipocrits: Outward seruice without vpright life, pleaseth not God. Esay, 29, 13 Ierem, 7, 4,

the liuely members of Gods Church, from the vaine professors of religion, the naturall and right inhabitants of Gods tabernacle, from the intruding of the wicked; moued, made, and demanded this question: Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill?

Esay, 1, 11 12. &c. Soph, 3, 5, Esay, 58, 2, Mich, 6, 6, Iam, 1, 27.

VVho in like manner perceiuing howe euery where men gaue themselues to the performance of outward rites and ceremonies, and attended diligently vpon the seruice of the Tabernacle, yet in meane time were farre from walking in true sanctimony, innocencie of life, and vnfained loue towards theyr brethren, wherein true religion indeede consisteth, according to the doctrine of the Apostle: True religion and vndefiled euen before God the Father is this, to visite the fatherlesse and widdowes in their aduersitie, and to keepe thy selfe vnspotted of the world. As in our dayes our aduersaries the Papists doe, who are diligent, yea double diligent in performing externall rites and ceremonies, whereby they perswade themselues, they haue done good and laudable seruice vnto God: and whē they haue visited the rotten reliques of the Saints, when they haue numbred vp so many prayers, when they haue giuen so much to idolatrous vses, and haue heard so many Masses and Dirges for mens soules, thinke they haue gotten God almightie by the toe, when in the meane time they haue neglected mercy and iudgement, or as carnall professors in all times haue done, who suppose it to be enough to Christian profession, to pure religion, to true deuotion, to be present in body at set times of solemne prayers, to submit themselues to the outward ceremonies of the of the Church, to communicate with the Saints the holy Sacraments, and to be counted in the number of the people of GOD, how be it they deale corruptly, liue loosely, speake vntruly, & walk wickedly in this present world: In so deepe dissembling of men, in so halting hipocrisie, and so cunning counterfeiting in matters appertaining vnto God: the Prophet, renouncing his owne iudgment, acknowledging how easily hee might be deceiued with the painted & coloured visards of the vngodly, greatly perplexed here at in mind, and as it were, rauished in desire to knowe the true seruaunts of GOD in his tabernacle, from the congregation of the wicked, demaundeth with all zeale and reuerence, and asketh this question, Lord who shall dwell in thy Tabernacle, who shall rest vpon thy holy hill?

Hipocrites alwaies occupied in outward rites.

Now

Now, if the pretended religion of men, if the outward face and shew set on Gods diuine worship; if the frequenting vnto the tabernacle, if the preasse & concourse of men vnto Gods holy house, and place of his presence; if the halting, glosing, and counterfetting of the men of Dauids time, caused him to doubt of the seruaunts of God, and therefore for his better knowledge, mooued him to aske this question, Lord, who shall dwell in thy tabernacle, who shall rest vpon thy holy hill?

How much greater cause haue we to suspect men in our daies, among whom in all states, degrees, & conditions of men, so great hipocrisie, so much counterfetting, so strange dissembling in matters concerning religion raigneth: with all humilitie and lowlines of our mindes, for the certaintie of the truth, to aske this question with the holy Prophet, Lorde who shall dwell in thy Tabernacle, who shall rest in thy holy hill?

The holy man of God then, and the princely Prophet Dauid, conuersant among so great a multitude of wicked persons, who vnder pretence of godlines, made daily vnto the Tabernacle, and place of diuine seruice, fearing least hee should, either allow the hipocrites for Gods true seruaunts, or else himselfe be carried away with their pretended holinesse, or bee deceiued with the subtile sleights, or entised with the alluring baites of the vngodlie, and so should fall, either into errour in religion, or corruption in conuersation, and so swarue from true zeale, true obedience, true worship of God: against which mischiefe hee earnestly prayeth; O Lord incline not my hart to euill, that I should commit wicked workes, with the men that worke iniquitie, and let me not eate of their delicates: desirous to know the true Saints of GOD, to accompany them, and to discry the hipocrites, to auoyde them, hee demaundeth to this end, this question; Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? Dauids care to know the true Saints. Psal, 141, 4.

If Dauid, a man indued with an excellent and diuine spirit, one, in whom singular vvisedome, rare knowledge, and deepe vnderstanding of hidden secretes appeared: who beeing taught of GOD in heauenly thinges, farre surpassed and exceeded in wisedome all his teachers and counsellers, did notwithstanding desire to knowe the Sheepe from the Goates, the good from the bad, the Saints from the hipocrites, the true worshippers of God, from dissemblers, the true inhabitants of the holy Tabernacle, Psal, 119, 99

from the intruders of the wicked; least therein he should be deceiued: how great cause haue we, in whom neither the like spirit, neither such wisedome, nor equall knowledge, nor comparable vnderstanding by many degrees appeareth: to feare our owne weaknes, to doubt of our owne iudgements, to confesse our owne infirmity, and to suspect the subtile sleights, and coloured pretences of men: and for further knowledge in hidden, deepe, and secret things, with Dauid to demaund and aske this question; Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

2 To whom the question is propounded.

Dauid being the propounder of this question, in the next place let vs consider, in so great doubt, to whom he flieth for counsell, & of whom he demaundeth: he flieth vnto God, he asketh the question of the Lord himselfe: Lord, saith hee, who shall dwell in thy tabernacle, who shall rest in thy holie hill?

1, Kin. 16, 7.

And therein the Prophet flieth vnto God, because it passeth the knowledge of man, who onely looketh into the thinges apparant and outward; & because it can be dissolued & answered by none, but such a one, as searcheth and soundeth the hart of man, which prerogatiue onely belongeth vnto the Lord: therefore this question appertaineth onely vnto him.

God onely discerneth betwixt the good and the wicked. Mat. 13, 30, Mat. 25, 32, Mat, 22, 11,

It is the Lord alone, which can heere discerne, and sunder the wheate from the chaffe, the seede from the tares, the graine from the coccle and darnell. It is the Lord alone that can heere, and will heerafter deuide the goates from the sheepe, the wicked from the godly. It is the Lord alone which can spy and finde out, such as intrude themselues, without their wedding garments, into the marriage dinner of his sonne, to the communicating of the heauenly delicates, of the Gospell of our Sauiour Iesus Christ. It is the Lord alone which can truly discerne the true worshippers, from the counterfeit professors of his name. It is he alone, which put a marke of

Gene. 4. 4,

difference betwixt dissembling Caine, and holie Abell: vvhich discried Elias from the false Prophets, Micheas the seruaunt of the

3. Ki. 18. 19, 3. K. 22. 7. 8.

Lord, from the foure hundred flatterers and Parasites of Achab King of Israell. It is the Lord alone, which knoweth mocking Is-

Gen, 21, 12, Gen, 25, 23, 1, Ki. 15. 26, Ierem, 20, 2. Amos, 7, 12 13, 14.

mael, from godly Isaack; cruell Esau, from blessed Iacob, disobedient Saule, from faithfull Dauid, zealous Ieremie, from proude and disdainfull Pashur, constant Amos, from cogging Amesiah; trayterous Iudas, from the true Apostles, sincere professours,

Iob, 13, 21,

from dissembling hypocrites; true worshippers, from vaine intruders

truders into the Lordes tabernacle: therefore the Prophet asketh the Lord this queſtion: Lord who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill?

And whereas many men, with outward pretence and ſhew of Religion, deceaue and bleare the eyes of men, as they in the daies of Eſay did, who in lippes, in tongue, in wordes honoured God, but in hart were farre from him. And thoſe of whom Ieremy ſpeaketh; who came neere vnto God in mouth, and in whoſe mouth he was often, but was far from their reines, profeſsing God in word but in deede denying him, as ſome in the time of Paule did, who profeſſed God in outward appearance, but denied him in deede, beeing abhominable, diſobedient, and to euery good worke reprobate: who had a certaine externall ſhew of godlines, but denied the power thereof: whoſe hipocriſie God ſeeth, and whoſe cogitations of hart are knowne onely vnto him, ſo that they boaſt in vaine, and reioyce without profit, in falſe titles of holineſſe; ſith they are neuer able to withdrawe themſelues from his knowledge, who, as he neither deceiueth any, ſo neither can he be deceiued of any, as the Scripture ſpeaketh: wherevnto Saint Ambroſe ſubſcribeth: Hee may bee appeaſed, but not deceiued, which is euerie where, and therefore can detect, reueale, & diſcry them at his good pleaſure: therefore the Prophet giuing this to God as his proper prerogatiue, to diſcrie the ſecret dealing of men, demaundeth and asketh this queſtion of him, Lord, who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill?

Eſay, 29, 13.
Iere, 12, 20
1, Tit, 16.
2, Tim, 3, 5.
Gala. 6, 7.
In Luke Lib. 8.

It is the Lord, who is father of all the whole familie, which is named either in heauen or in earth, which is his Church: it is the Lord, that is the cheefe Gouernour and Ruler of his houſe, which are his ſubiects, it is GOD alone who keepeth the booke of life in the cloſet of his owne hart, wherin he hath regiſtred all his Saints, and from euerlaſting ſet downe the names of his Seruaunts, whoſe foundation ſtandeth ſure, and hath this ſeale, the Lord knoweth who are his.

Ephe, 3, 15,
1, Pet, 4, 17
Exo, 32, 32
Eze, 13, 9,
Luke 10, 20
Reue, 21, 27
2, Tim, 2, 19

Our Lord and Sauiour Ieſus Chriſt, is the cheefe Sheepheard of that heauenlie flocke of his ſheepe, who both knoweth his, and is knowne of his.

Iohn, 10, 14

It is the Lord, and not men, which pitched the tabernacle, and teſtimonie of his preſence, whereinto none can enter, but hee is ſeene of God; wherefore none can diſcerne the children from the

Iohn,8,35, ſeruants,which abide but for a time, & not for euer in gods houſe, but GOD himſelfe. None can diſcrie the wicked from the godly, the ſheepe from the goates, the dwellers in the tabernacle from intruders into the ſame, but the Lord onely: therfore the Prophet asketh God alone this queſtion, Lord, who ſhall dwell in thy Tabernacle, who ſhall reſt in thy holy hill?

God onely knoweth mans hart. Pſal, 7, 9, Kin. 16, 7, It is the Lord, whoſe propertie and prerogatiue it is by right, to know the hart, which this holy Prophet confeſſeth,when he ſaith, The righteous Lord, knoweth the harts and reines: and the Lord himſelfe taught the ſame to Samuell his ſeruant and Prophet,who beeing ſent to annoint for king ouer Iſraell, one of the ſonnes of Iſhai, in ſteede of Saule the hipocrite, he hauing regard euermore to the perſon and outward appearance of the man, is controuled therefore by God, and told, that man looketh into the things that are without, but the Lord looketh into the harts. Wherefore Sa-

3,Reg,8,39, lomon in the dedication of the Temple,wiſely confeſſeth that vnto God, when he beſought God in the Temple to heare frō heauen, and to doe & giue to euery one according to his waies, as the Lord knew his hart, becauſe he onely knoweth the harts of all the children of men. And holy Dauid in another place ſubſcribeth

Pſal,44,21, Pſal,139,23 vnto this truth: if we haue forgotten the name of our God,& holden vp our hands to ſtrange Gods, ſhall not God ſearch this out? for he knoweth the ſecrets of the harts. The Lord by the Prophet

Iere,17,9, cap,11,20, Ieremie auoucheth this doctrine; the hart is wicked and deceitfull aboue all things, who can know it? I the Lord ſearch the hart and try the reines,to giue to euerie one according to his wayes, and according to the fruite of his works.

Acts, 1, 22 23, 24. When the holy Apoſtles of our Sauiour Chriſt ſhould chooſe one into the roome of Iudas Iſcariot, from which he was fallen by tranſgreſsion, they preſented two, Ioſeph called Barſabas, & Matthias, and thus they praied: Thou Lord, which knoweſt the harts of all men,ſhew whether of theſe two thou haſt choſen. Iob therefore ſetteth forth the nature of God in theſe two things, firſt, that

Iob,42,1,2, he can doe all thinges; ſecondly, that there is no thought hidden from him: which two, are plaine euidences of the diuinitie. Truly therefore ſaith S. Ambroſe, it is proper onely vnto the diuine

Ambro. de Spiritu S. lib. 2, ca. 12 power & nature of God to know ſecrets, and to ſound the hart of man. Seeing then the Lord onely knoweth the harts of men: and hipocrites, & vngodly perſons oftentimes deceaue with outward

ſhew

ſhew and appearance, the verie Saints and elect of God, therefore the Prophet, to haue a certaine and ſure knowledge of thoſe which ſhould dwell in Gods tabernacle, demandeth of him, euen of him which knoweth the ſecrets of the harts of all men, which onelie is the Lord, and therefore ſaith: Lord, who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill?

Finally, it is the Lord, whoſe eies are vpon all his creatures, and there is no cogitation or thought of hart ſo ſecret, no pretence of men ſo cunning, no ſhew of ſanctimony ſo ſubtile, no action of life ſo hidden, that can eſcape his knowledge, whoſe eyes are as a flame of fire, to pearce into the thoughts of the hart, & with whom light and darkneſſe, night and day are all one, as ſaith the Prophet: If I ſay the darknes ſhall hide mee, euen the night ſhall be light about me: yea the darknes hideth not from thee, but the night ſhineth as the day: the darknes and light are both alike, for thou haſt poſſeſſed my reines, thou haſt couered me in my mother wombe. And therefore S. Auguſtine ſaith well: Whether the candle burne, hee ſeeth thee, or whether it be put out, hee ſeeth thee. Therefore Sirach telleth the fooliſh man, which thought hee might eſcape the eyes of God, as well as the eyes of men, by ſecretly committing ſin, for which cauſe he ſaith thus in his hart, who ſeeth me? I am compaſſed about with darknes, the walls couer mee, no eye ſeeth mee, whom neede I to feare? the moſt high will not remember my ſinnes. Sirach (I ſay) moſt wiſely telleth ſuch a man, that he onelie feareth the eyes of men, & knoweth not that the eyes of the Lord are tenne thouſand times brighter then the Sunne, beholding all the waies of men, and the ground of the deepe, and conſidereth the moſt ſecret parts, &c.

Gods eyes are ouer all creatures. Reue, 1, 14 and 2, 23, Pſal, 139, 11 12, 13. S. Augu. Eccluſ, 23 18, 19.

Whereunto S. Baſill alſo agreeth, whereſoeuer thou art, whatſoeuer thou dooſt, thou ſhalt haue the eye of the Lord beholding thee, out of his prepared dwelling: for the habitation of Gods dwelling is euermore readie to behold all the ſonnes of men, and none can eſcape him, or lie hidden from his ſight. There is no impediment or hinderance to him, but that he doth, and alwaies may, ſee all things; neither the darknes, neither the walls can ſtop him, and he is ſo farre from not ſeeing euery one, that he alſo diligently beholdeth euen the harts of men, which he hath framed.

Baſil. in expoſi. in Pſal. 32.

Shall any man then, be hee neuer ſo arrand an hipocrite, bee hee neuer ſo cunning a counterfeit, hide his counſell from the

Lord, and say secretly within himselfe, with the wicked in the prophet, GOD seeth not, neither doth the God of Iacob regard it? Psal. 94, 7, 8, 9, 10, 11. shall he not receiue answer of his folly from aboue? O thou foole when wilt thou be wise? Hee that planted the eare, shall hee not heare? and he that made the eye, shall he not see? hee that chasteneth the Nations, shall hee not correct? hee that teacheth man wisedome, shall he not know? The Lord knoweth the thoughts of men, that they are but vaine.

The Prophet Dauid seeing therefore, that nothing is hidden from the eyes and knowledge of the Lord, but that all thinges are open & manifest vnto his eyes, with whom we haue to doe, which Hebr, 4, 13 is God; as the Apostle affirmeth, & that he knoweth our thoughts long before, and that there is not a word in our mouthes, but hee vnderstandeth it altogether, euen before that it be vttered; as by Psal, 139, 4, his owne experience hee found, and of himselfe hee confesseth: therefore in a matter thus secret, his whole recourse is to God, to whom all things are knowne and manifest, and of him onelie hee asketh this question: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

Mens iudgments concerning the members of the Church often deceiued.

Men then in iudging the Church of GOD, and the members thereof, beeing often deceiued, for that they commonly measure religion, eyther by plentie and ritches, as the people of Israell did, who thought that Religion truest, wherein they enioyed greatest plentie: or by multitude of men, & power of Princes: as the same place also iudged: who grounded their religion vpon the consent of the multitude, and the authoritie of their Princes: wee and our Fathers, our Kings and our Princes, in the Cities of Iuda, and the Ierem, 44, 18, 19, Iere, 44, 17 streets of Ierusalem: or by the continuance of time, and succession of men, as our aduersaries doe, which the Heathen and most wicked Idolaters might also haue pretended, with others such like vncertaine markes of the Church: but GOD the Lord beeing neuer deceiued, because to him all his workes are knowne from the Act, 15, 18 beginning, therefore this question is onely of him to bee asked: as doth the Prophet, Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill?

3 What is demaunded or asked.

This question thus demaunded of God, let vs now in the next place consider what the question is, what that is that hee asketh, namelie, who should dwell in the tabernacle of God, and rest vpon his holy hill?

By

By tabernacle in this place, ſome vnderſtand the Church militant, wherein the Saints wander heere and there; and to confirme that ſence, they haue tranſlated the word, which we haue, dwell, by the word, wander: by the hill of God, they vnderſtand the church triumphant, where-vnto reſt is appointed: vnto the which they ſeeme to be induced, becauſe Gods mountaine ſometime ſignifieth heauen, or the Church there, which is the triumphant church, as in Dauid: I called vpon the Lord with my voyce, and hee heard me out of his holy Mountaine. But it ſeemeth that the Prophet had reſpect onely to know, whom he might here ſafely take to be of the Church: and therefore both by the tabernacle, and by the hill of God, the Church militant and vppon earth, may be vnderſtoode and ſignified: notwithſtanding, in a godly ſence it may be taken as before, the one for the militant, the other for the triumphant Church of Chriſt. The ſum then of this demaund, is this, Lord, whom ſhall I account for thy true Saints? whō ſhall I make ſome reckoning of, to be thy Church viſible and militant? whom ſhall I take for the true worſhippers of thy Name in thy holy tabernacle and hill, which thou haſt appointed for the aſſemblie of thy ſeruants? Lord, who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill? Pſal. 3, 4.

The Church of God militant here on earth, is compared to the tabernacle: and to the holy hill of God. The church compared to the tabernacle.

To the tabernacle firſt. Touching the tabernacle, what it vvas, and by whom commaunded, and when and wherefore erected, Moſes the man of God hath ſufficiently deliuered: who teacheth vs that God commaunded him, to make a generall offering of all men which would giue freely, for the making of a tent or tabernacle, which he called a Sanctuary, for the Lord to dwell thereby among his people: that it might be a place both to offer ſacrifice to God, and to heare his law deliuered vnto them: and to be a place to make himſelfe manifeſt and knowne to his people. The faſhion and forme wherof, was by the ſpace of fortie daies ſhewed him by God in the mountaine, according whereunto in all points hee was charged to make it. Which tabernacle Moſes by Gods appointment erected, the firſt day of the firſt month, in the 7. yere after they came out of Egipt, as both in that place of Exodus, & alſo in the booke of Numbers is witneſſed. This tabernacle S. Stephen ſaith, the fathers of the Iewes had in the wildernes, beeing called the Exo. 25, 1, 2, &c. The commandement touching the tabernacle. Exod, 46, 16 Num, 7, 1. Act, 7, 44.

the tabernacle of witnesse, because it was the token of Gods presence, & of the couenant made vnto the people; which the Iewes receiued from hand to hand, and brought it in with Iesus (that is, Iosua) into the land of Canaan, the possession of the Gentiles. The vse whereof the Israelites had vntill the tabernacle and temple by Salomon was erected, whereof the former beeing a figure, is was brought into the temple, with the Arke and holy vessels, as in the story of Salomon is euidently declared. Vnto this Tabernacle, whereof the Scripture maketh so reuerent mention, is the Church of God, by the Prophet compared.

How long the tabernacle was in vse with Israel.

3,Re, 8,1,4

1 Neither is this resemblance or comparison vnfit: for as the tabernacle was pitched heere and there, and remoued from place to place, at the commaundement of Moises and Iosua, as the people iournied: so the Church militant hath no certaine rest in anie appointed place, but is now in this place, now in that, at the appointment of the Lord, and his sonne, our Iosua and true Sauiour Iesus Christ. For now it is with Abell, in the house, and in the field, now with Noah in the Arke, and on the waters. Nowe with faithfull Abraham in Mesopotamia, in Carran, in Egipt, in Canaan. Now with Isaack, Iacob, Ioseph: now with Ezechiah, Iosiah, and the zealous Princes. Now with Christ and his Apostles: nowe in Iurie, now in Galilie, now heere, now there conuersant: nowe with the Apostles, in their assemblies. Nowe in the house of Iohn, Marke, with the congregation. Now in one country, now in another: now in Germanie, now in Fraunce, now in England, now in Scotland: therefore is the Church of God not vnlike herein to the tabernacle.

Why is the Church cõpared to the tabernacle.

Gene,4,4,8, Gene,6,7,8, Gene,12,1

Acts,2,1, Act,7,3, Act.2,1, Act,12,12

The Church of God militant here on earth, is not like an earthlie kingdome, contained in certaine places, and tied to appointed circuits, but it is continually excercised with wandrings, with remouings, with banishments and trauellings: therefore most fitlie compared vnto the tabernacle.

2 And as in the time of the Arke & tabernacle, God there shewed himselfe and his glory vnto the people, as God speaking of the tabernacle affirmeth vnto Moses, there will I declare my selfe vnto thee, and from aboue the Mercy seate, betwixt the two Cherubins, which are vpon the Ark of the Testimonie, I will tell thee all things which I will giue thee in commaundement vnto the Children of Israel: so doth the Lord reueale himselfe in the Church & assembly

Exod,25,22

assembly of the Saints, there declareth hee his glorie; there reuealeth he his word, and declareth his will vnto his people: vvherein men behold as in a mirrour, the glory of God, and that with open face, the vaile and couering of Moses law remoued: therein hath he deliuered his whole will and testament, and whatsoeuer of man he will haue obserued. For vnto the Church, is committed the holy testament, containing all the reuealed will of God: in it is all holy scripture to bee sought, and in it, through his ministers and Pastours, Iesus Christ speaketh vnto his people. For which cause, not vnfitly therefore, it is compared vnto the tabernacle. 2,Cor, 3,18 2,Cor,13,3,

3 In the Tabernacle by Gods appointment, was the Ark put: the testimonie which God gaue the people, the stonie tables, the rod of Aaron, and Manna, which were a testimonie of Gods presence among the people: as the Apostle more largely declareth, affirming that in the holiest, that is, the inmost sanctuarie, or Tabernacle, called the holiest of all, *Sanctum Sanctorum*, there was the golden censer, the arke of the Testament, ouer-laide round about with gold, that therein the golden pot which had Manna was, and Aarons rodde, which budded, and the tables of the testament: so in the Church militant, is the arke of our reconciliation, the testament of Iesus Christ, his glorious will and Gospell, which is the power of God to saluation to all that beleeue: the word of reconciliation committed vnto the Apostles: the testimonie whereby the Saints ouer-come the great, huge, and olde Dragon, which is the deuill: whom they ouer-come by the blood of the Lambe, and by the word of their testimonie, which is the very treasure house of all truth, and the receiuing place of all Gods graces powred vppon men: therefore most fitly compared vnto the tabernacle. Exod,16,1, and 36,1, Heb,9,2, Rom,1,16 2,Cor, 5,19 Reue,12.11 1,Tim,3,15

4 As in the harder matters and causes, whereof they had no expresse word and warrand in the Lawe, the holy men of GOD had their speedie recourse to the Arke and Tabernacle, the testimony of Gods presence, therehence to receiue counsel from God; becauſe there hee promised not onely to be present, but also there to declare himselfe, & all his will vnto his people: wherof Moises assureth vs vnder the warrand of God: there wil I declare my selfe vnto thee, & from aboue the Mercy seat, betwixt the two Cherubins, which are vpon the Arke of the testimonie, I will tell thee all things, which I haue giuen thee in cõmandement vnto the people Exod,25,22 Num.27.21.

of

of Iſraell: according whereunto Moiſes commanded Ioſuah, and in his example all Magiſtrates to cõſult in hard matters with God by the Prieſt, through the iudgement of Vrim: which to haue
1,Ki. 14,18, beene vſuall, the example of Saul ſheweth, who before he would fight againſt the Philiſtines, cauſed Ahiah to bring the Arke of God, thereby to aske counſell of God. So muſt men in doubtfull and hard matters flie vnto the Church, where the Arke of Gods
Mat, 28,20, preſence is: vnto which Chriſt hath promiſed his perpetuall preſence, by his ſpirit, by his power, by his prouidence, and vnſpeakable goodnes: as S. Auguſtine expoundeth the words in the Goſpel; I will be with you vnto the end of the world, vnto which he
In Iohn. tract. 50. Iohn, 14, 17 ca. 15, 26, c. 16, 13, 1, Tim, 3, 15 hath promiſed the Comforter, which is the Spirit of truth, and that he ſhould lead them into all truth, as in the holy Goſpell Chriſt avoucheth. For which cauſe, the Church by Paule is called the piller of truth. Theſe thinges I haue written vnto thee, truſting to come very ſhortly vnto thee, but if I tarry long, that thou maieſt know how to behaue thy ſelfe in the houſe of God, which is the Church of the liuing God, the piller & ground of truth. As God then ſought for, was found in the tabernacle, and Chriſt loſt, by
Luke, 2, 46, Ioſeph and Marie, was found in the temple: ſo now, if wee ſeeke him as our Teacher and ſchoolemaiſter in matters hard and difficult, we ſhall find him in the Church, where hee hath promiſed his preſence. And in this reſpect alſo, the Chuch may not vnfitly be compared vnto the tabernacle.

Exo, 25, 8, Leu, 26, 11, Ioel, 3, 17, Pſal, 78, 60 Ioh, 14, 23 5 Finally, as the Lord promiſed by Moſes to dwell in the tabernacle, and there to walke and be conuerſant with Iſraell his people: ſo dooth almightie GOD the Father, and Ieſus Chriſt his ſonne our Sauiour, dwell in the Church, which is his immateriall tabernacle, & the heauenly habitation of his dwelling. Which thing our Sauiour proteſted vnto his Diſciples. If any man loue me, he will keepe my word, and my father will loue him, and wee
2, Cor, 6, 16, will come vnto him, and dwell with him. Therefore Saint Paule boldly applieth the promiſe made vnto the people of Iſraell by God, vnto the Saints, the Church, which is the Iſrael of God: yee
Leui, 26, 11 are the temple of the liuing God: as God hath ſaid, I will dwell a-
Mat, 18, 20 mong them, and walke there, and I will be their GOD, and they ſhall be my people. This Chriſt our bleſſed Sauiour did intimate and inſinuate vnto the Saints, when hee ſaith, that where two or three were aſſembled, and gathered together in his Name, there him-

himselfe would be among them, and in the midst of them, as one that hath his abode, his seat and residencie among the Saints. This is that one, which beeing like the sonne of man, walked in the midst of the seauen Candlesticks. By seauen Candlesticks, (as is interpreted) vnderstanding the seauen Churches: in midst whereof our Sauiour walketh, as their maister, their teacher, their maintayner, preseruer, and defender. Reue, 1.13, verse, 20.

And the militant Church of God, bearing the time and resemblance in some measure, of the heauenly Ierusalem descending frō God, which is the triumphant Church of Christ, may in like measure haue that promise applyed vnto it, which is made to the heauenlie Ierusalem in the holy Reuelation; I Iohn saw the holy Cittie new Ierusalem, come downe from God out of heauen, prepared as a bride trimmed for her husband: And I heard a great voice out of heauen, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, & God himselfe will be their God with them. Reue, 21,3.

And for this cause is the Church and assembly of Gods Saints, called the house of GOD, because he dwelleth therein: whereof Saint Peter the Apostle speaketh: The time is come that iudgement must beginne at the house of God, and whom hee accounteth for Gods house, hee immediatly sheweth, speaking of himselfe, and the rest of the Saints: If, saith hee, it first beginne at vs, what shall the end of thē be, which obey not the Gospel of God? Saint Paul also calleth the Saints, the house of the liuing GOD; these things haue I written vnto thee, trusting to come very shortlie vnto thee, but if I tarry long, that thou oughtest to know howe to behaue thy selfe in the house of GOD, which is the Church of the liuing God. Why is the Church called Gods house. 1.Pet,4,17 1,Tim.3,15

The Author of the Epistle to the Hebrewes, making comparison betwixt Moises and Christ, entitling Moises by the name of a seruaunt in Gods house, the Church, but Christ by the name of the Sonne, heire & owner therof, & the true Lord of the Church, saith; Now Moises verilie was faithfull in all his house as a seruant, for the witnesse of those things which should be spoked after: but Christ is as the Sonne, ouer his owne house, whose house we are, if we hold fast that confidence, and reioycing of that hope, vnto the end. Hebru.3.

Whereby, as by many the like places and testimonies of holie Scrip-

The Saints called Gods Temple.

Scripture may appeare, the Saints of God are called his house, and place of his abode.

To which purpose they are also called the temple of God, and of the holie Ghost: Know ye not saith Paule, that ye are the temple of God, and that the spirit of God dwelleth in you? if any destroy the temple of God, him shall God destroy: for the temple of God is holie, which ye are. And a little afterward, dissuading from adulterie and fornication, he reasoneth from the excellencie of our bodies, ordained of God to be temples and places for his diuine presence, Knowe you not that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and exhorting them to all sanctification, and perswading to auoid all vncleanenesse, of vnrighteousnesse and idolatrie: the Apostle vrgeth & prosecuteth the same argument: be not vnequally yoked with the Infidels, for what fellowship hath righteousnesse with vnrighteousnesse? What communion hath light with darkenesse? What concord hath Christ with Beliall? What part hath the beleeuer with the Infidell? What agreement hath the temple of God, with Idols? For ye are the temple of the liuing God, as God hath said, I will dwell among them, and will walke there, and I will be their God, and they shall be my people.

1,Cor,3,16,

1,Cor,6,19,

2,Cor,6,14, Eph,2,21,

Leui,26,11,

Seeing then, as God in former times dwelt in his tabernacle, so nowe in these dayes he is resident in the Church, which are his Saints: which for that cause are called both his house and his holy temple: then may the Church be compared vnto the tabernacle.

Wherefore then, whether wee respect the continuall remouing of the tabernacle and of the Church, or whether wee regard the presence of God, and the manifestation of his glory in the tabernacle, and in the Church: or whether we cast our eyes vppon the things contained in the tabernacle, and in the Church: or whether we consider the recourse in hard matters to the tabernacle and to the Church: or whether wee behold the dwelling of God in the tabernacle and in the Church: Euerie way the tabernacle hath resemblance vnto the Church. And therfore not amisse by the prophet is the Church compared thereunto, and called also by the name of the Tabernacle. Lord, who shall dwell in thy Tabernacle?

The church is Gods hill.

As the Church militant is compared vnto the tabernacle, and so by the Prophet called: so is it compared vnto a hill or mountaine

taine, and called by that name also. Dauid vnder the type and figure of his owne kingdome, which God had established, mawger the heads and beards of his enemies, prophecying of the kingdom of Christ, which is his Church, calleth it by the name of a hill or mountaine. I haue set my king in Sion my holy mountaine. Esay prophecying of the restauration of the Church in the dayes of Christ, calleth the Church a mountaine. It shall be, saith the Prophet, in the last dayes, that the mountaine of the house of the Lord, shall be prepared in the top of the mountaines, and shall be exalted aboue the hils: and all nations shall flow vnto it. Micheas the Prophet, prophecying both to the same people, and at the same time as did Esay, falleth into the same words of the Prophet, and giueth the Church the name of an hill or mountaine: which prophecies were verified at the comming of Christ, whose Church they call a mountaine. Psal.2,6, Esay.2,2, cap.65,25 Mich.4.1, 2, 3.

And the Church of GOD and of Christ, may for sundry good respects & considerations, be compared to an hill or mountaine. Why the Church is compared to an hill or mountaine.

1 For the allusion which it hath vnto mount Sion in Ierusalem, being that hill and mountaine which is called the mountaine Moriah, where Abraham would haue sacrificed his sonne Isaack, and was chosen of God afterward to be the place of his seruice, to offer vp sacrifices and prayers, and thanksgiuing vnto GOD, to heare his word, and to harken vnto his statutes deliuered vnto the people: whereon Salomon built his Temple, the euident & manifest type and figure of the immateriall Church and Temple of GOD, which are his Saints. In which hill of Sion, in respect of the tabernacle and temple, as the Lord is said to haue dwelt: as the Prophet teacheth, exhorting men to sing praises vnto the Lord, which dwelleth in Sion. And in another Psalme, where hee thus writeth: The Lord refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but chose the Tribe of Iudah, and mount Sion which he loued, and there he built his Sanctuarie, as an high place, like the earth which he establisheth for euer. And most plainly in another place: The Lord hath chosen Sion, and loueth to dwell in it, saying, this is my rest for euer, heere will I dwell, for I haue a delight therein. So this hill beeing a type of the true Church among whom God dwelleth for euer: the Church in this allusion is called a hill or mountaine. Genes. 22,2, 2,Chr.3,1, 3,Kin,6,1 Psal,9, 11, Psal,87,67 Psa,80,1,2, Psal,68,10 Psal.132,13

2 More-

2 Moreouer, the Church may be called an hill or mountaine, for the height, celsitude, & lifting vp thereof. For as hils & mountaines are lifted vp aboue other parts of the earth: so is GODS Church exalted aboue all other people and congregations; not onely in respect of the present blessings of the Gospell, wherein it excelleth, but also & much rather, in respect of the glory to come, wherein it easily surpasseth, and therefore may not vnfitly be compared to an hill or mountaine.

Psal, 68,15, Psa.78,69.

3 For the open sight thereof; for as hils are seene a farre off, and of manie, neither can they be hidden, but are euident & open to the eyes of men: So the Church is as a Cittie vppon an hill that cannot be hidden, but is subiect to the view, sight, and eyes of manie: which our Sauiour Christ taught his Apostles, his Church. You are the light of the world: a Cittie that is set vpon an hill cannot be hidden. And this situation of the Church; this lifting vp thereof, must teach vs with all carefulnes to walke wisely and circumspectly towards all men, as becommeth such, as both must shine vnto other, and whose manners cannot be couered. Thus for the cleare appearance and open sight vnto the eyes of men, the Church is called an hill or mountaine.

Mat.5,14. Eph.5,15. Colo,4,5,

4 Finally, in regard of the strength and staiednesse, the Church may be called a mountaine: for the hilly and high places are most strong, & most inexpugnable. So the Saints, the Church of God, and his holy seruants, are constant, immoueable, and cannot be ouercome of satan their enemie. Whereuppon the Prophet had regard, when he speaketh of the stablenes & strength of Gods people: They that trust in the Lord, shall be as mount Sion, which can not be remoued, but standeth fast for euer. For as the mountaines are about Ierusalem, so is the Lord about his people, from henceforth for euermore. Whereby hee hath sufficiently shewed, that the Church vnderpropped with the sure defence of Gods prouidence, is stable and strong. Whereof also our Sauiour certified Peter his Apostle, when he promised that the gates of hell (the infernall powers) should not be able to preuaile against, or ouercome the faith of the Church.

Psal, 125,1, Psal, 78,69, Psal,132,13 Math,16,18

Wherefore, whether wee respect the hils of Sion, whereunto there is heere an allusion: or whether we regard the lifting vp of hils, and of GODS Church: or whether wee consider the appearance and open sight of hills, and of Gods Church, or whether

ther we looke vnto the ſtrength of hilles, and of the Church defenſed by Chriſt: the Prophet might not vnfitly cal it an hill or a mountaine. Lord who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill?

Why is the Church called an holy hill. 1

Neither is the Church called heere an hill onely, but an holy hill. And holy therefore it is, partly becauſe God hath ſanctified it, and made it holy for himſelfe: as the people of Iſraell were called an holy and ſanctified thing, becauſe God had ſeperated them from all nations, to be a ſpeciall inheritance, and holy people vnto himſelfe: So the Church of God, which is the true Iſrael, is hallowed and ſanctified of the Lord. Wherefore by Peter called an holy nation, and therefore may be called the holy hill of God.

Exo. 19.9. Deut.7,6. Iere.2,3. 1.Pet.3,9.

Partly becauſe in the Church the Lord giueth manifold teſtimonies and ſignes of his holines, therefore is it called his holy hill. For as the place in mount Syna, where the buſh burned, and yet was not conſumed, was holy and therefore Moyſes was cōmaunded to put of his ſhooes, when he approched: not in reſpect of the place it ſelfe, but becauſe there the Lord declared his holines: and as the mountaine wherein our Sauiour Ieſus Chriſt was transfigured, mencioned in the Goſpell; is by Saint Peter called the holy mountaine; not for any excellency of the place, but becauſe our Sauiour Chriſt ſhewed his exceeding glory, and gaue cleare teſtimonie of his holines: and as the place was called holy, where Chriſt the Captaine of the Lord appeared vnto Ioſua, the gouernour of the people of Iſraell, becauſe there he declared his mighty power, and gaue euident tokens of his holines: And mount Sion is often called the holy hill of God: And the temple of God, the holy temple: the Citty of Hieruſalem the holy Citty, becauſe God by many ſignes there declared his holines: ſo the Church is called the holy hill of God: becauſe there his holy habitation is: becauſe there it pleaſeth his holines to dwell: becauſe there he ſheweth moſt euident demonſtration of his holines: therefore it is called the holy hill of God.

Exgd.3,5. Mat.17,1. 2. Pet.1,18. Ioſua.5,15. 2 Pſa.6. S. ph.2, Cr. Ioel.3,17. Math.4,5.

God ſheweth himſelfe in his Church.

Partly, becauſe the Lord taketh the defence of his Church into his owne hands, and will defend, protect, and reuenge it againſt all enemies, as a thing moſt holy vnto him: therefore it is alſo called the holy hill of the Lord.

Heereby then we see the question of the Prophet, & the thing which he desireth to know; euen who should be accompted true members of the Church: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

The doctrines of this place.

These things thus considered; let vs now briefly examine the doctrines which out of this place, may furthermore be gathered.

1 That Dauid the man of God doubteth of the true members of the Church, and thereunto demaundeth this question: Lord who shall dwell in thy tabernacle, who shall rest vpon thy holy hill? We may see how great the hipocrisy of man oftentimes is, in the pretence of godlines; that therewith the very Saints of God are troubled. Whereby we are taught in this difficult and hard case, not to be light of credence; but either by Saint Iohns rule, dilligently to trie the spirits concerning their doctrine: or by the Prophets examples to examine them in their behauiour: and if in neither wee can discry their hipocrisie; then with holy Dauid to referre the examination of them vnto God, and of him to aske the question; Lord who shall dwell in thy tabernacle; who shall rest in thy holy hill?

1.Iohn.4,2.

Isay.58,6. Mich.6,8. Iere.7,3. Psal.15,1.

Hidden things belong to God.

2 Wherefore the Prophet flieth vnto God in the discerning of the true Saints from hipocrites: wee may easily see, that howsoeuer apparant thinges are knowne to men; yet the hidden thinges, and thoughts of heart, belong vnto the Lord: whose speciall prerogatiue it is to search the hearts and raines, as hath beene shewed. So that though it bee possible to escape the iudgements of men, and keepe our cogitations and secrete conceites from them: yet can wee neuer hide our selues from God, neither keepe our secrete dealings from his knowledge, who seeth all the thoughtes of men, that they are but vaine.

Psa.94,11.

3 Seing God knoweth the hearts of men: for which cause the Prophet demaundeth this question of him, because of the close and secret dealing of the hipocrites: and can discry their workes be they neuer so close and couered: Let vs learne not to play the hipocrites: let vs learne not to appeare one thing outwardly, and another thing within: for God in fine will discouer our dissimulation and hipocrisie.

4 That in this doubtfull matter the Prophet flieth vnto God:

we are taught that great secrets, are onely reuealed by God vnto his Saints: and that when wee lacke wisedome and knowledge, then to flie vnto God for instruction. Wherefore as when Moyses apprehended the blasphemer, and put him in ward, and asked counsell of the Lord for his punnishment: and when he had commaunded the passeouer, and certaine men defiled by touching a dead man, desired to offer; yet were not permitted, before hee consulted with God about them: and as when one was taken gathering of sticks vppon the Saboth day, Moyses had his recourse vnto God, hauing nothing reuealed, whereof to punnish him: and in the matter of the daughters of Zelophehad, where their father died in the wildernes without sonnes: and they demaunded an heritaunce among their brethren; Moyses therein ignoraunt had recourse vnto God: And Dauid heere hauing no certaine knowledge as yet reuealed: touching the true members of Gods Church, and true Citizens of his tabernacle, asketh and seeketh knowledge of God. So must wee in all our doubts concerning things appertaining vnto God, haue our recourse vnto him, and make our suite vnto him, that he may informe vs; from whome as all wisedome commeth: yea euery good and perfect gift proceedeth, as from the father of lights, and the God of all grace; So the opening of the eies of our mindes, thereby to be informed in his truth, is onely from him as his speciall gift. Whereof the Prophet putteth vs in minde, in that in this doubtfull matter, concerning the dwellers in Gods tabernacle: hee flieth onely vnto the Lord: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill?

Amos. 3.7
Reg. 3, c. 14.
4. Reg. 6, 19. & 10, & 32.
Psa. 25, 14.
Dan. 2, 28.
Leu. 24, 18.
Num. 9, 5, 6, &c.
Nu. 15, 33. 34.
Num. 27, 1.
Psa. 15, 1.
Iam. 1, 5, 17.
1. Pet. 5. 10.

5 Where the Prophet calleth the militant Church, by the name of a Tabernacle; wee may learne the state and condition of the Church heere.

The Tabernacle was erected in the trouble, of the Israelites, and serued for the time of their warres and battles against their enemies: for which cause from Moises daies to Salamons times, being foure hundreth and foure score yeares, or thereabout: as they were continually troubled with continuall wars; so had they the vse of the tabernacle, which from time to time remoued: to teach men, yet being in the Church militant, daily to prepare themselues vnto wars & combats; continually

skirmishing and encountring with Sathan, the flesh, the world, the wicked and vngodly, which are our enemies.

Wherefore we must be put in minde; not onely by the name of the tabernacle, being the resemblance of the Church afflicted: but by the counsell of holy Iob, who telleth vs, that our life is a warfare vpon earth; and by the admonitions of Saint Paule, who in sundry places exhorteth vnto this spirituall warfare, and combate against our enemies.

Iob. 7, 1.
1. Cor. 16. 13.
Eph. 6, 10. 11, 12, &c.

6 Againe, the often remouing of the tabernacle, whereunto the Church is heere compared, and by whose name it is called; giueth the Saincts of God to wit, that in this world they must not looke for any rest, any continuance, any certaine abode; but accompting themselues strangers and pilgrimes on earth, to looke for a citty elsewhere, whose maker is God. Which thing, as the continuall remouing of Abraham from place to place, frō countrey to countrey, and the confession of Iacob, who calleth the daies of his life, the daies of his pilgrimage: and the protestation of Dauid, who acknowledged that on earth he was a pilgrim and stranger as all his fathers were: and the exhortation of Peter giuen to the Church, to abstaine from fleshly and worldly lustes which fight against the soule, because in this world they are but strangers, doth sufficiently teach vs: so the comparing of the Church to the tabernacle, may easily perswade vs.

Heb. 11, 10.
Gen. 47. 9.
Psal. 119, 19
1. Pet. 2, 11.

7 Where Dauid saith not, Lord who shall enter into thy tabernacle, and who shall come into thy holy hill? but, Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? it teacheth vs, that wee must not for sake the Church of God for afflictions and troubles, that wee must not leaue it for miseries and persecutions, which therein we shall suffer: but therein remaine and continue constant vnto the end, remembring the promises made vnto our continuance, by Christ: he that continueth vnto the end shall be saued: and by the Angell, be thou constant vnto death, and I will giue thee the crowne of life. Finally by the Apostle, we are made partakers of Christ, if we hold fast vnto the end, the beginning wherewith wee are vpholden. Let vs then seeke still to remaine and dwell alwaies in the Lords tabernacle and holie mountaine, that so wee may enioy these promises, and after this life ended, remaine with Christ in endlesse

Mat. 10, 17, 22, 24, 13.
Reue. 2, 10.
Heb. 3, 14.

leſſe glorie.

8. That the Prophet asketh, who ſhall reſt in the holy hill of God; it teacheth that the Church militant of Chriſt, in warre hath peace, in trouble reſt, in ſorrowe mirth, in anguiſh ioy; & in the very middeſt of all perſecutions, quietnes; not outward, but in minde; not with the world, but in their hearts; not in the things of this life, but in the hope of happines to come; not in themſelues, but in the Lord: in whom men are willed only to reioyce. Let him that reioyceth, reioyce in the Lord: and againe; reioyce in the Lord alway, and againe I ſay reioyce. 1, Cor. 1, 31 Phil. 4, 4.

Which thing in holy Iob moſt euidently appeareth, who ſtroken in body with noyſome diſeaſe, tempted in minde, by diſcouragement of friends: afflicted in goods, by loſſe of his ſubſtance, tried in affection, by death of his children; vexed in ſpirite, by temptation of his wife: yet in the minddeſt of all his miſerie, at peace with God in his heart, he crieth out, in aſſurance of his hope: I knowe that my redeemer liueth, and that I ſhall riſe againe in the latter day, and ſhall ſee God in my fleſh, and ſhall behold him, not with other, but with the ſame eies. Holy Dauid likewiſe in the midſt of manifold miſeries, and compaſſed about with ſundrie calamities and troubles, as a liuely member of the Church, had in God his peace of conſcience, his quietnes of minde, his ioy in the Lord; in reſpect whereof, hee proteſteth ſo often, that he would reſt and ſleepe in the Lord, and in him enioy quietnes, mawger the beards of his enemies. Our Sauiour Chriſt for this cauſe willed his to reioyce when they were perſecuted; and bee glad when they were afflicted: and ſo aſſuredly they did: when euill intreated in the Sinagogue of the Iewes, they departed therehence reioycing, that they were thought worthie to ſuffer rebuke for the name of the Lord Ieſus. And ſo had they their reſt in the militant Church, euen in the midſt of ſo manifold afflictions, perſecutions, and troubles, whereunto heere they were ſubiect. Iob. 19, 25. Pſal, 3, 5. Pſal, 4, 8. Pſal, 23, 4. Pſal, 27, 13 Mat, 5, 11, 12. Act, 5, 11.

9. And to conclude: where Dauid ſaith, Who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill? he giueth vs to vnderſtand, that there is no true and ſound reſt, but in the holy hill of the Lord, which is the Church. Then the wicked and vngodly which are not of Gods houſe of his holy hill, of the Church: haue no quiet reſt, nor ſound peace: but they are in

continuall perplexitie, continuall torment, continuall disquiet-
Isai.57. 20,21. nes of their mindes. Therefore of them the Prophet speaketh most truely: the wicked are like the raging sea, that can not rest, whose waters cast vp mire and dyrt: There is no peace, saith the Lord vnto the wicked. Yea, though they seeke rest by many meanes, and endeuour to cast off all troublesome feare from them, nowe by instruments of musike, nowe by merrines of company, nowe by diuersitie of repastes and pastimes, nowe by drinking of wine, and banquetting; yea though they shoote out feare, as by a double cannon, and seeme to remoue all disquietnes farre from them, and (as it were) sende it into
Prou.14.13 banishment; yet it recoileth and turneth backe againe vppon them: so that in their mirth there is sorrowe; in their laughter there is greefe, and in their ioy there is heauines, which vexeth their heartes continually: for there is no founde ioy, no quiet rest, but in the Church, but in the holy hill of God. And thus much concerning the demaund and question, and the thinges therehence to be gathered.

Hebr.4.13. O Lorde GOD and our most mercifull Father, to whom nothing is hidden, nothing is secrete, but all thinges mani-
Psal.7.9. fest, open and naked: who also knowest the secrets of all hearts, and triest the veriereines, powre into our mindes such feare of thy name: reforme our inward partes so after thy will; as that beeing voyde of all hypocrisie, and cleare from counterfetting in thy sight, wee may of thee bee approued, as the members of thy Church, the inhabitants of thy eternall Tabernacle, and such as for euer shall dwell and rest in thy heauenly Hierusalem: and may in this present worlde so addresse our selues in all holinesse of life to glorifie thee heere; that in the life to come we may for euermore bee glorified of thee, through thy onely Sonne our Sauiour Christ, to whom with thee and the holy Ghost, three persons in trinitie, one eternall, euerliuing, and euerlasting God in vnitie; be all power, praise, honor, glory, and Maiestie, now and for euermore, Amen.

Verse

Verſe 2. He that walketh vprightly, and worketh righteouſneſſe: and ſpeaketh the truth in his heart.

IN theſe words the Prophet ſetteth downe the aunſwere of God, to his former demaunded queſtion. Which aunſwere being partly affirmatiue, teaching what markes and what vertues muſt bee in the true people and Saints of God, whoſe dwelling is in Gods tabernacle, & whoſe reſt is in his holy hill: partly negatiue, diſſwading and dehorting from certaine vices, whereunto Gods true Sants may not be giuen: In this place, and ſecond verſe of this Pſalme, the Prophet ſetteth downe the firſt part of the anſwere, which is affirmatiue: recommending vnto Gods Saints thoſe ornaments and vertues, wherby the true members of the Church may be knowne, as by certaine notes and markes: and theſe vertues are in number three, 1. innocencie of life, 2. righteous dealing, 3. truth.

The ſecond part of the Pſalme is the anſwer to the queſtion.

The firſt part of the anſwere, is affirmatiue.

1. The firſt vertue and marke to knowe the true Saintes of God by, is innocencie of life, when men defile not themſelues with ſinne, but walke irreprehenſible before all men: when they are harmeles, and vſe no euill or deceat in the buſines of this life: neither may iuſtly be blamed for diſhoneſty, and iniquity among men, but leade an vpright life.

The firſt vertue commended.

By walking, in holy ſcripture, conuerſation and liuing is vſually vnderſtood: and ſo to walke, is to liue, as Moyſes ſaith of Enoch, that hee walked with God, liued an vpright and godly life. Gen. 5, 22.

So the Lord ſayd to Abraham, walke before me, and bee perfect. So in infinite places of the law, hiſtories, and prophets, to walk, ſignifieth to liue: & walking, noteth conuerſation & life. In the new teſtament alſo S. Paule ſaith, there is no condemnation to thoſe that walk, not after the fleſh, but after the ſpirit: that is, that liue, not a carnal, but a ſpiritual life. And againe as priſoner & ſ. Gen. 17, 1. Micha. 6, 8. Rom. 8, 1. Eph. 4, 1. Eph. 5, 15. Col. 4, 5.

in the Lord, I beſeech you, that you walke worthy the calling whereunto you are called.

Men call them innocent, whoſe life is hurtleſſe and harmeleſſe, neither ſtained or defiled with iniquitie and groſſe ſinnes,
Iob,1,1. for which the world may charge them. This vprightnes and innocie of life, the holy ſcripture commendeth in that holy patriarke and man of God Iob, of whom it making mencion, ſaying, there was a man in the land of Vz, called Iob: this man was an
Luke,1,6. vpright and a iuſt man. Like praiſe is giuen to Zacharie and his wife Elizabeth, that they were iuſt, and walked in all the ordinances and commaundements of the Lorde without reproofe:
Phil.2,14, 15. ſo that no man could iuſtly reproue or blame them. Which innocencie and vprightnes of life, Saint Paule in like manner required in the liuely members of the Church of Chriſt at Philippos; when he deſireth them to doe all things without murmuring and reaſonings, that they might be blameles, and pure, and the ſonnes of God without rebuke in the midſt of a naughty and crooked generation, among whom they ſhould ſhine as lightes in the world.

Exo,23,7. Of this innocencie Moiſes ſpeaketh: thou ſhalt not ſlay the innocent, and the righteous; for I will not iuſtify the wicked
Pſal,82,23, perſon. Dauid commendeth this vprightnes and innocencie, &
Pſal,94,2. ſharpely rebuketh the vngodly and wicked, for perſecuting the
3,4, harmeles and innocent perſons. Saint Paule giuing the Corin-
2.Cor,6,3. thians an example, and ſhewing them a paterne to imitate and followe, in his owne perſon, and in the perſon of Timothie and Syluanus: highly commendeth this vertue vnto the Church: we giue no occaſion of offence in any thing, that our miniſtrie ſhould not be reproued. Of this ſimplicity, integrity and inno-
2,Cor.1,12 cencie he iuſtly glorieth, againſt all the ſlaunderous and malicious ſuggeſtions and miſreports of his aduerſaries: our reioycing in this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, we had our conuerſation in the world: but ſpeci-
Heb,13,18. ally among you. And the Apoſtle commending the innocency, ſimplicitie and vprightneſſe of his life vnto the Iewes; proteſted that he had a good conſcience in all things, deſiring to liue honeſtly.

The honeſt conuerſatiō of the ſaints, confirmed with vndoub-

ted

ted testimonie of a good conscience; is the harmelesse, hurtlesse, simple, innocent, and vpright life, in this place required.

This vprightnesse and simplicitie, this innocencie, & harmelesnesse, this clearenes, and plainnes of our mindes, our Saviour Christ commendeth to his Apostles; behold I send you as sheepe among Wolues: bee yee therefore wise as serpents, and simply, innocent and harmelesse, as Doues. Saint Paule intreating thereof, telleth the saints and holy men of the Church of Rome, that he would haue them, wise in that is good; and simple, harmelesse and innocent in that is euill. To beare our selues vprightly in all thinges; to vse all godly simplicitie, and be farre from fraud and deceite among men: to be hurtlesse and harmelesse in this present world; to shewe forth in the actions of our life, an euident clearenesse and plainnesse of our minde; to practise all godly pureneſſe, innocencie and sincerite towardes all men, is the first vertue, in the true and liuely members of Gods Church, in this place by the Lord himselfe required. Mat. 10, 16. Rom, 15, 19

In which vertue excelled Abell, Noah, Abraham, Isaak, Iacob, Ioseph, Iob, the patriarkes: Moyses, Dauid, and the Prophets: Paule, Peter, and the Apostles; who casting off the clokes of craftinesse, walking in sincerite, godly pureneſſe, and great simplicitie: declared themselues to bee the true and liuely members of the Church of God; and such, as by him were thought worthie to dwell in the tabernacle, and to rest in the holy hill of the Lord. The first marke, signe, note, quallitie and vertue of whom, is vprightnesse, innocencie, true sincerite; and simplicitie, according to the answere of God vnto his Prophet: Lorde who shall dwell in thy tabernacle, who shall rest in thy holy Hill? euen hee that walketh vprightly. 2, Cor, 4, 2.

Nowe for our selues, which professe the Gospell of Iesus Christ this day: we will all of vs be called christians, we will all be counted of the Church: wee will say, that we are the sonnes of God, and the seruaunts of Christ Iesus: wee all throng and thrust into the tabernacle of God, and hasten to his holy hill, the Church, the assembly, & congregation of the Saints: Yet what one man is there, of a thousand among vs, that hath regard of this sincere conuersation; that hath care of this vpright & simple behauiour; of this clearenesse, innocencie, and plainnesse of minde;

minde, of this vnreprouable life, which is the first marke in the true Saints of God?

For are not we which make the greatest profession of Christian religion, defiled with notorious sinnes in the sight of God and men; are not we giuen to subtle, craftie, and double dealing? are not we ready to doe harme and hurt vnto our brethren? doe we not dishonour that worthy name, whereby we are called, the name of Christianitie, by our iniquitie and wickednesse among men? So that of most, not at all: and hardly of any, it may bee truely sayd, that they walke vprightly.

Iam.2,7. Isa.52,5. Ezc.36,20. Rom.2, 24.

The 2, vertue or mark of Gods Saits.

But it is not enough, to walke vprightly, to bee harmelesse, simple, and innocent: but wee must also doe good vnto all men, and performe such dueties, as iustice, loue & charitie requireth. Wherefore after vprightnesse and godly simplicitie and harmlesnes, the Lord addeth righteousnes and doing good vnto men, as the second marke and note of the true members of the Church. By righteousnes in this place, is vnderstood, the performance of the second table: containing the dueties which wee ought to doe, and are inioyned to doe to our brethren, in which sense, righteousnes is most properly taken; as appeareth in holy scripture.

Luk.1,75. Rom.1, 18. Eph.4,24. 2,Tit.13.

Righteousnes commended in Scripture.

Righteousnesse, doing good, and performing of Christian duties vnto all men, is often in holy Scripture commended vnto the Saintes and liuely members of Gods Church: and the doctrine thereof is large and ample in the holy sacred word of God.

Wherein as generall it is commaunded; so particularly it is perswaded the Saints.

Luke.1, 74.

Generally it is commaunded as the end of our redemption by Iesus Christ, that wee walke in righteousnesse before God; and therein serue our Sauiour Iesus Christ; and our holy redeemer, all the daies of our life. Saint Paule disputing of the ends, why God reuealed his grace and fauour vnto vs in the face of his sonne Iesus Christ, by the preaching of the Gospell: among the three ends there mentioned, righteousnesse is one: the grace of God hath appeared, to teach vs to liue soberly, holily, righteously in this present world. The Lord by his Prophet Isay teaching the people of Israell a right paterne of reformation, exhorteth them to leaue off to doe euill, and to learne to doe good and right vnto their brethren.

Tit.2,12.

Isay.1,16. 17.

From

From this roote of generall righteousnesse as from a fountaine, flowe and streame out many riuers of perticular iustice, euen euery duty which one man oweth vnto another. Righteousnesse is the fountaine of all duties to men.

Heerehence riseth the duety of the Prince towardes hys subiects; to defend them from oppression, to preserue them from iniurie, to execute iustice and iudgement towardes them: which is the righteousnes in Princes required: whereof, as of their proper end, they are in sundry places admonished. The Queene of Saba comming to Hierusalem to heare and see the wisedome of Salomon: in her thanksgiuing vnto God for him, putteth him in minde of this dutie: Blessed bee the Lord thy god, which loued thee, to set thee in the throne of Israel, because the Lord loued Israell for euer; to make thee king, to do equity and righteousnes. The righteousnes of Princes. 3. Kin. 10, 9

Dauid his father, prophesying of his flourishing kingdome, thereby putteth Princes in minde of their righteous dealing toward their subiects, and teacheth their dutie in plaine speech: he (saith Dauid) shall iudge the poore of the people, hee shall saue the children of the needie; and subdue the oppressour. The holy Prophet and man of God Esay; foretelling of the kingdome of Hezechiah, that righteous Prince, and in that kingdome, teaching what righteous Princes owe vnto their people, saith: behold, a king shall raigne in iustice, and the Princes shal rule in iudgement. Psal. 72, 4. Isay. 32, 1.

This is the dutie that Moyses the man of God required in the Magistrates, Princes, Captaines, & Iudges, of Israell, euen that they should iudge iustly, and execute righteousnesse vnto the people. Finally; the blessed Apostles, Paule and Peter, set down the righteousnes of Princes: which is to defend the innocent, to punnish the wicked. As Constantine did, who both defended the good and godly, the harmlesse and innocent persons against the crueltie of Licinius his colledge; and also punished the vniust, the theeues, the adulterers, the murtherers, the periured; and all the wicked. Deut. 1, 16. Deut. 16, 19. Ro. 13, 3, 4. 1. Pet. 2. 13. Eccle hist. lib. 9, c, 10. triperti. hist. lib. 2.

Which point of dutie and perticular iustice and righteousnes, the very heathen haue in them required: therefore Marcus Cicero the Romaine Oratour, and learned Philospher sayd; that among their aunceslors, and forefathers in former ages, well mannered and well ordered kings, were placed to defend iustice. Lib. Of. 2.

And as the duetie and righteousnes of the Prince streameth hence:

The righteousnes of subiects.

hence: so the righteousnes of the subiect toward his Soueraigne; the dutie of the people towards theyr Prince, heerehence also issueth and ariseth. To heare the wholsome lawes, to doe the lawfull commaundements, to execute with carefull reuerence, the godly statutes and decrees of their Princes: to giue them honour; to shew their feare towards them; as Gods Viceroies & lieutenants on earth: to helpe them with their substance, to defend them with their power, to commend them in their prayers; wherein Christian obedience to Princes chiefly consisteth. Which righteous duty Christ Iesus hath inioyned all loyall subiects. Giue to Cæsar that which is Cæsars; & to God that which is Gods. And Saint Peter requireth it in the Saints: Submit your selues to euery ordinance of man for the Lords sake: Whether vnto the king, as to the chiefe, or vnto gouernours, as them which are sent of him. Saint Paule subscribed & giueth consent heereunto: Let euerie soule be subiect to the higher power; for there is no power but of God; and the powers that are, are ordained of God.

Mat.22.21.
1, Pet.2,13.
Ro.13,1.

Rom.13,7.

The parts of which obedience he maketh there, foure, tribute, custome, feare, honour: euen the paying of tribute and custom, for the maintenance of warres, for our peace and wealth: & the giuing of honour and feare vnto them, as beccommeth the inferiour to do to their superiour, the subiect to his soueraigne, the people to their Prince. The Prophet Dauid in a certaine place; and Saint Paule in an other Epistle, shew also that the righteousnesse, of the people consisteth in prayer, for the wealth, welfare, long life, and happinesse of their Prince. This the people of holy Dauing seeing to be a righteous thing with God, and a speciall point of dutie; recommended him to God in a most worthy & solemne prayer. The Lord heare thee in the day of trouble; the name of the God of Iacob defend thee. &c. Cyrus the Persian Emperour; as Esdras reporteth, required no greater duty of the Israeliticall captiuitie, then when they came to Hierusalem, to pray for him & his sonnes vnto God; for the executing of which part, and point of obedience, hee comanded all things in plentifull maner to be ministred vnto them, by the Princes. And Constantine the great, taught his souldiers to shew their homage, & allegiance in nothing more then in this, that they would pray for him, his children and posteritie.

Psa.72,15.
1,Tim.2,2.
Psal.20,1. &c.

Eld.6,10.

Constantine.

Which righteous duty, the Christians in the primitiue time in the

the daies of Tertullian, thinking themselues bound in all good conscience to performe: prayed most earnestly, for their Emperours, their gouernours, and their welfare: whereof Tertullian maketh large recitall: both to Scapula the Gouernour of Carthage, and also in his apologeticall defence of the Christians against the Gentils. In the performance of this righteousnes, ought all Christian subiectes chiefly to labour; heerein thinking it more glorious to ouercome our fellow subiects (as Plato saith) then to ouercome our aduersaries in the hill of Olimpus: the place of worthy exploits, and great maisteries shewed by men.

Ad Scapulam. Apolog. 30. 31. Lib. 5, de legibus.

From this head springeth and gusheth out the righteous dealing of the Pastor towards his congregation: which is the taking heede vnto the flocke of God, which he hath bought with his bloud: as Paule teacheth the seniours: & Elders of the Church of Ephesus: to feede, and feede and feede againe, the sheepe & tender lambs of Iesus Christ, as our Sauiour inioyned Peter in the Gospell: to feede the flocke of God which dependeth vpon them, caring for it not by constraint, but willingly, not for filthy lucre, but of a ready minde: not as exercising tyrannous authority ouer the Lords inheritance, but as examples to the flocke, as S. Peter perswadeth. To play the wise, good, & faithfull stewards, to giue euery one his due portion: studying to shewe himselfe approued vnto God, a workeman that needeth not to be ashamed, deuiding the word of trueth aright, as Saint Paule aduertiseth his sonne & scholer Timotheus. That is, that they admonish them that are out of order, and keepe not their rankes and standings: that they comfort the feeble minded, that they beare with the weake: that they bee patient to all men, as they are instructed. That they beate downe the proud and presumptuous spirits, by threatnings: that they raise vp the desperate minded with promises: that they teach the ignorant, the principles, articles, and chiefe points of Christian religion: that they conuince and reproue the false opinions of Heretiques, Scismatiques, erronious persons, and such as erre from the rule of sound and wholesome doctrine, and oppose themselues in opinions against the truth. That they instruct in holy conuersation and godlines, in all fruites of sanctification and righteousnes, the ciuill, the ecclesiasticall, the priuat state of men, euen euery condition, both publike and priuate, which professeth the Gospel,

The righteousnes of the Pastour. Act. 20. 28. Ioh. 21. 15. 16. 1, Pe. 5, 2, 3. Mat 24, 25. 2, Tim. 2, 15 1, The. 5, 15 Tit. 1. 9. Ephe. 4, 1.

Ephe. 4, 1. Gospell, how to walke worthy the calling whereunto they are called; to beautifie their religion with good workes, that God in all things may in all men be glorified, through Iesus Christ. That they correct and reproue, controle and challenge such as professing the Gospell, giue themselues to the committing of sinne: that they tel men of their contempt of the word preached, of their halting in Religion, their neglect of duty, their pride of life, then arrogancie of spirit, their oppression by couetousnes, vsury, and all manner of violence: their vncleannes of the flesh, the defiling of their spirit, the lying of their lips, the blasphemy
2, Tim. 3. 17 of their mouths, their falshood in their tongues; and of other
2, Tim. 4, 2. their sinnes and wickednesses, that they may be amended, and so made perfect vnto euery good worke, as the Apostle teacheth. That they preach the word, in season, out of season: that they rebuke, reproue, exhort, with all long suffering and doctrine: which is the charge giuen them in holy Scripture.

The righteousnes of the people. Heerehence the righteousnes of the people towardes their Pastors ariseth also, which in two things consisteth, in reuerently hearing them as the ministers of Christ, and in whom hee
2. Cor, 13, 3 speaketh; and in prouiding such sufficiencie of liuing for them, as that they may both more attentiuely preach the Gospell, and
1. Tim. 3, 2. be able also to giue intertainment & hospitality vnto the needy.

First, for the reuerent hearing from them, of the word of God,
1. Tim. 5, 17 which is the chiefe point of the honour which S. Paule would to be giuen them, therefore he writteth: the elders that rule wel, are worthy double honour: but most speciall they that labour in the word: which from their mouths reuerently heard, is their
1. Thc. 5, 12. honour. Whereof as elsewhere, S. Paule admonisheth: Nowe we beseech you brethren, that you acknowledge, (that is, take them for such as they are, euen the ministers and embassadours of Christ, and therefore men greatly to be accompted of among you;) that you acknowledge I say, them which labour among you, and are ouer you in the Lord, and admonish you, that you haue them in a singuler loue for their workes sake. To heare the word of God from them, with care, loue, and reuerence; to receaue with promptnes and readines of minde the word of exhortation out of their their mouthes: to seeke of them the soueraigne foode of their soules, whereby they may be fed and nourished vnto eternall life. This is one part of righteousnes, by the

people

people to be performed to their teachers.

The ſecond thing wherein the peoples duty conſiſteth, is to giue the labourer his wages, the workeman his hire: which Chriſt teacheth to be a thing righteous. For to miniſter temporall things to thoſe which haue giuen ſpirituall things vnto thē; (wherewith, all they are held as with a bond of duety and dette, as the holy Apoſtle teacheth, to whom ſpirituall things are miniſtred:) & that they which by their Paſtours haue been taught in the word, make them that teach them, pertakers of all their goods; and that they prouide, that as thoſe that ſtood and miniſtred at the altar in the time of the law, liued by the altar: ſo they that preach the Goſpell, may liue of the Goſpell, according to the ſcriptures: that euery people and perticular perſon, without fraud, couin, deceat; without murmuring, muttering, grudging, or groyning, giue all diligence to prouide for their teacher, that he may wholy, (and that without care,) for want, apply himſelfe to their inſtruction, and bee alſo able by himſelfe to keepe hoſpitality, as the Apoſtle willeth: this is alſo a part of the peoples duety, and in theſe things chiefly their righteouſnes cōſiſteth.

Mat. 10, 10.
Rom. 15, 27
1. Cor. 9, 11.
Gal. 6, 6.
1. Cor. 9, 14
1. Tim. 5, 18
1. Tim. 3, 1.

Then are they farre from true righteouſnes, which do not only not giue the miniſters of Gods word, of their owne: but ſeeke by all meanes to take from the Church, ſuch liuings as in former times haue beene giuen: and ſo rob the Church of all reuenues, which is not onely plaine ſacriledge, but the very way to bring in confuſion, atheiſme, and barbariſme into the land. For where is no knowledge nor learning, there theſe vices abound: where there is no reward nor maintenance, there is no knowledge nor learning: therefore to take away Church liuings, is to proclaime theſe vices vnto the world.

Spoilers and robbers of the Church vnrighteous.

From this head, the particular duties of husbands and wiues, fathers & children, maiſters and ſeruants, are deriued: the husbands righteouſnes is to loue, cheriſh, & maintaine his wife: to beare with the infirmities and weakenes of her ſexe: to behaue himſelfe wiſely toward her, that ſo he may dwell with her according to knowledge: wherwith Paule & Peter doe charge him.

The righteouſnes of husbands.
Eph. 5, 28.
1. Pet. 3, 7.

The righteouſnes and duty of the wife is, to ſubmit herſelfe vnto her husband as to her head: to reuerence him as her Lord, by that exāple of Sara, who obaied her husband Abrahā, &

The righteouſnes of wiues.
Eph. 5, 22.

called him Lord: to ſubmit her ſelfe to the lawfull rule of her husband, as the vpholder of the houſe, the carer for the ſtate, & head of the family. In honeſt gouernment, not to riſe vp, reſiſt or rebell againſt him, which thing God hath inioyned, nature requireth, reaſon perſwadeth, and their wealth and welfare muſt teach them.

The righteouſnes of parents. Gen. 18, 19. Eph. 6, 4, Deut. 6, 7. 2, Cor. 12, 14. 1. Tim. 5, 8.

The righteouſnes of the father towards his child, is to bring him vp in godly feare, and good nurture; for which thing as Abraham is by God commended: ſo therewith are parents, charged by the Apoſtle, and the lawe it ſelfe requireth it. To lay vp and prouide for them honeſt and neceſſarie things, as nature requireth; and Saint Paule teacheth: The children lay not vp for their fathers, but the fathers for their children. The neglect of which duty, is not onely againſt the rule then of nature, but alſo of all godlines: wherefore Saint Paule telleth ſuch, that they which care not for their houſholdes and families, (whereof as the houſhold and wife are the firſt partes, ſo the children are the ſecond) are worſe then infidels, and haue denied the faith. To informe them in ſome calling of life, that they be not vnfruitefull in the common wealth wherein they ſhall liue: is the fathers duety, the parents righteouſnes.

The righteouſnes of children. Exo. 20, 12. Eph. 6, 1. Mat. 15, 4.

So the righteouſnes and duety of children towardes their parents, is to honour them in word, to reuerence them in heart, to obey them in deede; and if their parents fall into decay, diſtreſſe and pouerty; to ſuſtaine, relieue and ſuccour them: which duty S. Paule out of the commandement of God, and out of the interpretation of our Sauiour Chriſt, teacheth them.

The righteouſnes of maiſters. Eph. 6, 9. Col. 4, 1.

The righteouſnes of Maiſters towards their ſeruants, is to bring them vp in honeſt trades and profeſſions of life; to prouide honeſt things for them, during the time of their ſeruice: to put away threatning, and all manner of cruelty, conſidering that themſelues haue a greater maiſter in heauen, euen God himſelfe, with whom is no reſpect of perſons.

The righteouſnes of ſeruants. Eph. 6, 5, 1. Tim. 6, 2 1, Pet. 2, 18 2, Tit. 9, Col. 3, 22.

On the other ſide; it is righteouſnes in the ſeruants, to obey, to be faithfull; not to be eye ſeruants, not to aunſwers againe; to doe ſeruice vnto men, euen as vnto the Lord, as the word of God, and the ſacred and holy Scriptures teach them.

Finally, herehence the hirer and maiſter is taught to giue the labourer his wages, and the labourer to do his worke with carefulnes.

fulnes. And to conclude, Euery man hath here hence to learne to doe good to euery man: and euery state, to giue euery one his dutie, which is the right measure, rule, & line of righteousnes, which who so doth, is no doubt the true seruant of GOD; and a liuely member of the Church: whereof this is the second marke, note, and propertie, by God himselfe professed: Lord, saith the Prophet, who shall dwell in thy tabernacle, who shall rest in thy holy hill? The Lord answereth; Hee that walketh vprightly, and doth righteousnesse. The right ousnes of the hirer, & him that is hired.

But in the manners of men, this righteousnes is now banished, this doing of good to others is put to exile, the care of performing of dutie is abandoned (as it were) from the society of men. Righteousnes neglected of men.

If we looke for iust dealing, behold oppression, if wee desire to see good done to men, behold affliction; if we would require and seeke for care of dutie, behold contempt, behold neglect, behold disgrace on euery side appeareth. The careless Princes of the earth, afflict their subiects with greeuous taxes, and burdens intollerable, liuing in all voluptuousnes, pride, wantonnesse in this world. The disloyall subiect, seeketh vnnaturally the destruction and death of his dread Soueraigne. The careless Pastor, permitteth the Wolfe to make hauocke of the flocke, and liueth in idlenesse: the godlesse people defraude their labouring Preacher of that reuenue, whereby he and his familie should be maintained: the vngodlie husband, seeketh wife or naught, hunting after strange flesh: and the stubborne and vntractable wife, casteth off all yoke of husbands gouernment. The vnnaturall father, letteth his children grow vp vnnurtured, and his disobedient children, will in no wise be ruled vnder fatherly discipline. The wicked maister vseth his seruaunt as his slaue, and the careless seruaunt robbeth, deceaueth, spoileth, and beguileth his maister, and thereby commeth to riches. The cruell hirer vseth his hireling without wages, and the vnconscionable labourer loitereth, and doth his worke deceitfully. Such therefore as yet, are not prepared for the Lords tabernacle, neither are they worthy to rest in his holy hill.

Esay. 5. 7.

The rich afflict the poore, the poore lay wait for the rich mens substance: the creditor pincheth the borower, and the debtor defraudeth the lender. The lawier prolongeth the sute of his client for commoditie, the officer powleth the people with increasing of fees & duties, the great men are iniurious oftentimes to the meane,

One man vexeth and molesteth another: wee take the houses of the brethren ouer their heads; wee wring and wrest by violence their possessions out of their hands, we eate the fruite one of anothers labor: we hunt the poore as with a net, as the Prophet speaketh: in most men of euery state and condition in the world, oppression raigneth for righteousnesse: iniurie in steede of equitie: crueltie in place of mercy, violence in roome of charitie.

Mich,7,2,

But let all such as feare God, know, that iustice and righteousnes, that care and trauell to doe good vnto all men, is an inseperable and an indiuisible propertie and marke of the Saints, let them labour therein to excell all men; that so they may dwell in the tabernacle of the Lord, and rest vpon his holy hill.

The third vertue or marke of the Saints.

The third vertue in Gods Saints required, is truth in tongue & talke. A vertue and ornament of mans life in all times and ages, had in great request, estimation, & account with men; in so much, that, not onely the Saints, but euen the Philosophers of the heathen haue commended it. Wherefore Pythagoras the auncient Philosopher, being asked how men came neerest vnto the Gods, aunswered, by speaking the truth. Aristotle therefore, with other wise men of the heathen, haue placed it among the virtues, whereby manners are informed, as a thing most needfull for the societie of men.

Pythagoras.

Aristotle.

But almightie GOD, who is neuer deceaued, in whose iudgement is no errour, most truly commended this in his lawe vnto his people, when he gaue this charge, Thou shalt not steale, neither deale falsly, neither lie vnto thy neighbour: and else-where in the deliuering of the Decalogue, and tenne commaundements, the Lord required truth, and commended it vnto the people, by forbidding lying, as contrarie vnto truth: Thou shalt not beare false witnes against thy neighbor. And the Prophet Zacharie expounding the same, saith; These are the thinges you shall doe: Speake euery one the truth vnto his neighbour.

Leuit,19,11
Exo,20,16

Zach,8,16

Finally, Saint Paule in the new Testament most agreeable heere-vnto, heere-hence draweth his exhortation, who dissuading from the workes of the olde man, and perswading to follow the fruites of the new man created after God in holinesse and true righteousnes, saith in this wise: Wherefore cast of lying, & speake the truth one to another: and a little after, noting vnto the regenerate, the chiefe fruites of that spirit, by whose force they were made

Ephe,4.25

made light in the Lorde: and reckoning vp three chiefe fruites thereof, which he would haue to appeare in the children of light, which are the Saints; he maketh this the third: meeting both with the vertues heere set downe, and with the same number. The fruit of the spirit is in all goodnes, and righteousnes and truth. Ephe,5,9.

The holy Prophet of God, seeing how necessary a vertue it is in the Saints, and such as shall be by God thought worthy to dwel in the heauenly Tabernacle, and rest in the holy hill; which is his Church: from Gods mouth receiuing this answer, setteth down veritie and truth in our tongues, as a third note and qualitie of the true members of the Church: which both publiquely and priuatly, at home and abroad, with our selues and strangers; not yet of our religion: in the common affaires of this life, and in our priuate businesses, man with man, brother with brother, one with another should speake alwaies from his hart, that thereby wee might be knowne to be in deede of the Lords tabernacle, and to appertaine to his holy hill.

And for as much as there is most necessary vse of the tongue in our common and priuate life, so that without it, the life of man is but as a dumme shew, and mute, or silent, fable: not much differing from the life of beastes, which walke as well as wee doe in the stage and scaffold of the world, but say nothing: therefore GOD in this answer to his Prophet, touching his question, who should dwell in his tabernacle, and rest in his holy hill: teacheth a true vse thereof, which who so followeth, shall dwell in Gods tabernacle, and rest in his holy hill. The tongue is a necessarie instrument in our cõmon life.

Nowe that the Prophet saith not simplie, that hee that speaketh the truth, should dwell in GODS Tabernacle, and rest in his holie Hill, but hee that speaketh the trueth in his heart: it teacheth men, that if they will be accounted the people of God, they must not faulter, they must not double, they must not vtter that for trueth in theyr mouthes, which they beleeue not to be true in their harts. To speake the truth frõ the hart, is required.

Thus then wee see, that sometimes wee may speake the truth in mouth, and not in hart. When the Pharisies and Herodians came subtilly to Christ, to tempt him, and take him with treason, they called him Maister: they said hee taught the word of God trulie, and that hee respected no mans person: they spake the truth in mouth, for Christ was a teacher of the truth, & also bore witnesse vnto To speake the truth in mouth, not in hart. Math,22, 16, 17. Ioh,18,37

Iohn, 8, 48, 52. vnto the truth, as to Pilat hee auoucheth: yet did they not speake the truth in their harts; for they accounted him for a breaker of Gods law, and a deceauer of the people.

When a man knoweth that thieues lie lurking and wayting in the way, that hee may deliuer his neighbour into their hands, shall say; goe by the high way, and thou shalt be safe: the thieues being gone before, the partie passeth safely indeed: this person speaketh truth in word or tongue, but not in hart, for hee spoke truer then he was aware, and contrarie vnto that which he supposed and beleiued. The aunswere of God, to cut off these and such like deceits, would haue vs to speake the truth from the hart. So if a Iew should say that Christ is God, which he doth not beleeue, he speaketh the truth in his mouth, though he lie in his hart. If an enemy of the Gospell now preached, should say, that now the truth of God is preached, how be it in his hart he beleeue not so, this man speaketh the truth in his mouth, but not in his hart: and therfore is not to flatter himselfe, as if he were the Cittizen of the heauenly Ierusalem, or a true member of the Church of Christ: for in them it is required not to speake the truth from their tongues onely, but from their harts also. Which who so doth not, how be it in tonge he speaketh the truth, yet in hart and will he lieth, as saith S. Augustine: and therefore shall he not dwell in the Lords tabernacle, nor rest vpon his holy hill.

Enchi. Laurent. c. 18

Truth standeth in two things.

Now this truth, which is a marke of Gods true Saints and seruaunts, is double: for either it is in our priuate life, or in our common life and conuersation in our publique dealings among men. And for the first, truth in our priuate life is, whereby we bring to passe, that the priuate speeches and communication of our selues or of other, doe agree with the things themselues, and the inward purposes of our minds: that as our words are the witnesses, disclosers, and vtterers of our mindes, as the Philosopher Aristotle hath affirmed not obscurely. The speech is the discloser of the mind, as our Sauiour the fountaine of all heauenly philosophy & wisdome hath euidently taught his disciples; the mouth speaketh from the aboundance of the hart, to shew that there should be a consent, & correspondencie betwixt them: so they may be indeede the viterers of our mindes: that tongue, and truth, mouth and mind, may ioyne together: and that wee fall not into that crime condemned by Salust. They haue one thing prompt in tongue, and another

Arist. de interp.

Math, 12, 34

Salust.

close

close in hart.

First then, all dissembling is opposed heereunto, whereof Saul towards Dauid, in wordes pretending loue, in deede decreeing his destruction, was guiltie. Heereof Absolon toward Ammon, to whom hee pretended greatest loue, but thereby seeking his destruction; Ioab towards Amasa, whom he saluteth by the name of brother, but slewe him foorthwith, with the sword of an enemie. Heereof finally were the Scribes and Pharisees, with the Herodians guiltie: when in words they pretended good liking of Christ, but endeuored his subuersion. So also we are found enemies vnto this truth: when in words we dissemble friendship, in hart meditate the mischiefe of the bretheren. 1,Re,18,17 2,Re.13,26 2,Reg,20,9 Mat,12,15

Secondly heereunto, all falshod and lying of one man to another, in our priuate busines and affaires condemned, is opposed; whether they be fauourable excuses, or pleasant deuises, or manifest vntruthes, all which not onely the law, the Prophets, Christ and his Apostles haue forbidden: but Syrach also condemneth: Thou shalt make no manner of lie. VVhereby saith Lyra, not onely pernicious and hurtfull lyes, but pleasant and such as serue for excuses are condemned. Therefore vpon the iust viewe of the holy Scriptures, and the due examination of like examples, and the carefull pondering of vaine excuses for this sinne, by examples in holy Scripture. Saint Augustine, not onely learnedly, but grauelie, wisely, and truly hath condemned all lyes; seeme they neuer so necessarie, neuer so glorious. Eccle,7,13 Lyranne. 1,Doctri. Christ,38. Enchiridion ad Lauren. cap,18.

To whom Saint Gregorie vppon Iob agreeth, expounding the wordes of the Patriarke: My lippes surely shall speake no wickednesse, and my tongue shall vtter no deceit: saith in this wise: A godly and holy man, to the end he may perfectly cleaue vnto the truth, suffereth not himselfe, either of purpose, or by rashnesse to lie. For euerie lie is greatly to be auoided, though there be some lie of lesse fault and wickednes. De Mendacio ad consentum. lib. 18. morall vpon Iob. chap. 27.

Thirdly and finally, all deceit of tongue, all false and forged accusations, and priuate slaunders and reprochfull diffamations, with all vaine flatterings, are heere-vnto opposed: and quite contrarie and repugnant to that priuate truth, which should at all times, in all places, be hard in the tongues of all men. Secondly, there is truth in the common and ciuill life of man, which is, that in the markets, and places of buying and selling, chopping and chang-

ing, trading and traffaking, in courts of pleas, and places of iudgment, and all publike actions and dealings whatsoeuer; wee vtter nothing in any matter, but what wee knowe to be true in our harts.

And first in the contracts of our life, neither must the seller to make his market, neither the buyer to get a peniworth, speake vntrulie, but vtter the truth from his hart, least they be condemned
Prou, 20,14 with those wicked ones in Salomon, which when they buy, say, it is naught, it is naught, but beeing gone apart, they bragge and boast of their peniworth.

Wherein there is oftentimes so great falshood, lying, and deceit betwixt the buyer and the seller, that in regard thereof, the sonne of
Ecclus, 27,2, Sirach saith most truly: as the naile driuen into a wall, cleaueth fast betwixt the ioynts thereof, so sinne cleaueth betwixt the buyer and the seller.

In places of pleas and iudgement, the witnesses must speake the truth from their harts, that a true verdeit and sentence may bee
Psal, 35,11, propounded: & not be like Dauids accusers, forging false things against him of malicious enuie: nor as the Princes of Babilon, deuising to make away to rid away Daniell for hatred: nor like cur-
1,Re,24,10 sed Siba, wrongfully accusing Miphiboseth for commoditie: nor
Dan. 6, 4. as the wicked Iewes, bearing false witnes against our Sauiour Iesus
2.Reg, 16,3 Mat, 26,60, Christ, suborned thereunto by the Scribes and Pharisies: neither like the periured persons, which in Westminster hall, for gainefull aduantage, will sweare whatsoeuer you will haue them: whereby innocencie is condemned, iustice is peruerted, iniurie is committed, and equitie falleth to the ground.

And as witnesses must speake heerein the truth from their harts, so must the pleading Lawyer also: that hee wrest not the lawe to the patronage & defence of vniust & vnrighteous causes: whereby sutes are long time continued, & the poore clients vtterly beggered.

Finally, the Iudges themselues must speake the truth from their harts, that neither for feare, nor for fauour, neither for golde nor siluer, they swarue from truth in iudgement. For which cause the
Exod, 18,21 Lord required in the Iudges of his people, which matter by Ietro he commended vnto Moises, that they should aboue other things, be voide of couetousnes, and be louers of truth.

Luke, 23,14 They must not be like Pilate then, who for fauour of the Iewes condem-

condemned Iesus Christ the righteous. Thus must all states and conditions of men speake the truth from their hearts, that so they may be known to be the true & liuely members of Gods Church, and to walke indeede in the tabernacle of God, and to rest vppon his holy hill.

Nowe to speake the truth from our hearts both priuatelie and publiquely, there are sundry motiues and things to stirre vs. Why men should speake the truth.

1 The commaundement of Almightie God, who by his Prophets, Christ and his Apostles hath inioyned it.

2 The example of God, and his sonne Iesus Christ, who because they neuer vtter any thing but truth, are therefore not onely said to be true; but God the father, is called the God of truth: and Christ his sonne, truth it selfe: whereof to the one Dauid subscribeth, Into thy hands I commend my spirit, thou GOD of truth: and to the other, our Sauiour Christ himselfe beareth witnesse: I am the way, the truth, and the life. See the first of Iames, Sermon 6. fol. 61. 2. page. Psal, 31, 5. Iohn, 14, 6,

Wherefore if then we will either be the children of God, or the seruaunts of Christ, we must giue our selues to speake the truth.

3 The Gospell which we professe is truth, and the Worde of truth: Sanctifie them, saith Christ with thy truth: thy VVord is truth. O you foolish Galathians, saith S. Paule, who hath bewitched you, that you should not obey the truth? God saith S. Iames, hath of his owne will, begotten vs againe, with the word of truth. Seeing then the Gospell is truth, and we thereof professors, shall not the consideration thereof moue vs to speake the truth? See the first of Iames, Sermon 6. fol. 60. 2. page. Ioh, 17, 17, Gala, 3, 1. 1, Iam, 18.

4 Wee are inspired with the holy spirit of God, whose temples we are, as the Apostles teach vs. The spirit by Christ is called the spirit of truth, and said to lead vnto all truth: if therefore we haue receiued this spirit, if wee be indued from aboue with the holie Ghost, if the spirit of Iesus Christ dwell in our harts, by faith: then sith it is the spirit of truth, and leadeth into all truth: and we therby ledde, as Saint Paule teacheth the Romaines, then will this spirite leade our tongues, and mouthes into the trueth. VVherefore doubtlesse they are not as yet of God, they haue not as yet receiued the spirit of truth; but they are possessed with the spirit of Sathan, the lying spirit, which hath euer been a lyer, & so accounted frō the beginning, which bend their tongues as their bowes, to 1, Cor, 3, 15, and 6, 19, 2, Cor, 6, 16, Ioh, 14, 17, Ioh, 15, 26, Iohn, 16, 13 Rom, 8, 9, & 15. 3, Reg, 22, 23.

Iohn,8,44, Iere,9,5, forge lies, as ſaith the Prophet, but haue no courage to ſpeake the truth.

5 If we conſider, that as by ſpeaking the truth from our hearts, Iohn,8,44 we reſemble GOD, who is the God of truth: ſo by vttering lyes, Gene,3,4, we reſemble and follow Sathan, who was a lyer from the beginning, and continued not in the truth.

6 If wee would conſider, that the lying lippes deſtroy the ſoule, as Salomon affirmeth, who telleth men, that the mouth that lyeth, Wiſe,1,11 ſleyeth the ſoule: this ſhould alſo moue vs to ſpeake the truth, & to vtter no lie vpon occaſions whatſoeuer.

7 If wee would record and recount with our ſelues, that as hee that alwaies ſpeaketh the truth, hath credite with men: but he that vſeth his tongue to lying and deceit, is not beleeued, how be it hee ſpeake the truth, as Demetrius tolde him of whom hee was asked, Demetrius. what a man got by lying, euen that hee is not beleeued when hee ſpeaketh the truth: the verie care of obtaining credite with men, would make vs to leaue lying, and to ſpeake the truth from our harts.

8 Finally, if we would but conſider that which this place particularly dooth teach vs, that to ſpeake the truth from the hart, is a marke of them, which ſhall indeede dwell in Gods tabernacle, and reſt in his holy hill: we ſhould, no doubt be meruailouſly moued to the truth, to learne heere-hence in all things, and to all men, to ſpeake the truth from the hart.

This is now the former part of Gods aunſwere vnto holy Dauid, in which hee hath (as wee heare) recommended vnto vs the vertues whereby his Saints ſhall be deſcried, and they euidently knowne, who ſhould dwell in his tabernacle, and reſt in his holie hill. Lord, who ſhall dwell in thy tabernacle, who ſhall reſt in thy holy hill? He that walketh vprightly, and doth righteouſnes, and ſpeaketh the truth from his hart.

The doctrines of the place. Out of which firſt aunſwere of God, what doctrines may profitably be obſerued?

1 Whereas the Prophet enquired of God touching the true worſhippers in his tabernacle: and the Lord aunſwering, dooth not ſay; they that truly doe beleeue, earneſtly doe pray, and aſſuredly doe repoſe their confidence in GOD; which appertaining cheefly vnto the firſt table, by right and order ſhould haue beene firſt mentioned, but ſetteth downe the duties of charitie, & thoſe which

which appertaine to the ſecond table: as vprightneſſe or innocencie, iuſtice or righteouſneſſe, and truth; we may learne, that hipocrites, who in outward ceremonies and parts of Gods ſeruice doe greatly glory, are by their externall life, and by the duties of charitie, eaſily deſcried. For how ſoeuer men pretend faith, religion, or holineſſe, which beeing couched and lying in the hart, is not ſo well ſeene or diſcerned of men; yet haue they neither faith, religion, nor holineſſe, if they be iniurious to their brethren: and by the workes of the ſecond table, beeing more familiar to men, are they knowne to be diſſembling hipocrites. But whereas men excell in vprightnes, in righteouſnes, in truth to men, thereby they ſhewe themſelues to feare God, and in deede to be his ſeruants.

2 When the Lord telleth the Prophet, that ſuch as are vpright in life, and righteous, and ſpeake the truth from their harts, ſhall dwell in the tabernacle of God, and reſt in his holy hill, wee therehence learne, that that is Gods true church, which taught by Gods word, in the holy writings of the old and new Teſtament contained, declare foorth the truth of their Religion, in chriſtian obedience, and ſanctification of life, doe ſhewe forth their thankfulneſſe vnto God, their faith vnto men, by workes of the ſecond Table: and ſo win others by their good example to the profeſsion of the truth.

Religion & faith ſhewed by works of the ſecond Table.

3 VVhere the Lord requireth practiſe of vertue, in ſuch as ſhould dwell in the tabernacle, and reſt in the holy hill of God, we may ſee that men are to be drawne from externall ceremonies and outward ſeruice vnto God, to the workes of charitie, whereby religion may be diſcried: and that it is not enough to the true worſhip of God, by outward ceremonies, ſacrifices and ſeruice to honour God, vnleſſe we endeuour to liue vprightly, iuſtly, and truly with men.

VVhere-hence it commeth to paſſe, that ſo often ſacrifices without charitie, are condemned by the Prophets, reproued of our Sauiour, reiected as hipocriſie of the Apoſtles.

Sacrifices without workes of mercie reiected.

The Lord to this purpoſe vpbraideth the Iſraelites his people, and reiecteth their ſacrifices, beeing deſtitute of loue: what haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offerings of Rammes, and the fat of fed beaſtes: I deſire not the blood of Bullockes, Lambes or Goates: when yee come to appeare before me, who requireth theſe at your hands, to

Eſay, 1, 11,

tread

tread in my courts? &c. In ſtead whereof he requireth fruites of
Eſay,1,16, righteouſneſſe and ſanctification: Waſh you, make you cleane, take away the euill of your workes from before mine eyes, ceaſe to doe euill, learne to doe good, ſeeke iudgement, relieue the oppreſſed, iudge the fatherleſſe, defend the Widdowes.

Eſay,58,6, & 61, 8, & 66, 3, Prou,15,8, Oſea,6,6, Math, 9,13 So almoſt in a whole Chapter, in ſtead of their counterfet worſhip, and outward holines, the Prophet calleth them to the works of mercie: the place is excellent, and worthy our reading and due meditation. To which purpoſe that of Oſe, ſo carefully by our Sauiour Chriſt cited in the Goſpell ſerueth; I deſired mercie, and not ſacrifice: thereby ſhewing, that ſacrifices & ceremonies without loue and mercie, are nothing. The Lord by Amos teacheth
Amos, 5,21 the ſame, that externall ſacrifices pleaſe not God, vnleſſe they be tempered with the works of loue: for which cauſe from their outward ſeruice the Lord calleth the people to the works of charitie: I hate, ſaith the Lord, your feaſt daies, and I will not ſmell in your ſolemne aſſemblies: though ye offer me burnt offerings I will not accept them: neither will I regard, the peace offerings of your fat beaſtes; take thou away from me the multitude of thy ſonges, and I will not heare the melodie of thy viols, but let iudgement runne downe like water, and righteouſneſſe as a mightie riuer.

Mich, 6,6,7 Finally, Micheas calleth the hypocrites from their ſacrifices, and outward ceremonies, vnto the workes of charitie and mercie: Wherewithall, ſaith the hipocrite, ſhall I come before the Lord, & bow my ſelfe before the high GOD? Shall I come before him with burnt offerings, and with calues of a yeere old? Wil the Lord be pleaſed with thouſands of Rammes, or with tenne thouſand riuers of oyle? Shall I giue my firſt borne for my tranſgreſſion, euen the fruite of my body for the ſinne of my ſoule?

Mich, 6,8, VVhere-vnto the Prophet aunſwereth, Hee hath ſhewed thee, O man, what is good, and what the Lord requireth of thee, ſurelie to doe iuſtlie, and to loue mercie, and to humble thy ſelfe to walke with thy GOD. And ſo calleth them from their outward ceremonies, to the obſeruation of the ſecond table, and to the performance of the works of loue.

Zach, 7,9, So the Lord by the Prophet Zacharie his ſeruaunt, challenging the Hypocrites for their externall ceremonies, reduceth them to the workes of mercie, whereby theyr Religion ſhould be apparant.

Our

Our Sauiour Christ full often drewe the Phariſies from theyr pretended Religion, to the workes of mercie; ſo did the Apoſtles. VVherefore wee of theſe latter dayes, whoſe holines is for the moſt part hypocriſie, whoſe deuotion is diſſimulation, whoſe ſeruice, onelie is in ſhewe, and profeſſion, but lippe labour, and vaine pratling; muſt be drawne alſo from pretended holines, and be ledde, (as it were by the arme) from externall rites and ceremonies, where-with wee pleaſe our ſelues, and are contented: to doe the duties of loue, to ſhew forth thoſe vertues, wherein religion appeareth; which are, vprightneſſe of life, righteouſnes in dealing, and truth from the hart. Mat, 9, 13, Mat, 12, 7, Math, 15, 3, 4, &c. Iam, 1, 27,

4 Moreouer, ſeeing there is nothing more common and vſuall among men, then falſely to challenge the name of Religion: and, that in hypocriſie in all ages, the greateſt multitude, hath flattered it ſelfe, and by the mixture of good and badde, ſincere profeſſours, and diſſembling hypocrites, the Church is in ſome manner defiled: leaſt any ſhould happen to be mooued by this offence, or for the impietie of the profeſſours, ſhould fall from the Church: by this aunſwere wee are taught, that howſoeuer wicked and vngodlie perſons enter for a while into Gods houſe and Tabernacle, yet they ſhall onely dwell therein, and reſt in the holie hill of GOD; who excell in vertue, giue themſelues to innocencie, walke in righteouſnes, and ſpeake the trueth from their harts vnto theyr brethren.

Neither may wee for ſome hypocrites in Gods houſe, deuide our ſelues from the ſame by ſchiſmes; as heeretofore in former ages, the Nouitian Heretiques, the Cathari, the Donatiſts, and the Anabaptiſts haue doone, and now in our dayes, the Browniſts, the Barowiſts, and the rablement of that wicked rout, and diuers other ſuch like hereticks doe: who for ſome blots and blemiſhes in the face of the Church, not onely depart from the ſame, but eſteeme and account it not for the true Church: affirming the gouernment thereof to bee no Chriſtian gouernment; the Miniſters thereof, no Miniſters; the Sacraments therein, no true Sacraments; which neuer, eyther holy Patriarke, or zealous Prince, or true Prophet, or bleſſed Apoſtle, or renowned Martyr hath doone, before them. Wee may not deuide our ſelues from the Church becauſe of ſome hypocrites.

But let vs learne by theſe novve, to make difference, and by vprightneſſe, righteouſneſſe and truth, vvarily to knowe the true members

members of the Church, which shall dwell in the Lordes Tabernacle, and rest in his holy hill: from intruders and halting hipocrites, who for a time are in the Church, but shall not there continue.

5 That the Prophet is aunswered by GOD, to that hard and doubtfull question, which men cannot dissolue, wee may learne that it is God, and his sonne Iesus Christ, which in hard matters must aunswere, who as in the great day of separation, the day of
Math,13,30 iudgement, they generally sunder and separate all coccle from
Math,25,32 pure graine, all chaffe from good seede, all euill men from godlie persons, all Goates from the true Sheepe of Iesus Christ: so euen in this life, in euery particular member of the Church, they can deuide betwixt true professours, and counterfet Christians.

In the meane time, let Gods Saints learne to beare with patience vnto the day of the great harueſt, and vniuersall examination, those euils which they cannot correct nor remedie: and let euerie one of the Children of GOD, sigh vnder this burden, and la-
2,Cor,7,1, bour as much as in him lieth, to purge the Church from all pol-
Eph,5,26, lution of bodie and soule: that it may (as much as heere is giuen)
2,Cor,11,2, 2,Tim,2,19 be without spot or wrinckle, or any such thing: that euery one giue all diligence, to prepare himselfe to be presented as a pure
Mat,3,12, Virgin vnto Iesus Christ: that euery one that calleth on the name of the Lord, (in sincerities and truth) may depart from iniquitie, and leaue the purging of the floore altogether, to him whose it is, which is the Lord, which wholie shall be doone in the world to come: yet in the meane time, with the fanne of his word and Gospell is so cleansed, that neither the vvicked altogether wallowe and welter in sinne, vnreproued, nor the Saints thereby are left vnbenefited vnto saluation.

6 And againe: Sith they shall dwell in the Lordes tabernacle,
Wicked mē must not intrude themselues into gods church and rest in his holy hill, which walke vprightlie, deale iustly, speak truly, and dedicate themselues to the studie and practise of vertue, then wicked and vniust persons, and such as teach theyr tongues to forge and lie, may not presume to intrude themselues into the sacred societies, and holy congregations of the Lord. If Dauid
Psal,16,6, would first wash his hands in innocencie, and then compasse the Altar of the Lord: If Esay willed that they should be holy which cary the vessels of the Lord. If the Lord in the Law required, that
Leui,21,18, his Priestes should not be blemished, and willed Moses therefore

first

firſt to ſanctifie and waſh them before they miniſtred: and all the Church of Chriſt now, ſanctified in the ſeede of Dauid, the Lord Ieſus Chriſt, doe carry the veſſels of the Lord about them, theyr bodies, the temples and houſes, and veſſels of God, and all profeſſors of the Goſpell, be made Kings and Prieſts to offer vp ſpirituall ſacrifices vnto God, acceptable by Ieſus Chriſt: Howe ought they then to floriſh in righteouſnes, goodnes, truth, ſanctification, and all manner of vertue: who ſhall be gathered into Gods true familie, and dwell in his houſe and holy Tabernacle? How ought the Saints of God to be ſtirred vp herewith vnto all ſinceritie, and all workes of righteouſnes, ſince there is no hope of hauing place in Gods houſe, but to ſuch onely as walke vprightly, worke righteouſnes, and ſpeake the truth from their harts? Exod, 30, 17, 18. Reu, 1, 6, cap, 5, 10, 1, Pet, 2, 9,

7 As the Lorde required theſe vertues in his people Iſraell, who were partakers of Moiſes Tabernacle, the teſtimony of Gods preſence: ſo much more dooth the Lord require them in his Church, which is the Iſraell of GOD among whom Chriſt is alwaies (by his Spirit, by his power, by his prouidence) preſent, euen vntill the end of the world. Mat, 28, 20

8 Finally, ſeeing the Lord requireth the works of charitie, and the duties of the ſecond table, in ſuch as ſhall reſt in the hill of God, which is the Church: wee may there-hence gather, that there is no ſound reſt in the Church heere vnto any, but to thoſe that haue a deſire to liue honeſtly, and thereof make a conſcience with the Apoſtle: VVe are aſſured that wee haue a good conſcience in all things, deſiring to liue honeſtly. Hipocrites & vngodlie perſons which giue themſelues to worke wickednes, and all vnrighteouſnes among men, haue no quietnes, haue no certaine reſt in the Church, but are troubled in mind, vexed in ſpirit, perplexed in hart, diſquieted in themſelues, fearing alſo where no feare is, tormented in conſcience for their vnrighteous dealing. Wherfore let not men of a reprobate mind, which ſtore vp violence and robberie in their pallaces, and builde theyr houſes with vnrighteous goods, which defile themſelues with ſinne, giue themſelues to all kind of iniuſtice & iniquitie, ſell theyr tongues to forge lies, and haue no deſire vnto the truth, deceaue themſelues in theyr vaine perſwaſions: for there is no true reſt, no ſound quietneſſe, but in the teſtimonie of our righteous dealing, and the witneſſe of our conſciences, that we deſire to liue honeſtly. Hebr, 13, 18 See fol, 12 page, 2. Prou, 28, 1, Pſal, 53, 5, Heb, 13, 18

Theſe

Theſe thinges, and ſuch like, offer themſelues out of this place to our Chriſtian meditations, wherein we may make profit, and grow in the fruites of ſanctification.

God for his mercie ſake, grant vnto vs of his heauenly grace, and worke in vs by his holy Spirit, that in this preſent life we may walk vprightly, deale righteouſly, ſpeake truly vnto all men, and thereby ſhewe our ſelues the vnfained ſeruaunts of Chriſt, that the Lord our God, after this life ended, not for the merrits of our workes, but of the multitude of his mercie, may vouchſafe vs a place in his eternall Tabernacle, there for euer to raigne with Abraham, Iſaac, and Iacob in his euerlaſting kingdome of glorie, through Ieſus Chriſt our Lord, and onely Sauiour. Amen.

Verſe. 3. He that ſlandereth not with his tongue, nor dooth euill to his neighbour: nor receaueth a falſe report againſt his neighbour.

Verſe. 4. In whoſe eyes a vile perſon is contemned, but hee honoureth them that feare the Lord: he that ſweareth to his own hinderance, and changeth not.

The ſecond part of Gods aunſwere is negatiue.

IN which wordes, the Prophet proceedeth vnto the other and ſecond part of the aunſwere of GOD, vnto the propounded queſtion, which part is negatiue, and diſſwadeth from certaine vices, which muſt not raigne in thoſe which ſhall bee thought worthie to be of Gods true Church, and dwell in his Tabernacle, and reſt in his holy Hill. In which part of the aunſwere, there being ſeauen vices forbidden, of the ſeauen, in theſe two verſes there are fiue handled: 1. Slaunder. 2. Iniurie. 3. Receauing and belieuing falſe reports againſt our brethren. 4. Flattering the wicked and vile men in their ſinnes. 5. Breaking promiſe, oath, and couenant.

Slaunder the firſt vice or euill to be auoyded of the Saints.

And nowe firſt, touching the firſt, which is ſlaunder, he that ſlandereth not with his tongue, ſhall dwell in the Tabernacle, & reſt in the holy hill of God.

By which place, as all reprochfull, opprobrious, & vile ſpeech of or to our brethren is condemned: ſo that ſpeech eſpeciallie which vttered in their abſence, tendeth to their diſgrace, to theyr diſcredite and diffamation.

This

This euill is against the lawe of charitie and the second Table, vvhereby in name, estimation, and credite, our Brother is iniured: and therefore of such as will dwell in Gods Tabernacle, and rest in his holy hill, to be auoyded and eschewed.

VVhen GOD had erected his Tabernacle among his people Israell, and had deliuered lawes, of such as should dwell therein, to be embraced: he willeth them not to goe about with tales, to slander and discredite their brethren. Our Sauiour Christ in the newe Testament, erecting a new tabernacle among his people, & founding a new Church among men, willeth his disciples, whom hee chose to be thereof and dwell therein, not to call their Bretheren fooles: whereby not onely contumelie in presence, but all slaunder in absence of the brethren, by the iudgement of the learned, is forbidden. Saint Paule seeing the grieuousnes of the sin of slaundering our brethren, protesteth that rayling, backbiting, and slandering, disinheriteth men of the kingdome of glory to come. And in another place, laying forth the qualities and workes of the men regenerate, which are the true Church, wisheth that all bitternes, and anger, and wrath, and crying, and euill speaking be put away from them. And S. Peter instructing the Saints of God, whose place is in the tabernacle of the Lord, and their mansion in his holie hill, willeth that in no wise they render euill for euill, nor slaunder or rebuke, for rebuke and slaunder.

Leuit, 19, 16,

Math, 5, 22,

1, Cor, 6, 10

Ephe, 4, 31

1, Per, 3, 10,

The beginning and originall of which euill, is from sathan, the deuill, who went about to impeach the credite of GOD himselfe, vnto the woman in Paradice, charging (as it were the Lord himselfe) as Tertullian and Saint Cyprian say, with these euils. First, that they should not die, howe be it God had said it, then, that God enuied also diuinitie, and immortalitie vnto man: and therefore had forbidden them to eate of the tree in the middest of Paradice, the tree of knowledge of good and euill, and of life, least thereof eating, they should haue all diuine knowledge, and life for euermore.

Sathan authour of slaunder. Gene, 3, 5, Lib. 2. contra. Marcio. See Cyrill. cont. Iulianum. lib. 3. fol. 23.

To which purpose he thus presseth the woman with a subtile demaund or question: Hath God in deed said, you shal not eate of euery tree in the Garden? And afterward slandereth the maiestie of God, both with falshood and with enuie: with falshood, in that when God had said, they should die, the deuill saith, they should not die; & so impeacheth Gods truth: Of enuie, in that he saith, that

Gene, 3, 4, verse, 5

that God knowing that when they should eate of the tree, their eyes should be opened, and they should know good and euil, and so should be as Gods; therefore would hee not haue them to eate thereof, and so impeacheth his goodnes. And thus all reprochfull slaunder setcheth his petegree from Satan, who spared not GOD himselfe, but touched him with slaunder.

Nowe if the deuill spared not GOD, but with the venomous tooth of slaunder, and bitter tongue of back-biting, hath as much as in him lay, wounded his Maiestie, what hope is there, that hee would spare man, a mortall creature?

Iob, 1, 9, 10, 11, Iob 2, 4, 5,

VVherefore as hee slaundered God to Eua in Paradice, so hee slaundered holy Iob to God, accusing him as an hipocrite, temporizer, and as one that serued God onely for profit. Therefore hee spued and powred out his poyson against him, and said unto God, Doth Iob serue thee for naught? Hast thou not hedged and hemmed him in on euery side? Hast thou not blessed the workes of his hands, and increased his substance in the Land? But stretch out thy hand, and touch all that he hath, and so he will blaspheme thee to thy face. For which trade & custome of slaundering, Satan the deuill is called by the name of a Detracter and accuser, and

Reue, 12, 10

called the slaunderer and accuser of the Brethren. Whose children they are which follow his example, whose imps & members they are, which delight in slaunder, and are vnfit to dwell in Gods Tabernacle, and rest in his holy hill; which God himselfe telleth our Prophet; Lord, who shall dwell in thy Tabernacle, and rest in thy holy hill? Hee (saith the Lord) which slaundereth not with his tongue.

Slaunder a great euill: Iames, 3, 8, Psal, 140. 3,

Slaunder is a meruailous and horrible euill, wherewith our tongues defiled, are saide by Saint Iames to be full of deadly poyson. And what that deadly poyson is, the holy Prophet sheweth, who speaking of the slaunderers of his time, auoucheth, that the poyson of Adders was vnder their lippes. Yea, there is no poyson comparable to the venome of the tongue.

The poyson of the tonge most dangerous.

The Scorpion. The Crocodile. The Viper. Venemous hearbes or roots.

The Scorpion hurteth none, but such as hee toucheth with the tip of his taile; and the Crocodile and Basaliske slaieth none, but such as either the force of their sight, or strength of their breath reacheth: the Viper woundeth none, but such as it biteth: and the venemous hearbes or roots, kill none, but such as tast or handle, or smell them, and so come neere vnto them: but the poyson

of

of ſlaunderous tongues is much more ranke and deadly, for that hurteth and ſlayeth, woundeth and killeth, not onely neare, but a far off; not only at hand, but by diſtance of place remoued, not onely at home, but abroad; not onely in our owne nation, but in forraine countries, and ſpareth neither quicke nor dead.

This ſpareth neither people, nor Prince; neither low, nor high; neither priuate perſon, nor whole families: As appeareth in Doeg and Amans ſlaunder. For Doegs ſlaundering of Abimelech the Prieſt to Saule, that he asked counſell for Dauid of the Lord, and gaue him victuals, and the ſword of Goliah the Philiſtin, cauſed not onely Abimelech himſelfe, but all the Prieſts of the Lord at Nob, with man and woman, childe and ſuckling, oxe aſſe and ſheepe, to bee murdered and deſtroyed. And the falſe and ſlaunderous report of Aman, procured ſentence of death to be pronounced, not onely againſt Mordochai whom he enuied, but againſt all the whole people of the Iewes; as the ſtorie declareth. 1. Reg. 22. 9. Eſter. 3, 8, 9, &c.

Wherefore the ſonne of Sirach giueth good and graue counſell: Abhorre the ſlaunderer, & double tongued, for ſuch haue deſtroyed many that were at peace: yea, the euill tongue hath diſquieted many, and driuen them from nation to nation: ſtrong Cities hath it broken downe, and ouerthrowne the houſes of the mightie. The ſtrength of the people hath it abated, and beene the decay of mighty nations, &c. Which Salomon alſo willingly confeſſeth, and thereof ſpeaketh in this manner to the people: A froward perſon ſoweth ſtrife, and a taleteller or ſlaunderer maketh diuiſion among Princes. Eccle. 28, 13. Pro. 16, 28.

The ſlaunderer is a moſt ſtinging and biting beaſt, and his tongue full of deadly poyſon. Therefore Diogenes being asked, what beaſt bit ſoreſt, anſwered; Among wilde beaſts, the ſlaunderer; but among tame beaſtes, the flatterer. Diogenes.

This ſinne is ſundry waies committed. Firſt, when any thing is falſely ſayd of vs, and we charged with matters that are vntrue. Such was that ſlaunder wherewith holie Dauid was wounded; of which he ſpeaketh: Cruell witneſſes did riſe vp againſt me, they asked of me the things I knew not, & layd to my charge things that were not true: faigning and forging certaine things againſt him: to bring him into contempt, diſcredite, and obloquie among the people. Such was the ſlaunder of Doeg raiſed a- How men do ſlander others. Pſal. 35, 11. Pſal. 27, 12.

1.King.22, 9. against Abimelech, that hee should aske counsell of God, for Dauid against Saule, and maintaine him with victuals against the king: whereby Abimelech was charged vntruly. Such was the slaunder of Dauids enemies, accusing him of treason against 1.King. 24, 10. the King, and of seeking euill against Saules person. And thus to deuise and faigne things vntrue, and therewith by slaunder to charge the Saints, is and hath beene in all times and ages most vsuall.

2 As by reporting falsely, and affirming of men, the things that are vntrue, we slaunder: So also, when men by vehemencie of words aggrauate, and amplifie the infirmities and light offences of men, and make them farre greater then they are, thereby to discredite, they slaunder in like manner. Heerein the eloquent Orators most vsually offend, who call anger kindled neuer so little, madnesse and outrage: who call touching and tipping of another in displeasure, wounding. When a man but looketh vppon a woman, to say he intreated with her of committing adulterie: thus by force of words, to make the matter tenne times worse then it is, to this onely end, to bring into disgrace and discredite the partie spoken of, is slaunder as the other, and to bee auoyded also of those which looke to dwell in Gods tabernacle, and rest in his holy hill.

3 Men slaunder with the tongue also, when they vtter and blase abroad the secret sinnes and infirmities of their brethren: whereunto they are vpon no iust cause, nor of any necessity vrged, to disgrace and deface them. Wherewith the malicious and mischieuous Martins are worthily to be charged, (if all bee true which they haue written, which no man will easily beleeue) who by reporting the secrete sinnes, and by publishing the hidden infirmities of their brethren, to disgrace them with all men, hauing no iust occasion, nor necessarie prouokement thereunto, but the maliciousnes of their owne heartes: haue not onely called many men into question, of whom there is not, neither was there any suspition: but haue brought malicious slaunder vpon the Gospell, and giuen the enemie, by secret suggestions and surmises, occasion to reioyce.

Martins are malicious slanderers.

Wherein they haue not onely offended against the law of nature, whereof the very heathen haue tasted, who in the light thereof, haue willed not to detect the secrets of their brethren, but

but swarued from the law of loue, which teacheth vs to couer the sinnes of our brethren, and their secrete offences, as Saint Peter out of Salomon the wise man teacheth, Loue couereth the multitude of sinnes. Yea, they haue most shamfully done against the commaundement of Christ, who willeth that priuate and secrete offences should first be priuately tolde, and if that serue not, then to be reuealed to one or two of the brethren, if that preuaile not for amendment, then to bee reuealed to the Church, if that will not reforme them, then to haue them as heathen persons and publicans. Prou. 10, 12. 1. Pet. 4, 8. Math. 18. 15.

Whom of the brethren in his booke most maliciously by him and most vncharitable slaundered, hath he conferred withall about their secret and priuate offences and infirmities? what witnesses hath hee called, to heare the debatings? What Church hath he tolde before he condemned them? Nay he hath condemned them, and had them as heathen and publicans, not onely before the Church knewe of the matter, but before himselfe euer conferred with many of them, whom in his booke he hath disgraced. Martin the elder condemned, before he conferred withall.

And are not many now hereof guiltie, who disdaine the name of Martins, yet follow their examples: who in publike place, and also in priuate conferences and communications, speake euill of them, whome they neuer knew guiltie of those euils, wherwith they charge thē, & detect the secret infirmities of their brethren, & their betters which charity would to be couered? Priuie slanderers.

4. When we depraue the good deedes & well doings of men, & say, that that is done of vainglory, which is done of simplicity: that of hypocrisie, which is done of charitie: that for commoditie, which is done to Gods glory: then slaunder we the brethren: thus the Momi and malicious finders of faulte with euery mans doings, and such as are ready to carpe at the best enterprises of men; are guiltie heereof, and to be accused as slaunderers. Reprouers of men absent, are slanderers.

5. They also that in the absence of the parties who they accuse, speake euill of them, whom by their reprehensions they cannot amend, because they are out of hearing: yet by their speaking, leaue a skar in their names, & a surmise & a suspition in the harts of the hearers, are in the number of slaunderers. Such are they which most sharply inuey against Princes and Magistrates in presence of a small number of common people; or speake most bitter against the Bishops and cleargie their bre-

thren; before a silly congregation: by which reprehensions the parties can make no profite, because they are absent: and the hearers oftentimes heerehence take occasion of thinking euill of, and vncharitably condemning them, thus euill spoken of: what is this but a meere slaunder?

For if our exhortations and reprehensions must tend to edification: and there is no edifying, when the parties heare not of the things wherewith thy are slaundered, that they might bee reformed if they bee guiltie, or else cleared when they are innocent: then so to reproue the brethren absent and vnwriting: is rather a slaunder; then an admonition: rather a defaming, then a charitable reprehension: rather a backbiting, then a christian exhortation: which who doth then, is a breaker of charitie, and a slaunderer of his brother.

Reporting of true things, not for loue of truth, but of defame, is slaunder.

6 Finally, when we report truly the faults of men, yet not for loue to the trueth, but for enuie to the persons: wee speake euill then of them, and become slunderers. For as that iudge that pronounceth sentence of death against a malefactor, yet not for loue of iustice, but of hatred, to the partie, is herein no iust iudge, but a murtherer rather: doing that which iustice requireth, but not for loue of iustice, but malice toward the man: so they that speake and report true things of men, and open theyr offences as they do deserue; yet not for hatred of their sinnes, nor for loue vnto vertue, nor for care had to the truth; but to disgrace, bring in contempt, and discredite them to the people: therein they are not so much to be approued, as tellers of truth, as to be condemned, as slaunderers of theyr brethren.

Sith thus and by these meanes, with the like, wee slaunder with the tongue, which who so doth, shall not enter into Gods tabernacle, nor rest in his holy hill; let vs as many of vs as feare God from the heart, with all care auoyde this euill; that shunning the slannderings of our lippes, and the reprochfull speeches of our mouthes, wee may approue our selues the sonnes and children of God, and find place in his tabernacle & holy hill for euer.

Now to auoyd this sinne the better, the causes are to be considered, from whence it ariseth: which beeing remoued; our slaunderings also may be stopped, and stayd the better.

Causes of slaunder.

And the chiefe causes of slaundering seeme to be these, 1. loue of

of our ſelues, 2. malice towardes others. 3. deſire of reuenge 4. Hope of commodite. 5. Studie to pleaſe.

1. The exceeding loue, wherewith moſt men affect themſelues too much, cauſeth in our mindes a miſlike and contempt: and miſlike breaketh into ſlaunder. The Iewes in the time of Eſay the Prophet, through ſelfe-loue to much affecting and pleaſing themſelues, fell into a miſlike of the Gentiles, and that miſlike brought foorth ſlaunder: ſtand a part, ſay the Iewes vnto the Gentiles: for we are more worthy then you. This moſt plainly appeared in the Phariſie, who through ſelfe loue, diſpiſed the Publican, and through contempt ſpoke euill of and ſlandered him: I thanke thee O God, ſaith the Phariſie, that I am not as other men, extortioners, vniuſt, adulterers, or as this Publican. This cauſe Saint Iames ſaw to be of ſlaunder, that proud and arrogant men, too much blinded with the loue of themſelues, ſlander and ſpeake euill of others: wherefore he endeuoureth to remoue it, as proceeding from pride, and ſaith: ſpeake not euill one of another, brethren, for he that ſpeaketh euill of his brother, & condemneth his brother (through pride, arrogancie, and ſelfe-loue) condemneth the law. Selfeloue. Eſay, 65, 5. Luke, 18, 11. Iam. 4, 11.

Wherefore as the Ape, and Rauen or Crow, thinke their yong ones beſt and faireſt, and therefore loue them, and diſlike others: ſo we like our ſelues and our owne doings beſt, in compariſon whereof, we diſlike and ſpeake euill of all other men, and condemne their doings.

2. As ſelfe loue, ſo malice towards others, cauſeth men to ſlaunder, when we ſee others in any thing preferred before our ſelues: to diſgrace them, we ſeeke to ſpeake euill and ſlander the through enuy and malice we beare them. When the Princes of the Prouinces ſawe that Daniell was preferred before them all; then they laid their heads together how to entrap him, & ſought an occaſion againſt him, touching his God. Malice. Dan. 6, 13.

And for this cauſe, the greateſt in dignitie, the higheſt in fauour, the chiefeſt in accompt among men, are moſt ſlandered. For as ſome can abide no equals: ſo moſt cannot away with ſuperiours: therefore of malice they ſpeake euill of them which are preferred before them.

This vice from this cauſe ſpringing, hath ſtained both church & common-wealth alſo, ſuch as in the church are the chiefe men

and are preferred before other, as Bishops, Deanes, Archdeacons, and other ecclesiasticall dignities, heerehence are most enuied of others, for the preheminencie of their places, and so through malice are euill spoken of and slaundered; as common experience in our dayes, aboue all other ages doe teach vs.

Nicepho. lib.15,c.9. Euseb.Eccle.hist.li. 6,c.7. Ruff.lib. 10,ca.15, 16,17.

This was the cause that the wicked Priestes slaundered Narcissus to Constantius. This was the cause that the Arrians slaundered, and deuised false reports against Eustathius and the reuerend Bishops. So then, as Core, Dathan and Abiram: enuying the dignitie and office of the high Priest, through malice slaundered both Moises and Aaron, as if they had preferred themselues to office, and had vsurped authoritie ouer the people: when in the meane time, Core would haue beene in the office himselfe: So haue we many, who enuie those high dignities in their brethren, and of malice speake euill of them: when it is most cleare and manifest, that they themselues hunt after honor, and seeke chiefest places ouer their brethren.

Tripert. Hist.li,2. ca.24. lib.4.c.25. Num. 16,3.

And in the commonweale, who are most subiect vnto slaunder? I warrant you, no beggers, no base men, no contemptible persons, but such as excell in authoritie and are preferred to dignitie, and occupie the chiefest places of gouernment: these most men maligne, malice, enuie, and therefore they speake euill oftentimes of such, and slaunder them.

2.Kin.15.3. 4.

For as cursed Absalon enuied Dauids prosperous gouernement, and of malice therefore slaundered him of neglecting of iustice vnto the people, himselfe thereby seeking the kingdome: So are there in the world not a fewe Absolons, who enuie the high places and dignities of their brethren, and therefore slaunder they, and speake euill of them, that thereby (if it were possible) they might leape into theyr roomes and places of calling: and inioy those honours, dignities, and places which they enuy and slaunder in others.

For men therefore, by reason of any gift or grace of God, vpon their brethren bestowed, to enuie and malice them, and thereby to slaunder and speake euill of them, whether it be in the Church or common-wealth, it is euill, and dispossesseth vs of the tabernacle of God, and his holy hill.

3 Sometimes slaunder riseth of desire to bee auenged, and that for the most part in the weaker persons, who conceiuing hatred

hatred in their heartes, and burning with malice in their minds, and boyling with rancour in their inner partes: and yet by might and maine force, not able to make their partes good: vse their tongues as their weapons to reuenge, and so fall a slaundering. Thus the weake, vseth vppon the mightie: the poore vpon the wealthy, the inferiour, vppon such as excell in dignitie: the base, vpon such as are of nobilitie: to be auenged. Desire of reuenge.

4 Not this onely, but also hope of commoditie and gaine, pricketh vs forward to slaunder: For this cause happily Doeg the chiefe heardman of king Saule, slaundered Abimilech, and the Priests of Nob vnto the king, that through his false accusation hee might reape commoditie: as it might seeme he did: for the matter and execution of the kings wrath vppon the Cittie was committed vnto him: wherehence he might sucke no small aduantage. Hope of commoditie. 1.Kin.22,9.

It is euident, that wicked Siba, was with this hope of commoditie, moued to the slaundering of lame Miphibosecke the sonne of Ionathan, to king Dauid. For thereby he seazed vpon his lands, and parted his possessions. King Ptolomie, by the slaundering of Alexander the King, to Demetrius: as if he had purposed euill against Ptolomie, sought nothing thereby but his Realme and kingdome. Neither is it rare or seldome seene, that false accusations, or slaunderous reports, are raised against men, by such as gape after their offices, seeke for their houses, looke after their riches, & desire their possessions, whom they slander. 2.King. 16. 3. 1.Mac.11. 10,11.

Whereby it commeth to passe oftentimes, that men cleare from greeuous crimes voyd of deserued spot of suspition, are assailed with reprochfull slaunder; and deuised and forged accusations of the wicked, through hope of gaine, which eyther by death, or disgrace of such persons, may bee obtained. Which thing commeth to passe most vsually in princes Courts, where many seeke the ouerthrowe, discredit & disgrace of others by slaunder, for commoditie and gaine. And sometimes in other places of the commonwealth, when men raise vp slauuderous & malicious speaches vppon theyr brethren, into whose roomes & places they hope to be preferred. This is common in societies in vniuersities: this is vsuall in offices in Citties, this is practised for dignities in churches, this is vsed for promotios with princes, & so for cōmodity & gaine, men become guilty of the slandering of The best men, oftentimes most slandered. Courtiors oftentimes slaunderers.

theyr brethren.

Flatterie and desire to please mens humours.

5 To be short: the desire we haue to please some men, prickeeth vs forward to the sinne of slaundering. For we see most men more giuen to heare slaunders and false accusations, then true reports of the brethren: we affecting their humours therein, and desiring to please, giue our selues to slaunder the brethren.

4.Esra.13, 14.

Which cause, ioyned with most malicious contempt of the Iewes, might seeme to haue vrged the enemies of Iuda and Beniamin, to haue slandered the Iewes thus vnto the king, and to stay their building: be it knowne vnto the king, that if the Cittie be builded, and the foundation of the walles layd: they will not giue toll, tribute, nor custome, so shalt thou hinder the kings tribute. Now therefore, because wee haue beene brought vp in the kings Palace, it was not meete that we should see the kinges dishonour, therefore haue we sent to certifie the king &c. So doubles partly for profite, partly to fawne vpon and flatter king Saule, Doeg accused falsly, and slandered Abimilech to the king.

1.Kin.12,9.

These causes if we would remoue, the sinne it selfe should be the better remoued, whereof such must haue care, as will dwell in the Church and house of God, remembring this of Gods own mouth in the Prophet, that he shal dwel in the Lords tabernacle, & rest in his holy hill, which slandereth not with his tong.

Iniury, the 2, vice or euill to be auoyded.

The next euill in this place forbidden is iniurie, and doing euill vnto our neighbour: from which who so abstaineth, shall enter into the tabernacle of the Lord, and rest vpon his holy hill.

Iniury don diuerse waies.

Men doe iniurie and euill vnto men chiefly foure waies: in bodie, in goods, in rights and priuiledges, in name and estimation.

Iniuries done in body,

1 In body men doe iniurie and euill one vnto another, when they oppresse the bodies of their brethren, with cruell labour or burdens, when they wound and hurt their bodies by stripes or beatings, when they slay their bodies by fight or murtherings, when they cast off care of their bodies by neglecting, when they cherish them not by succouring.

Mar.10, 19. Iam.2.20, 13.

And this iniury done in body, is committed two waies, either when the iniury in body is done to our selues, either when it is done to ours: whether it bee towards our wife; either towards our children, or towards our seruaunts, or towards our friends, or the like.

So

So that what hurt is done to their bodies, that iniury is done to vs, and the hurt redoundeth vnto vs thereby. From which kinde of iniury or hurt doing, men that seeke to dwell in Gods tabernacle, and rest vppon his holy hill, must cleare themselues, and thereof be guiltlesse.

2 In goods, hurt and iniury is committed: and that two waies, by force, and by fraud.

Iniuries done in goods. Force.

1 By force, and that first by stealing and robbery: secondly, by violence, extortion, and cruelty: thirdly, by remoning land markes, and inuading other mens possessions and patrimonies.

The kinds of violent iniuries in our goods. Exo 20, 35. Leu. 19, 13. c.25,17. Eph 4,28.

1 Men doe iniury & hurt vnto men in their goods, by force, through theft, spoiling, and robbery, either by Sea or by land: whether in little or in much: all which is forbidden by the lawe, Thou shalt not steale, and disswaded the Saints by the holy Apostle; Let him that stole, steale no more, but rather labour with his hands the thing that is good, that he may haue to giue vnto him that needeth.

Psa.144.

2 Men doe iniury to men by force, through violence, and cruell extortion: whereof the holy Prophets haue complained. Dauid condemning that iniury of extortion and violent cruelty, saith that the wicked and cruell men thereby, eate vp the people of God, as it were bread. The Prophet Esay condemning the euill of cruel extortion in the Princes of Iudah, breaketh out and saith: What haue you to doe, that you beate my people to peeces, and grind the faces of the poore, saith the Lord, euen the Lord of hostes? The Prophet Micheas challengeth the Princes for this their iniury by extortion, tyranny, and cruelty: & telleth them, that thereby they plucke off their skins from the poore people, and their flesh from their bones: that they eate vp their flesh, and flay their skins frō them, & breake their bones, & chop them in peeces, as for the pot, & as flesh & meat for the caldron.

Esay.3,15.

Mich.3, 23.

Ezech 22, 12, & 45,9.

The Prophet Ezekiel speaking against the like kind of hurt, & iniury of the City Hierusalem, crieth out against her in this wise for the same: In thee haue they taken giftes to shedde bloude: thou hast taken vsury & increase: thou hast deuoured thy neighbour by extortion, and hast forsaken me, saith the Lord God. Amos seeing the cruell oppression and extortion of the mightie men of his time, whereby, through staying the sale of foode,

Amos.8,4.

and

and other necessary thinges, which they had gotten into their owne hands, they most cruelly afflicted the poore, calling them to a consideration thereof, speaketh to that purpose in this wise vnto them: Heare this, O yee that swallowe vp my people, that you may make the needy of the land to faile. For which sinne, the Prophets haue compared the cruell extorcioners vnto greedy wolues, to cruell beasts, to ramping and roaring Lions, which teach their whelpes, and yong ones, to catch and hanch vppon the pray. When men then, through cruell extorcion and oppression, shall either detaine their priuat things from the poore, or withhold from them the publike and common commodities, whereby men do liue: they are iniurious; and so continuing, they shall be excluded, and thrust out from the Tabernacle of the Lord, and from his holy hill.

Sargus.

Scarus Basil in Hexameron.

These men therefore not vnfitly, may be compared vnto the great fish Sargus, which pursueth and followeth the little fishes, deuouring that foode, which they haue procured: Or to the fish Scarus, taken of some, for the gilt head or golden eie, which of all fishes, as S. Basill saith in his Hexameron; cheweth the cudde like a beast, whose cruelty is great, in so much as it eateth vp and deuoureth all little fishes that come against him.

Extorcioners are deuourers of the people.

So the cruell extorcioners of the earth, eate vp the labours and swear of the poore, catch the birds, when the poore beareth the bush, deuour & eate vp the poore of the land through cruel oppression and barbarous inhumanity. The rich and mighty men then detaining their right by violence from the poore, and the Maister withholding the hire & wages from the labouring seruant, are guilty of this kinde of euill doing and iniury: which is, by force, through extortion, to hurt their brethren: a sinne of Gods Saints carefully to be auoyded.

Land Markes. Deut. 27. 17

3 In goods we iniury and do hurt vnto men by force, by remouing the auncient land markes, and inuading the patrimonies and possessions of our brethren. To which kind of forceable iniury, God the Lord hath denounced a most dreadfull, fearefull, and bitter curse: Cursed be hee that remoueth his neighbours marke: and all the people shall say Amen: Of this Salomon the wise man admonisheth vs: remoue not, saith he, the auncient bounds, and enter not into the fields of the fatherlesse.

Psal. 62. 10. Pro. 22. 24.

To remoue the markes of our neighbours possessions, to inuade

uade the bounds of our brethrens patrimonies, to inlarge and amplifie thereby our owne inheritances: is a kind of euill doing and iniury, heere forbidden.

Saint Basill exhorteth vs to leaue this inuading of the limits, and bounds of our neighbours, by the example of the fishes of the sea: which saith hee, doe liue in those places which nature hath allotted them: neither desire they, nor goe vnto the places & borders of others, but keepe themselues merry with their owne. No man skilfull in diuiding the earth, hath assigned them their habitations: no kindes of fishes are compassed and kept in by any walles; nor deuided by bankes or borders; but that by natures helpe is giuen them, which is most profitable and most necessary. There is no steepe hill to keepe them a sunder: they runne not out of the course of the riuer, but a certaine lawe of nature most iustly, hath by lot diuided their places of liuing, according to the vse of euery one.

Basil in Hexameron

Fishes of the sea keepe their owne place.

And are we such saith he, which remoue and breake the perpetuall bounds which our auncestours haue set and prefixed? We cut the earth, we adde to our owne possessions & ground; wee ioyne house to house, land to land, to take frō our neighbors, &c.

Men more iniurious then vnreasonable creatures.

Thus men indued with reason, are more vniust, then vnreasonable creatures: they inuade not, nor incroche not one vpon another: they rest themselues content with that part of water assigned them: but wee passe the rule of equity; not content with the lands of our forefathers; but wee ioyne our neighbours to ours, we inclose and take in, within one wall, pale, or hedge, like cruell tyrants; like greedy cormorants, like vnsaciable beastes, like very plagues of our country, and deuourers of our brethren: many acres of ground, that our Fathers neuer knew: by the hurting of others, to enhance our selues and encrease our owne circuits.

Now as these or the like may be the speciall kindes of hurting and doing euill to our brethren by force, so is there euill and iniury in goods done by fraud and deceit, when among our selues we vse craft and deceit, to increase our gaine, to make our markets, by selling euill ware for good, the meane for the best: when we by coloured and crafty meanes doe make our wares shew the better: and infinite in that kinde. Which fraudulent iniury the Lord in his lawe forbad: when thou sellest ought to thy neigbour,

Fraud and guile.

Leu. 25, 14.

neighbour, or bieſt any thing at his hand, you ſhall not oppreſſe (by deceite or otherwiſe) one another. And Saint Paule vnder the Goſpell condemneth it: let no man oppreſſe or defraude his
1. Theſ. 4, 6. brother in any matter: for the Lord is auenger of all ſuch things. Which iniury and vniuſt dealing through fraud, is ſo vſuall, that ſimplicity and vpright dealing is become ridiculous among occupiers, and is now come into a Prouerbe: plaine dealing is a iewell; who ſo vſeth it ſhall die a begger. Thus men glory (as it were) in their euill doing, and profeſſe themſelues iniurious vnto their brethren.

Inſtruments of fraud & deceite,

The inſtruments of this ſecret and crafty iniury, are many. 1. Extolling and prayſing out of all meaſure the thinges with wee vter, whereby we allure & drawe on the buyer, and (as it were) wet him to the matter. 2. lying and ſwearing about the ſale, moſt vſuall and common in cunning oppreſſours and euill dealers. 3. deceatfull weights and meaſures, whereby men haue not the thing they buy. 4. Falſe witneſſes ſtanding by, to auouch that ſo much, and ſo much was already offered, & would not be taken: theſe and many other the like, deceitfull iniuries, crafty euill dealers vſe, to drawe the money out of the purſes of the poore: all which GOD in his ſacred word hath condemned.

Diuerſe kinds of frauduleut iniury.

Vnto this kinde of iniury and euill doing by deceat, beſide the craft in buying and ſelling vſed, wee may referre the ouerreaching of our brethren by pollicy, otherwiſe more truly called, ſubtilty. The deceauing of our neighbours, whoſe noaſes wee wipe
Leu. 19, 11. when we are put in truſt and credited: Whereof the Lord himſelfe ſpeaketh: The gaining and getting from men, their goods or money: either by conueyance or iugling, as by falſe dice in gaming, or any other way whatſoeuer. The feeding of younge Gentlemen with money vnder colour of friendſhip, vntill they haue morgaged all their lands, and are runne ſo farre ouer ſhooes, that they can neuer recouer: and ſo wee buy a great deale of good Land, for a ſmall deale of Money.

I will not ſpeake of that crafty villany, and cunning cruelty, wherewith many doe and haue deceaued the widowes, and the fatherleſſe: as when the deſtitute and forſaken widdowe, the poore and fatherleſſe children and orphants, ſhall, vppon pretended

tended olde and auncient acquaintance, and long continued friendſhip, of deceiuers and cunning beguilers, with the deceaſed husband and father: commit their ſtockes vppon truſt, ſhall thereof be beguiled: theſe and the like craftie dealings are not the dealings of men, but of beaſts.

Wherein they reſemble the crafty foxe, as Tully ſaith, who faigneth and playeth, dallyeth and delayeth, vntill he hath obtained that he deſireth. The Crabfiſh, as Saint Ambroſe, and S. Baſil alſo report of it, is of marueilous craft and ſubtilty: for when he greatly deſireth the ſweete fiſh of the oiſter, which is kept and enuironed with ſhells, as with flint walles; by reaſon whereof, the Crabbe can not come by it with his fingers, tonges or clawes: he vſeth this pollicie; when he ſeeth the oiſter in quiet places to open it ſelfe for the heate of the Sunne, thereby to be refreſhed and ſolaced, the Crabbe commeth ſecretly, and caſteth a pibble or grauell ſtone betwixt her ſhelles, and ſtoppeth her cloſing: ſo, what by force it could not, that by fraude it obtaineth; and thus deuoureth it. 1. Offic. The Crabfiſh. Hexameron lib. 5, cap. 8.

Polypus the fiſh (as theſe and other auncient learned Fathers and others auouch) often chaungeth colour: and to what ſtone ſoeuer it cleaueth vnto, the colour therof it reſembleth & taketh. Wherefore when many fiſhes ſwimme vnto him, as vnto a ſtone, they doe (as it were) offer themſelues vnto this ſubtill and malicious fiſh, as a pray prepared. Polypus.

Theſe deceatfull and crafty iniurers of their bretheren are foxes; they play their prankes, they fetch their gambols, they turne euery ſtone, they vſe all manner of ſetches, they deuiſe all manner of ſubtill dealings, to defraude the ſimple. They are as Crabfiſhes, which feede vppon men cunningly, and take them at aduantage craftily, and then deuour them cruelly. Theſe are the Polipi of the land, which for aduantage will apply themſelues to all companies, inſinuat themſelues into al mens friendſhip, creepe into euery ones boſome, approoue and allow that whereunto euery one is addicted, wherewith euery one is delighted and pleaſed: this cannot eaſily be diſcried, nor eaſily be auoyded: their craft, and wickednes is couered in the deepe: vnto whom, (through their pretended good will toward men,) if any ſhall come: for ſolace, he ſhall finde diſcomfort; for mercy, miſerie: for helpe, hinderance: for reſt, trouble: for wealth, woe:

woe: for alde, deuouring.

Wherefore let vs leaue these subtill and craftie fetches vnto vnreasonable creatures: and let vs giue our selues to all plainnes, clearnes, and simplicitie, that neither by violence, or force, neither by fraud or deceat, we become iniurers of the brethren.

Iniuries done in rights and prerogatiues.

3 We do euill and hurt vnto our brethren, in rytes, in prerogatiues, in iurisdictions and such like, when we take away the priuiledges, the auncient rites, and customes, yea all such prerogatiues, which in former times vppon good causes haue beene giuen, either vnto Colledges, or incorporations, or societies, or persons. Wherein wee nowe greatly offend in our age: euery one withstandeth others iurisdictions; euery one impeacheth his brothers authoritie, euery one endeuoureth to take away old and ancient prerogatiues, euery one inrocheth vppon another mans place and office: whereby, as we goe the next way, and tend to plaine confusion, so doe wee greatly sinne against our brother by this manner of euill doing and iniurie, whereof who so is giltie, shall not enter into Gods tabernacle, nor rest in his holy hill.

Priuiledges and prerogatiues, infringed.

Iniuries done in our name and estimation with men.

4 In name, fame and estimation we doe iniurie, when by supporting, falsely accusing, slaunderously backbiting, and contumeliously speaking, we take away (as much as in vs lieth) the good names of our bretheren, but thereof in the former Sermon hath beene spoken.

Receiuing false reports, is the third euill or vice. Exod. 23, 1.

The third euill in such as shall dwell in Gods tabernacle, or rest in his holy hill, forbidden, is receauing and belieuing false reports against the bretheren. A thing whereof God long before had forewarned Israell his people, when in the lawe he gaue them this charge: thou shalt not receaue a false tale or report: neither shalt thou put thy hand with the wicked to bee a false witnes. The nature of man is fie, and apt to receaue euill reportes: and they are therefore both easily believed, and deeply receaued into the mindes and hearts of the hearers. Whereof Salomon assureth vs: the words of the talebearer, are as flatterings, and they goe downe into the bowells of the belly. Whereby, because men sinne in vnrighteousnes, and breake thereby the lawe of charitie: therefore the holy spirite of God in this answere to the question of the Prophet, forbiddeth it. Who

Eccles. 7, 23. Prou. 17, 4. Prou. 18, 8.

shall

ſhall enter into thy tabernacle, O Lord, who ſhall reſt in thy holy hill?

Euen he that ſlandereth not with the tongue, nor doth euill to his neighbour, nor receaueth a falſe report againſt his neighbour.

To beleeue a falſe tale or report before wee examine it, is to receiue a falſe report againſt our neighbor: therefore Saint Hierome ſayth, a man receiueth not a falſe report againſt his brother then, when he beleeueth not the things tolde, vnleſſe he proue them. But we are readie and apt to belieue, without examining or proouing: therefore are wee guiltie of the ſinne condemned heere in the Prophet. Hierom.

The Saints of God muſt not bee too light of hearing, much leſſe of beleeuing all tales, rumours, and reports of their brethren, and charitie requireth, that we doe not only ſtop and ſtay them, but that we examine them before we beleeue them. Saule the King too light of beliefe in this point, beleeued the ſlanderous and falſe reports of Dauids enemies, who put in Saules head, that Dauid imagined euill againſt him. Yea Dauid himſelfe ſhewed his great infirmitie in that, that without due examination and proofe of the matter, hee beleeued the falſe report of Siba againſt Miphiboſeth the ſonne of Ionathan: of whom to Dauid the king, ſo perſecuted by Abſolon his ſonne, Siba reported falſely, that he ſhould ſay, this day ſhall the houſe of Iſrael reſtore vnto me the kingdome of my father. The example of whoſe infirmitie, in ſcripture reproued, muſt not we followe: but let vs rather imbrace the truth of that heauenly doctrine, which through Gods ſpirit heere he preacheth: that we beleeue not falſe reports againſt our neighbours. Men muſt not be too light of beliefe. 1. King. 24. 10. 2. King. 16. 3.

The verie heathen ſhall condemne manie of vs Chriſtians for this faulte, and riſe vp in the day of iudgement againſt vs. For when Alexander the King of Macedonia, by waſhing himſelfe in the heate of Sommer, was fallen into a ſore ſickneſſe, and Phillip his phiſition promiſed to giue him phiſicke to heale him: Permenio Alexanders captaine, wrote vnto the king, and therein reported, that Philip the phiſition was corrupted of Darius, of Perſia with a thouſand talents of money, and promiſe of his ſiſter in mariage: yet beleeued hee not this falſe reporte, and ſo both he recouered his former health, and enioyed his phyſitions Alexander.

sitions familiaritie, as both Qu. Curtius, and Valerius haue reported.

Vlpian Traiane. When M. Vlpian Traiane, a man for vertue and worthie exploites renowmed, heard certaine falsely report that Surra his great friend conspired against him; he beleeued them not, neither receiued he their reports, but told them that the morrowe after, they should knowe the contrarie. Wherefore next day Vlpian went with two men only, vnto the house of Surra to supper: and after supper would be barbed with Surras barbar: and his eyes touched, handled and dressed by his physition, and the next day departed home safely, and so proued their reports, to be slaunderous. Shall those men by the light of nature taught, auoyd the sinne of receiuing false accusations and reports against others; and shall we, taught by the lawe of God, and his most holy word, by too lightly receiuing false reports against our neighbours, disinherit our selues of the Lords tabernacle, and dispossesse our selues of all place in his holy hill? Let vs therfore remember the counsaile of Sirach, who willeth men not to giue credence to euery word, because oftentimes false reports & slaunders are raised. And let vs hearken vnto the answere of God to the Prophet: Lord, who shall dwell in thy tabernacle, who shall rest in thy holy hill? Euen he that slaundereth not with his tongue, nor doth euill to his neighbour, nor receiueth a false report against his neighbour.

Eccl. 19, 15.

Posidonius. Saint Augustine, as Posidonius writeth, shewing what hatred he had to tale bearers, and false reportes of others, had two verses written ouer his table: by translation these:

He that doth loue with bitter speach, the absent to defame,
Must surely knowe, that at this board, no place is for the same.

Men too much delighted with false reports. But farre wide are we from that; and wee may bee thought to write the contrarie, for that we delight at our tables to heare all states, all degrees and conditions of men, euill spoken of. It is meate and drinke to heare, the Lords of the Counsell; the Bishops of the land, the cleargie of the realme, the officers of the common wealth, and euerie particular person euill spoken of: and to such giue wee table intertainment: at their report, we lift vp and prepare our eares: thereat laugh wee, this we make our table talke. It is the dutie of Gods Saints, not to receiue, nor to beleeue, but to suppresse false accusations against their neighbours.

bours. But this doe not we: but as wee easily beleeue all tales and reports falsely raised against all men: so are there no slaunderous repors sooner beleeued, then such as are raised against the Ministers and Preachers of Gods word. Reports against the ministers, most easily beleeued.

When the Scribes and Pharisies had consulted among themselues to put Christ to death, and thereto had suborned false witnesses to say, that Christ said, hee would destroy the temple, and reare it vp in three dayes: when the whole multitude also leading him to Pilate, began to accuse him, saying: Wee haue found this man peruerting this Nation, and forbidding to pay tribute vnto Cæsar, saying that hee was Christ a king: which notwithstanding was most false: (for both himselfe payed tribute to Cæsar, with the mony he cõmaunded Peter to take out of the fishes mouth, which he should catch with his angle, and commaunded also all other to doe the like, when to the Pharisies and Herodians he saith, Giue to Cæsar that which is Cæsars, & to God that is Gods: Yea when the people would haue caught him to make him King, he departed, and went into the Wilderneſſe, and remained for a time in a mountaine alone: whereby his innocencie and guiltlesnes touching the affecting of any worldly kingdome, was manifestly declared:) yet these accusations & false reports were so easily beleiued, that all the people cried to Pilate, *crucifige, crucifige*, crucifie him, crucifie him. Math, 26, 59 60, &c. Luk, 22, 1, 2 Math, 17, 27 Math, 22, 21 Iohn, 6, 15, Math, 27, 22 Luke, 23, 21,

Now, if men be so easie of beliefe, and so readie to receiue false accusations against Christ the sonne of God, how much more easily will they receiue accusations against men? And if they did so quicklie, vpon false surmises condemne Christ the head, the Lord, the Maister: what maruell is it, if rashly and falsly they condemne his seruaunts, his members, his ministers, and vniustly admit false accusations against them? The Apostles falsely reported of to haue beene sedicious, and troublers of the world, the reports were so easily beleiued, as that therefore they were not onely excommunicated, but also put to death, as the sacred stories haue recorded. VVhen certaine wicked and vngodly persons had reported most falsly of Narcissus the Bishop, their report was so easily beleiued, that the innocent man was forced to flie. The false reports against Athanasius, were so easilie beleiued of Constantius, that the Emperour commaunded him, by a conuocation and councell to be condemned: whose innocencie notwithstanding, was afterward Act. 17, 5, 6, Act. 19, 25, Euseb. hist. eccle. lib. 7. cap. 7. Ruffin. lib. 10. cap. 15, 16, 17, &c. Tripert. lib. 5. ca. 27. eccl. hist. lib. 10. c. 15, 16, 17

ward made manifeſt, as in the ſtorie more at large appeareth: woorthie for this matter to be conſidered. And there are ſo manie examples in eccleſiaſticall ſtories of the moſt woorthy men, moſt wrongfully accuſed: and of falſe accuſations againſt them moſt quickly belieued, as would too farre enlarge theſe matters: wherefore I paſſe them ouer.

And as wicked and vngodly men in former ages, haue falſly accuſed the holy and reuerend Fathers, and the people too eaſilie haue belieued the ſame, ſo now the enemies of the Goſpell, and the aduerſaries of Gods truth, the Papiſts, to bring the Religion now profeſſed, into hatred with men, haue deuiſed moſt vile and villainous matters, and raiſed vp moſt vniuſt, moſt vntrue, moſt falſe reports, of the worthy men of late yeeres, of Luther, Caluine, and the reſt of thoſe famous men and woorthy inſtruments of the ſetting forth of the Goſpell. And our ſecrete enemies, the Barowiſts, Martiniſts, and that rabble, deuiſe daily ſlaunderous ſpeeches, and falſe reports againſt the chiefe men, & miniſters of our Church: which falſe reports are too eaſily of moſt men, receiued and belieued in theſe our dangerous dayes and ages. And dailie experience teacheth vs, that men now are giuen to ſlaunder, and miſreport the miniſters of God. Wherefore, if wee will be Cittizens of the Heauenly Ieruſalem, & dwell in the tabernacle of the Lord, let vs beware leaſt two raſhly we belieue them.

It is ſathans ſleight, to bring the Miniſters into contempt

And hereof muſt we be ſo much the more carefull, conſidering indeede, that it is ſathans ſleight, & chiefe policie, to bring the Miniſters and preachers of Gods word into diſgrace, diſcredite, and contempt, that ſo their doctrine might be ſuſpected, & they hardlier receiued: Wherefore they fight on ſathans ſide, not onelie which deuiſe the ſlaunder, but alſo which doe eaſily belieue the ſame.

1, Tim, 5, 19

Paule willeth, that no accuſation be admitted againſt an Elder, but vnder two or three witneſſes: but men in former times, and in the daies of our Fathers not well, and in theſe daies, moſt wickedly, wherein the Goſpell is moſt cleerely preached, and the miniſters ought moſt highly to be honoured, receiue very vaine, euerie falſe and ſlaunderous report and accuſation: euery reproch, ſurmiſe, and coniecture of falſe ſuſpition, at the mouthes of all lewde & diſordered perſons, againſt the Miniſters, and that without witneſſe. VVherein if wee continue, and with cuſtome if

we

we follow, we may for a time be in deede the Cittizens of earthlie Cities, vvee may dwell in earthly Tabernacles, but Cittizens with the Saints, and inhabitants of the heauenly Tabernacle, and the celeſtiall Ieruſalem that is aboue, vnleſſe wee repent, wee ſhall neuer be. Ephe, 2, 19 Gala 4, 26: Reue, 21, 2,

The cauſes to moue vs to beware heereof, and to auoyde it, are ſundry. 1. Charitie and loue muſt mooue vs, whoſe propertie it is to defend the fame and good name of our brethren. Wherefore the loue of Ionathan, which paſſed the loue of women (eyther towards their husbands or children) as in his praiſe after death, Dauid ſpeaketh, appeared in nothing more, then in the defence of Dauids name and innocencie, againſt falſe reports, & the falſe accuſations of his enemies to Saule, againſt the innocent Dauid. Neither did Abimelech the holy prieſt of the Lord, ſhew his good affection and godly loue toward the ſame guiltleſſe perſon, in any thing more conſtantly, then in the defence of his innocencie againſt the falſe rehorts of Doeg the heardman. Neither can Chriſtians ſhewe foorth any greater token of their loue towards their brethren, then in their abſence to defend them, againſt the vndeſerued accuſations, and falſe reports of the wicked. Cauſes why men ſhould not admit reports raſhlie. 2 Reg, 1, 25 1, Reg, 19, 5 cap, 20, 23, 1, Re. 22, 14 Defence of theyr good names, a token of our loue towardes our Brethren.

2 As loue dooth moue vs, ſo the rule of equitie doth conſtraine vs, to ſtay and ſtoppe the falſe accuſations and euill reports of the wicked. If the rule of our Sauiour Chriſt be good, and his heauenly counſell to be embraced; who willeth his to doe vnto theyr brethren, whatſoeuer they would that others ſhould do for them: and all men deſire to haue their names defended, their innocencie maintained, their credits vpholden in their abſence, and falſe reports to be ſuppreſſed: then by the ſame rule, when we heare our Brethren ſlaundered, or miſreported, their eſtimation and fame endangered, and their credite tainted, wee ought to ſuppreſſe and ſtop ſuch falſe accuſations, and not lightly belieue, admit and receiue thoſe like reports againſt our brethren. Math, 7, 21

Wherefore as Vliſſes, (as not onely the heathen, but S. Ambroſe the auncient father is authour,) ſtopped his eares, and tyed his ſeruaunts and ſouldiours to the maſt of his ſhippe, leaſt by the ſweet muſick, and melodious ſounds of the Maremaides, they ſhould be allured: So muſt wiſe Chriſtians ſtop their eares with the finger of loue, and tye their affections to the maſt of equitie, leaſt they be deceiued with the falſe reports of the wicked. Ambro. 55. ſermon, de ciuce.

3 The care of preuenting manie inconueniences, and the loue we haue to stay men from the cõmitting of this euill, should heere-vnto perswade vs. VVhen men seeme desirous to heare false reports, the talebearer, and the accuser is encouraged. But when as Off. Tullie saith, We stoppe the eares against flatterers, parasites, sycophants, and false accusers, they are suppressed. VVhen wee turne our faces from the false reports of Sycophants, and stop our eares from the tales of the slaunderer, then as men confounded and ashamed, they cease and keepe silence. Truly therefore saith Salo-
Prou, 25, 23 mon: As the Northern wind driueth away raine, so dooth the angry countenaunce the slaundering tongue. For seeme we to mislike, to be offended and angry with the tale-bearer, he is silent, but seeme we to delight in his false and slanderous speeches: then is he
Rom, 1, 3, greatly encouraged. Nowe to giue occasion to men to grow in sin, is euill: to represse sinne in our selues or others, is vertuous. Let vs not receiue euill reports to encrease sinne, but stoppe our eares, to suppresse it.

Domitian. Domitian the Romane Emperour, though otherwise a monster of nature, yet in this is thought onely to haue beene wise: that he punished and expelled false accusers & misreporters out of the Cittie: affirming that such as giue eare vnto them, & punish them not, prouoke them on to all euill. And experience doth teach vs, that when wee open our eares to flatterers, slaunderers, and false accusers, we haue and heare more then we would: but when wee stoppe the eare, they are represed. Wherefore, if as Christians, wee haue care of suppressing of euill, then must we shut our eares against the false reports of the vngodlie: that so wee may appeare to be of Gods tabernacle, and to haue our rest in his holy hill.

Hearing of slaunderers and false reporters eggeth them on thereto.

4 The danger which redoundeth vnto our selues by false reports, might teach vs to beware of Talebearers. For seeing the words of the talebearer are as flatterings, and goe downe into the bowels of the belly, as Salomon hath told vs: the least they should enter into vs, and make vs sinne against charitie, in rash iudgment, wee ought to preuent them. Putiphar, too lightly beleeuing the clamorous crie, and false accusation of his vnchast wife against Ioseph, vniustly imprisoned a man most innocent. Assuerus beli-
Hester, 3, 10 euing the false reports of Aman, against Mordecai, and the Iewes, sinned most grieuously against GOD, and his people, by giuing out commaundement, and commission, without cause to destroy them.

Lightnes of belefe cause of sinne.
Prou, 18, 8

Gene, 39, 19

them. Dauid, otherwise a most worthy Prince, yet by beleeuing too lightly, the false report of Siba against Miphiboseth, offended thereby against equitie and iustice. 2. Reg. 16, 3

So the Prince receiuing false accusations against the subiect, & the subiect beleeuing false reports against the Prince, the husband against the wife, the wife against the husband, the father against the sonne, and the sonne against the father, the pastour against the hearers, the hearers against their pastours, the maister against the seruaunt, or the seruaunt against his maister, one man against another, or any man against his neighbor, falleth into this mischiefe & hainous euil, which without true repentance, shal driue vs from the tabernacle of God, & frō his holy hill, therfore to be auoyded.

4 Another euill, forbidden the Saints of God, is flattering the wicked, and soothing them vp in theyr iniquities and wickednes. In which place there are two things to be noted; the euill forbidden, and the contrary. The euill forbidden, is not to flatter the vngodlie: the contrarie, is to make much of such as feare GOD. This saith S. Basill, is the part of exceeding great wisedome, of great purpose, and of one which erreth not in the vse of humaine things; & of such a one as is come to the perfect habit of iustice, to giue to euery man that which his dignity and worthines requireth, hatred and contempt vnto the wicked, and honour to the godly. Flattering the wicked, is the 4. euill to be auoyded. Basill in 15 Psalm.

This place then appertaineth to distributiue iustice, wherof this is the propertie, to esteeme euery one as he deserueth: and to giue to euery one that, which right requireth. Therefore the Poet saith. To hate the wicked and fauour the iust, is a point of equitie.

To giue to honour what is due, is right and iust also:
To hate both men and manners euill, and put all such thee fro:
To be defence of godly men, their manners to embrace:
To wish them well, their friendship seeke, to haue thē in chiefe place.

So then the Poet hath taught vs that which heere the Prophet requireth, to contemne & despise the wicked, & to honor the godly.

And first touching the euill and sinne, the wicked must be vile in our sight: the vngodly must not be flattered in their sinne, in their wickednes. The vngodly must be contemned and not flattered of Gods Saints, albeit they raigne ouer mightie empires, occupie large dominions, flow with great riches, excell in nobilitie of birth: if iniquitie onely be in them, they must not be flattered, they must be contemned. Contempt of the wicked.

The sonne of Sirach saith, it is not meete to magnifie the rich man, Eccle. 10, 24 Psal. 26, 5.

man, which is wicked. Holy Dauid saith, that he hated the assembly of the wicked, and would not keepe companie with the vngodlie, much lesse flatter them. And in another place he proclaimeth open warre, open hatred, open defiance, against all such as were wicked, and were enemies vnto God: doe not I hate them, O Lord that hate thee? yea I hate them right sore, as if they were mine enemies. When wicked Iehoram king of Israell came to Elizeus the Prophet, to aske counsell of the Lord, and to entreate for water, hauing in companie Iehosophat the King of Iuda, being vertuous, the Prophet sheweth his contempt to the one, beeing wicked; and his reuerence to the other, being godly, faithfull, and vertuous, said: as the Lord of Hosts liueth, in whose eyes I stand this day, if it were not that I regard the presence of Iehosophat King of Iudah, I would not haue looked towards thee, nor seene thee. Thus was the vvicked vile in his sight, thus did he not flatter the vngodly. In like manner godly Mardocai the Iew, hauing Hamon the ambitious and proude Agagite in contempt, would in no wise bowe the knee vnto him, in signe of honour, as the rest of the people did: For which cause hee was extreamelie hated, menaced, and molested of proud and wicked Hamon.

Psal, 139, 21, 22,

4, Reg, 3, 14,

Ester, 3, 2,

To winke at their wickednesse, to vphold them in their iniquitie, to fawne vpon them and flatter them, to praise them whē they deserue iust reproofe, is (as it were) an honouring of them: to which, as to a most grieuous sin, the Prophet denounceth a most bitter curse; woe to them, that speake good of euill, and euill of of good, which put darknes for light, and light for darknes, which put bitter for sweet, and sweet for bitter.

*Esay, 5, 20

To company with the vngodly, is their countenaunce and credite, their honour & crowne of glory. Wherefore, least we should then honour them with our presence and company, wee must breake of, and seperate our selues from them, according to the counsell of the Apostle, willing vs not to be companions of the wicked, but rather to reproue them. Thus shall we performe the dutie of Gods children, in hauing the wicked as vile & contemptible in our eyes, & in not flattering them in their grieuous sinnes, and shamefull iniquities.

To companie with the wicked, is to countenance them.

Ephe, 5, 11

If wicked and vngodly persons must be vile and without honour with the Saints, why notwithstanding are wee commaunded to giue honour vnto Princes, which then were wicked and idolatrous?

Question.

trous? Whereunto the Apoſtles doe moue vs; honour to whom honour, feare to whom feare belongeth; loue brotherly fellowſhip, feare God, honour the King. Yet at that time was there no king that embraced religion. How ſhall we with Dauid, haue ſuch wicked ones in contempt, and yet with the Apoſtles haue them in honour? Rom, 13,7, 1,Pet,.2,13,

This anſwere here may ſerue vs, that the Lord here by his prophet remoueth not ciuill honour, ſeruice, obedience, or reuerence from wicked perſons, which the Apoſtles alſo would to be performed vnto idolatrous and wicked Princes: but that wee ſhould not ſeeme to approue their naughtie dooings, nor flatter them in their wickednes: but that our ciuill obedience beeing performed, they might know and perceiue, that wee fauour not their wickednes. Neither dooth the Prophet ſo much reſpect their perſons, as their manners; neither their places, as their euill conditions, when he would that the wicked ſhould be vile in our eyes. Then by ſilence to let ſlip the enormities of the wicked; to ſalute curteouſlie, to vſe familiarly, to accompany openly, to reuerence highly, the greedie couetous, the peſtilent vſurers, the blaſphemous ſwearers, the common lyers, the beaſtly drunkardes, the cruell murtherers, the backbiting ſlaunderers, the open idolaters, the deceitfull dealers, the filthy fornicators, with the reſt of that wicked rout & rabble: is doubtleſſe the ſinne heere to be auoyded, whereof the prophet doth forewarne: he that flattereth not the wicked; or he, in whoſe eyes the wicked is vile and contemned, &c. Aunſwere.

Now, as the wicked muſt not be countenanced, hõnored, flattered, but contemned: ſo muſt ſuch as feare God, be nouriſhed, honoured, regarded, & much made of. Be they then, which feare the lord, neuer ſo poore, neuer ſo feeble, neuer ſo baſe, neuer ſo ſimple in worldly wiſedom, yet muſt they be accounted of & reuerenced of ſuch, as ſhall dwell in Gods tabernacle, & reſt in his holy hill. Honoring of the godly

It is not meete, ſaith Sirach, to deſpiſe the poore that hath vnderſtanding. Moiſes contemned Pharao, and the wicked Egiptians, but honored the people of God; when he choſe rather to ſuffer affliction with the godly, then in the court of the king, and fauour of his daughter, to enioy the pleaſures of ſinne for a ſeaſon. Abimelech the Prieſt had learned this leſſon, who knowing the godlines of Dauid, had him therefore in honour. Thus are all Gods Saints enioyned, whoſoeuer will dwell in the tabernacle of Eccle.10,24 Exo,2,11, Hebr,11,24 1,Reg,21,6

Psa,101,6,7 the Lord, or rest in his holy hill. Dauid protested to do that him selfe: and in his owne practise, which heere hee giueth in precept to others: therefore saith he, My eyes shall be to the faithful of the land, that they may dwell with me: hee that walketh in a perfect way, he shall be my seruaunt: but as for them which were deceitfull persons, and gaue themselues to lying, and such wickednes, he protesteth that they should not remaine in his sight, or abide in his presence.

This is an hard thing, and full of great danger and difficultie: for seeing they that feare God, in the opinion of the wicked, are
1,Cor, 4,13, Iohn, 15,18 the scumme and of-scouring of the world: and seeing Christ hath chosen them out of the world, and therefore they are hated of it: euen as hee himselfe was hated of the world; thereby them which fauour them, procure the hatred of the world against themselues
Ioh, 12,43, also. Which thing most men refuse, louing the glory of men more then the glory of God; therfore shew they no countenance, therfore giue they no honour vnto Gods Saints, least thereby they should procure and kindle the hatred of the wicked against themselues.

Men hardly coũtenance the godly, for feare of the world. This appeared in the time of the holy Prophets, on whose side hardly any man stoode, for feare of displeasure: in the dayes of the Lord Iesus this was manifest, whom many durst not openly confesse, for feare they should be excommunicated, and thrust from
Iohn, 9,22 among the people. This was seene in the time of the blessed A-
Ioh, 19,34, postles, whom few durst giue entertainment vnto, for feare of the
Cyrid, lib. 10 ca. 16, li. 11 cap. 23. hatred of the world. This is apparant in all times and ages, that the deerest Saints of God, the holiest men in the world, the liuelyest members of Christ his Church, the most pure and sincere professours of godlines, are least esteemed of the multitude, for feare of the wicked of the world.

Who so then contemning the displeasure of men, not regarding the hatred of the wicked, not fearing the malice of the vngodlie, defend, maintaine, vphold and fauour such as feare GOD; these surely shall dwell in the Tabernacle of God, and rest in his holy hill, whereof in this place they are assured.

Breaking promise, is the 5 euill or vice to be shunned. The fift euill is breaking promise, and not keeping touch with men further then serueth their commodities. Wherein the Prophet meeteth with such, as will make couenants, clap hands thereupon, confirmed by oath the things they haue promised, yet make

no

no conſcience to keepe them, further then ſtandeth with theyr owne benefite. Wherefore, if either profit may come thereof, or diſcommoditie and loſſe be auoided thereby, they breake theyr promiſes, they forſweare themſelues, they falſify their faith, they eate their word, and regard not what they promiſed. To whom the Prophet here ſpeaketh: Lord who ſhall dwell in thy Tabernacle, who ſhall reſt in thy holy hill? Euen he that ſweareth to his neighbour, and changeth not, though it be to his hinderance.

Among the wicked and vngodly of the world, there is nothing more vſuall, then by the leaſt hurt and damage that can fall, or the ſmalleſt profit that may enſue, to infringe and breake the promiſes, which with oath & ſolemne proteſtation they haue confirmed vnto their brethen. Who beeing vrged with their othes and promiſes, alleadge the hurt and damage which they ſhould therby ſuffer: thinking themſelues no further bound, then ſhall ſtande with theyr owne profit and aduantage. Heerehence all perfidiouſneſſe and breaking of couenaunts; herehence all licenciouſnes & looſeneſſe ariſeth; heerehence a wide doore and gate to all libertie and periurie is opened: which to ſtop, the holy Prophet telleth them, that he that ſweareth to his nelghbour, and diſappointeth him not, though it be to his hinderance, ſhall dwell in the Tabernacle of the Lord, and reſt in his holy hill: where-hence they ſhall be thruſt out then, which doe the contrary. Breaking of promiſes vſed with the wicked.

But now a daies mens words are lighter then wind, more vncertaine then vanitie it ſelfe, no credite to be giuen, no heede to be taken to their promiſes; in their ſpeech there is no hold, in theyr tongues there is no truth, in their lippes is nothing but lyes: whoſe mouthes talke of vanitie, ſaith Dauid, and their right hand, is a right hand of falſhood and deceit: for though they ſpeake it with theyr mouthes, and ſhake hands therevppon, yet they keepe not promiſe. No truth now to be founde in men. Pſal, 144,8, and 11. Pſal, 55, 20

Theſe men are like the beaſt Hyena, which is now male, now female, neuer long alike, nor the ſame; they are like the beaſt Camelion, which turneth himſelfe into many colours, ſhapes and faſhions, ſo theſe nowe are in pretence honeſt, and faithfull: nowe change theyr copie, and turne into the contrarie kinde, vntruſtie and vnfaithfull: now heere, nowe there, no man knoweth where to haue them: more ſlipperie in their words, then an Eele is by the taile; whoſe perfidiouſneſſe and careleſſe breaking of promiſes, Hyenna. Camelion.

the

the Prophet heere condemning, telleth them that ſuch as keepe their promiſes, though that were to their hinderance: not they which for profit would breake them, ſhould dwell in Gods Tabernacle, and reſt in his holy hill.

Gene,20,14 & 26,30,31 When Abraham and Iſaack had made couenaunt & promiſe to Abimelech the King of the Philiſtines, and confirmed their leagues with ſolemne oathes, the holy fathers made conſcience of

Gen,29,18, keeping it. Whē Iacob had entred compact with Laban, to ſerue

Gene,31,31 him at a price, though Iacob might farre more haue profited himſelfe, by leauing his vncle Laban, yet hee would not. Wherefore when they had concluded a league, Iacob kept it. When Ioſuah

Ioſua, 9, 15, and the Princes had ſworne to the Gibeonites, they kept theyr

3,Reg,5,1, promiſe inuiolable. When Salomon had ſworne league with Hiram King of Tyrus, and godly Iehoſophat, with idolatrous Ahab,

3,Reg,22,4 the holy men of God kept the promiſes made, and obſerued the oathes ſworne by them, vnto the Infidels, idolatrous, and heathenish perſons: what-ſoeuer inconuenience, what-ſoeuer damage, what-ſoeuer diſaduantage or diſcommoditie might enſue. And ſhall not Chriſtians keepe promiſe with Chriſtians, but ſo farre as commoditie perſwadeth?

The Prophet Ezechiell, not onely ſharply rebuked, but ſore

Ezec. 17,13 threatned king Sedekiah, for that he making promiſe, and ſwearing allegeance, ſubiection, and obedience to the King of Babylon, yet afterward brake his couenaunt: He hath, ſaith he, deſpiſed the oath, and broken the couenaunt, (yet loe) hee had giuen his hand; becauſe he hath done theſe things hee ſhall not eſcape. Becauſe he tooke the name of God in vaine, and brake the couenant which he had confirmed by giuing his hand, and kept promiſe no further then it ſerued his profit, and was his pleaſure: therefore doth the Prophet tell him, that GOD would not ſuffer ſo great periurie and perfidiouſnes, to eſcape vnpuniſhed.

And what puniſhment GOD inflicted vppon him for the

4,Re,24,15 2,Ch.36,10 4,Re,25,7 ſame, the ſtorie teacheth: For, his wife and children were carried into captiuitie, his ſonnes alſo were ſlaine before his face, his owne eyes were afterward pulled out of his head, and himſelfe committed to perpetuall ward and priſon in Babylon. If GOD puniſh the breach of oathes and promiſes vnto Infidels and idolatrous perſons made, how much more will he puniſh them, when they are made to Chriſtians.

Pauſanias

Pausanias writeth, that the Children of Philip, King of Macedonia, fell therefore into great miseries, and extreame calamities, because theyr Father Philip, had troden all oathes, leagues, couenaunts, and promises vnder his feete. If God plague the heathen in their children, for breaking promises, compacts, couenaunts and agreements towards others of the Infidels and heathnish people, how much more will he punish vs, if we breake our promises, & falsifie our faith one to another? See Iames cha. 5. Ser. 26. Pausanius in Arcadicis.

The Heathen made great conscience of keeping theyr promises, especially confirmed by oathes, though the performance thereof were to their hinderaunce: insomuch, as when M. Regulus the Romane, being taken of the Carthagenians prisoner, was sent to Rome to redeeme their prisoners there, or else vppon his oath to returne: comming to Rome, he perswaded the Romanes not to deliuer the Carthagenians, and for his promise sake hee returned to the enemy, where he was most cruelly tormented. The people of Saguntus, (in place whereof standeth at this day the Citie called Moruetrum,) beeing besieged a long time by Hanniball, and thereby well nie brought to famishment, hauing sworne friendship to the Romanes, would not breake theyr promise: therefore sustained they the cruell furie of Hanniball. Thus these Heathen kept the oathes which they had sworne, inuiolably, albeit it were to theyr hinderance. Tully. lib. 1. Offi. M. Regulus

The people of Saguntus in Spaine.

When Pharao heard Ioseph say, that his father Iacob had made him sweare on his death-bedde, to carry his dead corpes, and to burie it in the sepulcher of his fathers, the Heathen King would promises to be kept, & bad him goe, according as he had sworne, though the absence of Ioseph was hurtfull vnto Pharao: as vnder whose hands all things in the whole Realme prospered. If the heathen, in whom was no true knowledge of the liuing God, had so great care of keeping promise, shal we, to whō God hath spoken, & daily speaketh by his holy word, be breakers of our promises? Gen, 50, 5, 6

It is a very reprochfull thing, that the promises and oathes of Christians, which by way of prerogatiue are called the faythfull, should notwithstanding be without faith: & the leagues & couenants, the dealings and contracts of them, which professe GOD, who is the very God of truth, and Iesus Christ his son, who is truth it selfe, should be fulfraught with falshood, and voyde of all truth. It is most lamentable, that very Princes, in whom truth as a necessarie No faith in those, which are called faithfull. Psal, 31, 5, Iohn, 14, 6, Exod, 18, 21,

Princes leagues with out truth.

farie quantitie, and the loue thereof is required, yet should be farre from truth. In so much that in our dayes, to the league of Princes there is no trust, no truth, no credence to be giuen; but by howe many more ceremonies, circumstances, protestations, the knot thereof is knit, so many mo waies they deuise to breake them. And this mischiefe is so much the more intollerable, as for the breaking of their faith, and falsifying of their words, they pretend zeale, religion, and an holie league. Vnder colour whereof, they doe not onely breake theyr couenaunts, but giue themselues to all vncharitable dealing: all cruell murthering and massacring of Gods Saints, as in the Princes of the Romish religion is manifest: who thinke the least breach of faith in others, woorthy all punishment, yet themselues dissolue all bonds of couenaunt, all knots of friendship, all protestations and promises, all leagues of loue, and care not: a thing in that degree of calling most vnseemly in the iudgement of Salomon: who saith, that high talke beseemeth not a foole, much lesse lying lips, Princes.

The fruites of the Papists holy league.

Pro, 17, 7.

Let them then, and all others of that crue, yea let vs also which now vnder so gracious a Prince, and so happy a gouernment, professe the Gospell of Iesus Christ, knowe, that in euery calling and condition of men, they shall dwell in Gods tabernacle, and rest in his holy hill, who sweare to their neighbour and change not, how be it it be to their hinderance. The due viewe and consideration whereof, must moue vs, in all good conscience and Christian fidelitie, to keepe touch and promise, as we are commaunded.

Question.

If he shall dwell in Gods tabernacle, & rest in his holy hill, who sweareth to his neighbour & disappointeth him not, albeit it be to his hinderance, then may it be a question among vs, whether when a thiefe forceth me to sweare a thing vnlawfull, or a forraine tyrant compelleth me to sweare the betraying of my king or countrie, I be therevnto bound, least I loose my place in the tabernacle of the Lord, and in his holy hill.

Answere.

The answere is euident. Vnlawfull oathes, and vnlawfull promises are lawfully broken, and vnlawfully kept. These promises and oathes, beeing vnlawfull then, may lawfullie be broken. And this generall aunswere, containeth not these specified particulars onely, and alone, but also many others. For heerehence Dauids oath made in his furie, to slay the whole familie of Naball, is better broken then performed. Of which Saint Augustine sayth,

1, Reg, 25, 21, 22.

as

as in the Maister of the Sentences he is alledged, *Quod Dauid sanguinis effusione, &c.* That Dauid did not performe by shedding of blood, the thing he had sworne, it was the greater pietie and godlinesse. S. Ambrose saith of vnlawfull promises and oathes, *Tolerabilius est interdum, &c.* It is sometimes more tollerable not to keepe promise, then at any time to doe that is filthy and euill. Lib. 3. Sent. distin. 39. Lib. 3. Off. cap. 3.

Isodore subscribeth heereunto, and counsaileth most wisely: in euill promises breake thy faith: in a filthy vow, alter thy decree. For that promise and oath is detestable, which cannot be performed without iniquitie. And God himselfe releaseth men of othes, vowes, and promises vnto his owne person made, wherein eyther the law of iustice, or charitie, or nature, was broken: howe much more are men released from those othes, contracts, couenants, promises, made vnto men, which cannot be performed without impietie? So that all wicked promises are to be broken. And the Prophet himselfe may aunswere, of what promises hee speaketh, when he saith not, hee that sweareth against his neighbour, but he that sweareth to his neighbour, shall dwell in Gods Tabernacle. Such promises, as are for the good of our neighbour, though they sometimes bring hinderance vnto our selues, are to be obserued: not such promises as are to their hurt, though they bring neuer so great profit vnto vs. Isodor in Officijs. Num, 30, 3, 4, 5, 6, &c

Wherefore, that we may imitate the Lord our GOD, who is faithfull in all his wordes, and holy in all his workes, let vs be constant in our promises; let vs be true in our words, that so wee may shew our selues, sonnes of that Father, who is the God of truth: and seruaunts of that Lord, who is truth it selfe: euen the sonnes of God, and the seruaunts of Iesus Christ: & therein may in this life glorifie them, and in the life to come be glorified of them, euen in that eternall kingdom of glory, which is purchased by Iesus Christ for the Saints. Of this eternall kingdome, God the Father make vs all partakers, through the mediation of his deere sonne; by the effectuall opperation of his holy spirit: to which three persons in Trinitie, and one eternall and inuisible God in Vnitie, be rendered all power, and praise, all might, and all maiestie, both nowe, for euermore. Amen. Psal, 145, 17 Psal, 31, 6, Iohn, 14, 6,

The

Verse. 5. He that giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doth these thinges shall neuer fall.

IN which wordes are contained the two last things in the negatiue part of the aunswere; which make vp the second part: and also the conclusion of the whole; which is the third & last part of this Psalme of Dauid.

And first, touching the two last thinges in the negatiue part of Gods aunswere vnto Dauid, they are the sixt and seauenth euills in the Saints of God forbidden; namely vsurie, and briberie.

Vsurie, the sixt euill to be auoyded of the saints.

The sixt euill and sinne of Gods Saints to be auoided, is vsurie, whereof thus saith the Prophet: He that giueth not his money to vsurie: that is to say, hee that lendeth his brother in his neede, and helpeth his neighbour with his money, without all profit, either receiued, or expected, he shall dwell in Gods Tabernacle, & rest vpon his holie hill. Wherein the holy Prophet and man of God, forbiddeth all increase or profit for loue, which is vsurie. A sinne pestilent and pernicious to priuate men, to Princes, to common wealthes, and countries. Which to define according to the holy Scriptures, wholesome lawes, auncient fathers, learned writers, and godly men of all ages, is nothing else but that gaine, which by composition, compact, and agreement going before, is taken for the very durie of lending, aboue the principall: and that not onely in mony, but in meate, ware, or any other like thing: as when for loue of money, we receiue more then we lent; for loue of meate, of ware, or any other like thing, wee reciue our owne againe, with increase & aduantage, for the very lending: and that vpon agreement, and composition, going before, it is vsurie.

Vsurie what.

Yet is this nothing preiudiciall vnto the dangerous aduentures of lawfull marchants, neither condemneth it tollerable gaine in the retailing occupier: whereof the one fetcheth wares farre of with great danger, the other venteth them with labour and industrie: therefore in all good conscience may they make gaine of theyr labours. But when for the very lending, without labour, without danger vndertaken by transporting goods, or otherwise, there riseth

ſeth commoditie and gaine, the principall in his owne proprietie, returning: there is vſurie committed.

And this euill is in the Latine tongue called by two names: ſometimes *Vſura*. VVhere-hence our Engliſh word is deriued: ſometimes *Fœnus*. *Vſura, quaſi propter vſum rei*: vſurie, as it were for the vſe of the thing. So then, an ouerplus, an increaſe, a gaine receiued for the vſe of the thing lent, is vſurie condemned. *Fœnus* it is called, ſaith Baſill, *tanquam fœtus*: encreaſe, as it were a childe or thing brought foorth: becauſe the Vſurers money begetteth money, his wares beget wares, his victuals beget victuals, for the very act of lending. Vſura. Fœnus. Baſil in Pſal. hunc.

And as the bearing and bringing foorth of a child, or other liuing thing, is with great labour, paine, and ſorrow of the bearer: ſo is vſurie, with the great griefe, paine, and ſorrowe of the borrower, brought foorth and hatched. Among the Grecians it is called *Tocos*, from budding or germinating and bringing forth, becauſe it bringeth a moſt ſpeedie increaſe: it buddeth, bloſſometh, and bringeth forth, (as it were) at once. Ambro. de Tobi ca. 12. Toces.

They are like the Hare then, whom men ſay, bringeth foorth, nouriſheth or giueth ſucke, and conceaueth againe; all together: yea, ſuch fruite may be called the fruite of Vipers. For the Viper is brought forth, by burſting and renting the belly of the damme: ſo the encreaſe, the fruite, the gaine of the Vſurer, is brought forth with the danger, deſtruction, deuouring, & vndoing of the wife, children, and familie of the borrower. Vſurers like Hares. Vſurie like the fruite of a Viper.

A thing moſt monſtrous in nature: for where both the graine in the grounde, hath continuance of time betwixt ſowing and encreaſing; and ſeede in the Garden hath his limitted time of growing: and liuing creatures haue theyr diſtant times of conceiuing and bearing: yet this monſter, contrarie to all naturall courſe, is no ſooner ſowne, but immediatly it increaſeth and ariſeth: no ſooner caſt in ground, but it groweth, no ſooner conceaueth, but it beareth. Ambroſ. de Tobi ca. 13. Baſil in 14. Pſalm.

Liuing creatures when they beare quickly, they end ſooner, vſurie the ſooner it beareth, the longer it continueth bearing. Things which grow, when they come to their certaine ſtature, bouke and bignes, doe ceaſe growing: but vſurie, though it be growne to immeaſurable bignes, yet ſtil it increaſeth. Liuing creatures, whē they ſee the fruit of their fruit, as a mother the daughter of her daughter, Vſurie a monſter in nature.

common-

commonly ceaſe bearing: but the Vſurer, ſeeth the money of his monies money, to many generations, yet neuer leaueth. What monſter in nature then may be compared vnto the vſurer?

Neſcec. The Hebrews call it *Neſcec*, or *Neſcech*: becauſe it biteth: deriuing the name from the nature: a biting, from the vſe of biting, becauſe it alwaies biteth, though ſometimes more, ſomtimes leſſe. Chriſoſt. in Math. Therefore Saint Chriſoſtome compareth it to the deadly biting of a Serpent.

Vſurie termed by diuers names. Chriſoſt. Ambroſe. Auguſtine. What name ſoeuer it hath, the thing is moſt miſchieuous and hurtfull. Sometimes by ſome compared to a ſhipwracke, wherein nothing is ſaued, becauſe the Vſurer conſumeth all: ſometime to a raging fire, that neuer ceaſeth, before all the houſe be deuoured. Saint Ambroſe calleth it rapine, becauſe it violently taketh away that is not his owne. And Saint Auguſtine calleth it a theefe, becauſe it ſtealeth from the poore borrower, that little hee hath: for the office and dutie of lending, which ſhould be free.

Cato. Cato the graue and wiſe Cenſour among the Romaines, called it murther, becauſe with ſauage crueltie it eateth vp, & ſlayeth the borrower and his familie, whom he ſhould relieue with all workes of charitie. Therefore Saint Ambroſe ſaith exceedingly: *Sine ferro dimicat, qui vſuras exigit.* Hee fighteth without a ſword, that exacteth vſury. For hee ſtriketh without weapon, hee menaceth without handling, he ſleyth without touching the body, by the dart of his exaction. What wickedneſſe then muſt this needs be, wherein at once, wofull ſhipwrack, raging flame, and conſuming fire, cruell rapine, greedie theft, and bloodie murther is ſuffered?

Ambroſe. Tob. ca. 13. An euill ſo great, that not onely the lawe of God, but the very light of nature hath condemned it, worthy Princes haue forbidden it, and wiſe Philoſophers haue reproued it.

Vſury is againſt Gods Lawe. And firſt touching the lawe of God, the moſt exact rule of all equitie and righteouſnes, thereby the greeuous ſinne and wickedneſſe of Vſurie is condemned. Let vs heare what Moiſes frō God ſaith vnto vs touching this matter: Firſt in Exodus, the Lord giueth the people this charge, If thou lend money vnto my people, that is vnto the poore with thee, thou ſhalt not be as an vſurer vnto him: yee ſhall not oppreſſe him with vſurie. Againe, in the booke of Leuiticus; If thy brother be impoueriſhed and fallen into decay with thee, thou ſhalt relieue him: as a ſtranger & ſoiourner hee ſhall be with thee: thou ſhalt take no vſurie of him, nor

Exo. 22, 25

Leui. 25, 36,

vantage:

vauntage, but thou ſhalt feare the Lord thy God, that thy brother may liue with thee. And in Deuteronomie, thou ſhalt not giue vnto thy brother to vſury, as vſury of money, or vſury of meate, or vſury of any thing put to vſurie. By which place not onely men are forbidden to take to vſurie, but we are alſo taught futhermore, that vſurie is not in money only, but in meate, and other things giuen to vſurie. Wherefore Saint Ambroſe ſaith well thereupon. *Eſca vſura. &c.* Thy meate is vſurie, thy garment is vſurie. What other thing ſoeuer, by what name ſoeuer it be-called, being thus giuen, is vſury. Deut. 23. 19. Ambr. de Tob. 14.

If we will heare the Prophet Ezechiel, hee ſhall tell vs, that that man is with God counted righteous, which hath not giuen forth vpon vſury, nor taken any encreaſe. Conſequently then, he that doth giue forth, and taketh any encreaſe, is vnrighteous, vniuſt, and wicked. Eze. 18, 8.

If wee will giue eare to our owne Prophet in this place, hee teacheth vs plainly, that that man which giueth not his money vpon vſury, ſhall dwell in Gods tabernacle, and reſt in his holy hill. Therefore the contrary is implyed euidently, that hee that giueth his money vppon vſurie, ſhall not dwell in Gods tabernacle, nor reſt vppon his holy hill. Almightie God enioyned man as the punniſhment of his tranſgreſsion, that hee ſhould eate his bread in the ſweate of his browes: that is, by honeſt labour, care and trauell, get his liuing in what ſtate, place, or condition of life, God ſhould ſet him. Saint Paule willeth, that ſuch as refuſed labour, ſhould not eate, the vſurer liueth of the ſweate of the browes of the poore borower; hee liueth and laboureth not; therefore is vſury a trade vnlawfull. Pſal. 15, 5. Gen. 3. 17. 2. Theſ. 3. 10.

God almighty in his moſt holy lawe, willeth his people, that if any of their brethren in the land of their poſſeſsions ſhould want, then they ſhould lend him freely and willingly, whatſoeuer his neede required: our Sauiour Chriſt willeth vs, to doe good, and to lend, looking for nothing againe: promiſing vs a moſt great reward, and proteſting that we ſhall bee the children of the moſt higheſt: wherefore then, not to lend freely, but exact cruelly aboue that is lent, is moſt plainly againſt the expreſſe word of God, and his holy ſcripture. Deut. 15, 7. Eccl. 29. 1. Luke. 6. 35.

Albeit the word of God in the places before rehearſed, by the iudgment of the ancient fathers, hath condemned all aduantage

and ouerplus, for the office and vſe of lending: yet among other manifold gawles, and greeuous griefes of this common-wealth, this one of vſurie is ſpredde farre and wide into the whole body of the realme: that many hauing forgotten free lending, and in great part leauing the worthy trade of marchaundize: doe giue themſelues to liue of foule and filthy pinching, and peſtilent vſury. So that many of our chiefeſt citizens, and ſome of the guides and gouernours of this famous Cittie of London, are reported to haue turned their marchaundizin, into money lending: and their turning and venting of goods, into the turning of their baggs of vſurie, and ſo this is counted now, the greateſt trade in the Cittie.

Which ſinne, vnleſſe it bee ſpeedily left, will not onely exclude euery particular offending perſon therein, from the Cittie of God, but in fine, ſo prouoke the wrath of God againſt the whole land, that hee will bring deſolation and deſtruction vpon vs.

The Romaine commonwealth decaied, after vſury was therein intertained.

For it is greatly to be feared, leaſt that as the Romaine common-wealth flouriſhed, vntill vſurie had put in foote, and was crept in among them, but then fell and decayed: ſo our moſt famous and proſperous common-wealth, for many yeares greatly flouriſhing, being now ſurcharged with an intollerable waight of vſury: decay and come thereby to deſolation.

For now adaies priuate gaine thruſteth out common profit, & biting vſury, eateth out lawfull trades of liuing, and conſideration for mony, abandoneth all free lending, what will then come heereof at laſt?

Vſury condemned by generall conſent of the church or fathers.

Neither is this miſchiefe onely by moſt expreſſe teſtimonie of holy Scripture condemned, but alſo by vniuerſall conſent of the Church and holy fathers, as a thing moſt pernitious and peſtilent to all common-wealths, forbidden. Which thing, as it doth appeare moſt euidently, by thoſe places and teſtimonies out of the fathers, already, yet briefly touched: ſo it may with like ſhort view be declared. Saint Chriſoſtome condemneth it as a moſt deadly and dangerous thing. S. Hierom ſaith, there is no difference betwixt vſury and robbery: and ſo maketh vſury to be no better then ſubtle and fraudulent theft. Saint Ambroſe in ſundry places condemneth it, as a moſt wicked and iniurious thing, comparing it to many euils, moſt pernitious, as both in his

Hom. 12. in Math.

Lib. Epiſt.

Lib. Off. cap. 3, 4.

his Offices, and in that his booke intituled of Tobia: wherein he in many chapters ſpeaketh againſt this ſinne moſt excellently: the ſentences are many and ſundry, which therehence may be gathered. Saint Auguſtine falleth into ſo great miſlike thereof, as that hee would no good worke to bee done by money gotten by vſurie. Alphonſus de Caſtro, condemneth it as an hereſie, to thinke that it is lawfull for any man to take vppon vſury.

Lib. de. Tobia.

Auguſt. pe verb. dom.

Lib, de her. 14.

And as particular perſons, ſo generall Counſells, haue condemned it in like manner. The worthy Counſell at Nice condemned it, with this caueat: that ſuch as followed vſury could not ſerue God. The Elibertin Counſel forbad it in theſe tearmes: if any of the Clergy were thereof detected, hee ſhould preſently be diſgraded: if any of the Laity, if being reprooued hee then ceaſed, hee ſhould bee pardoned: if hee continued, hee ſhould bee excommunicated. The Counſell at Vienna held vnder Clement the fift, hath thus determined of vſury: if any ſhall fall into that errour, that he preſume obſtinatly to affirme, that to put forth vpon vſury is no ſinne: wee ordaine that hee ſhall bee punniſhed as an Heretike: enioyning the ordinaries of all places, and the inquiſitours of hereticall wickedneſſe, that they omit not, to proceed againſt them whom they ſhall find defamed or ſuſpected of that error, as againſt ſuch as are defamed or ſuſpected of hereſie.

Vſury condemned b counſells.

Con. Nice. canon. 18.

Elibert. canon. 20.

Concil. Vien.

Theſe men taught by Gods word, haue thus iudged of vſury: but not onely they inſpired wiſedome of Gods ſpirit haue thus: wothyly inueyed againſt this, but euen the wiſe men of the heathen, by the lawe of nature, haue miſliked of it, as of a thing repugnant to equitie and iuſtice. The diuine Philoſopher Plato, would not admit Vſurie in his common-wealth. And after him Ariſtotle, ſaith, that vſury is therefore to be condemned; becauſe contrary to the courſe of thinges, it vſeth money for wares, and maketh money to bring forth and increaſe, which by nature it cannot. Solon the Athenian lawmaker, abandoned Vſury out of that common-wealth, & burnt the Vſurers bookes, bils, and bonds whatſoeuer. And I would euery common wealth in the world, had a Prince of his minde heerein, that all memory of filthy vſury might be aboliſhed out of the world.

The wiſe men of the heathen haue condemned Vſurie.

Lib. 5. de legibus.

Li. 1. Poli.

Solon.

Finally Chriſtian Princes haue made lawes there againſt,

Chriſtian Emperours haue forbidden vſurie. Leo imperator.

as appeareth by Leo the Emperour, who forbad all vſury, and ſayd it was needefull ſo to doe, leaſt whileſt they went about to eſtabliſh mans lawes for it, they ſhould infringe, breake and violate Gods lawes, which are againſt it. The Princes of our owne Nation, (as the Chronicles witneſſe, and other, writings conſent) forbad it in this kingdome: as Edgar and Edward ſurnamed the holy, with others.

Edgar, Edward confeſſor.

Seeing then God in his ſacred and holy word, the reuerend fathers in their learned writings, the Counſels in ſundry ages, the wiſe men among the Heathen, and carefull Princes, forraine, and of other nations, as well as of ſuch as haue beene Princes in this Countrey, and domeſticall, and of our owne nation, haue thus vtterly condemned it. Who is ſo wilfull that dare preſume againſt ſo great a cloud of ſuch approued witneſſes, either in word, or in deede, to riſe vp in defence thereof?

Vſury odious before God.

Howe odious a ſinne this is with God, not only Salomon, 28, Pro.8. and Eze.18.13.22.13. but alſo this onely place may teach vs. For if vſury exclude & ſhut vs from the tabernacle of God, and from the reſt in his holy hill; how is it not then moſt odious? And ſhall wee thinke that they ſhall dwell in Gods tabernacle, and reſt in his moſt holy hill: who ſlay, deuour, and murther Gods deare Saints withall extremitie of peſtilent vſury? Howe can he bee of God, that fighteth vnder the diſplayed banner of Satan? And howe ſhall they enter into Gods houſe and reſt, which by all crueltie eate vp whole houſholds and families of poore diſtreſſed Chriſtians? Seeing God then for this ſinne, diſinheriteth vs of his kingdome, without which there is no reſt, no ſecuritie, no ſafety: whereof debarred, neither Cræſus riches, neither Midas gold, neither yet the purchaſe of the whole world, ſhall profit vs: therehence it then plainly appeareth, that it is moſt odious in his ſight.

And as it is a ſinne deteſtable and odious before God, as a thing riſing and growing only by cruelty, hardnes of heart & extreame iniury and iniquity; which ſinnes God, as the God of Ioue, of iuſtice, of equitie, of mercy, moſt deadly hateth: So no leſſe odious is the ſame in the ſight of men.

Vſury odious with men. Cato.

And how odious it is in the ſight of men, it may moſt euidently be declared. That Cato would haue the vſurer puniſhed

foure

foure folde, (which hee cannot performe heere, becauſe all his goods are gotten by vſury: therefore ſhall he be puniſhed foure folde in hell fire: that as heere he hath bitten many: ſo hee himſelfe for euermore may be bitten, of that biting worme, which neuer dieth:) and the thiefe two fold, thereby preferring theft before vſury: doth it not declare howe odious it ſeemed vnto him? that Plato exiled them his common-wealth, and all wiſe lawmakers of the Gentiles haue done the ſame: doth it not euidently ſhew how deteſtable in their ſight, the ſinne of vſury was iudged? Iſay. 66, 24. Marke, 9, 44 Plato. b

Finally, how odious vnto our forefathers it appeared, by the puniſhment wherewith their Vſurers were afflicted, it is more then manifeſt. 1. They were excommunicate and thruſt out from the ſocietie of the Saints, and the participating of holy things: becauſe holy and precious things are not to be caſt to ſuch dogs and ſwine, as are the vſurers. And this ſurely was iuſtly done. For if Moyſes were commaunded to reſiſt the Ammonites and Moabites, and not to ſuffer them to enter into the congregation of the Lord: becauſe they met not the people of Iſrael with bread and water in the way when they came out of Egypt: how iuſtly are they to bee excommunicated and thruſt out of the Church; which take away the bread and water from their brethren by cruell vſury; by which bread and water, the poore brethren and their familes ſhould be maintained? 2. They were not to make any will or teſtament, becauſe it was no reaſon that their children ſhould bee enriched by the miſery of their brethren, whom by Vſury they had ſupped vp and conſumed. 3. They might not offer vp for the almes of the poore, becauſe the offering that is of Vſury, pleaſeth God as much, as the hire of an harlot, or the price of a dogge, both which God deteſteth. 4. The Vſurers finally were debarred of Chriſtian buriall, and lacked the honour of that ſolemnitie. And the auncient fathers which inflicted that puniſhment vpon thoſe caterpillers of the world, had therein doubtleſſe great reaſon. The puniſhment of Vſurers. 1 Mat. 7, 6. 2 Deu. 23, 3, 4 3 Deu. 23, 18. 4

To be gathered vnto their fathers in peace, in the former and auncient times, among the people of Iſrael, Gods owne people, was counted as a bleſſing, to want buriall, to bee caſt out, not to bee gathered into the ſepulchers of their fathers, was counted a curſe vnto them. Holy Iob ſpeaking of the violent Honourable and Seemly buriall is as a bleſſing from God: the contrary

as a curse. oppressors, the cruell extorcioners, and the wicked tyrants of
Iob.27, 19. the earth, among other great curses whereunto they were subiect, he reckoneth this, that they should not die quietly, nor bee buried honourable: when the rich man sleepeth, saith hee, hee
3.King.14. 10,11. shall not bee gathered to his fathers. When Ieroboams wife came to Abiah the Prophet, disguising her selfe, to aske counsell concerning her sonne being then sick; the Lord reuealed her comming to the Prophet, and he telleth her what great plagues & punishments should befal her house for the sinnes of her husband: and among all the grieuous curses whereof they should tast, hee mencioneth this in speciall, that they should lacke the honor of buriall in token of Gods malediction: whereof he saith; the dogges shall eate him of Ieroboams family that dieth in the Citty, & the foules of the aire shall deuour him that dieth in the
Psa.63,10. field, for the Lord hath said it. Holy Dauid the man of God prophecying of the of the destruction of Saule and such as tooke his part, foretelling that their bodies should not be buried, but bee deuoured of wilde beasts, saith: they shall cast him downe with
Eccle.6,2. the edge of the sword, & he shall be a portion for foxes. Solomon counted this among the greatest curses of God against man: If a man saith he, beget an hundred children, & liue many yeares, and the daies of his yeares be multiplyed, and his soule be not satisfied with good things, and he be not buried, I say an vntimely fruite is better then he.

Iere.16,4 and 6. Ier.22,19. The Prophet Ieremy speaking of the want of the honourable buriall of the people of Iuda, whom God would seuerely punish for their sinnes, saith: they shall die of deaths, and diseases, they shall not be lamented, neither shall they bee buried, but they shall be as dung vpon earth, they shal die by the sword, & by the famine, & their carkasses shall be meate for the fouls of the hea-
Ier.36,30. c 8,2. uen, and for the beasles of the earth. And a little after, speaking of the the dishonourable death of Ieroboam the wicked king of Iuda, he saith in this wise: he shal be buried as an Asse is buried, euen throwen & cast forth out of the gates of Ierusalem: threat-
Iere.25,33. ning this as a curse against his wickednes. The same prophet prophecying of the destruction of the Kings of the Nations, saith they should not be mourned for, neither gathered nor buried, but be as the dung of the ground.

If honourable buriall be a signe of Gods fauour, & want of buriall,

riall, a token of his malediction and curse: and the extortioners & cruell vsurers bee worthely vnder the curse of God, then most rightly are they debarred Christian buriall. If God threatned this against Achab and Iezabell, for murthering but one Naboth, how iustly shall it be thundered against the vsurers, who slay and deuour whole housholds and families? 3.King.21. 22,23.

2

Burials celebrated in token of the resurrectiō. Paulino. 3.Epist. 1.The.4.12

Burials and funerals are celebrated, as Saint Augustine saith; in tokē that the bodies of Gods Saints are still vnder Gods prouidence, and appertaine to the resurrection to come: wherein he seemeth to haue had an eie to that of Paule: I would not brethren haue you ignoraunt concerning them that sleepe, that you sorrowe not as men without hope: and the Church in former times would that in no wise this honor should be don vnto those which died excommunicate & shut from the Church of Christ: as by that of Pope Leo to Rusticus the Bishop appeareth, *Quibus viuentibus non communicæmus*, saith Leo: *eis mortuis communicare non possumus, nec debemus*. With whom we receaue not, nor communicate the holy sacrament, when they liue; we cannot, neither ought we to communicate with them being dead: wherein he taught that christian buriall should bee forbidden and interdicted those, which by the discipline of the Church, were excommunicate.

3

If buriall belong to those properly, who appertaine to the resurrection, as S. Augustine saith; and the resurrection, is proper to the righteous: therefore by Christ called the resurrection of the righteous: and S. Paule confirmeth it when he saith, that then Christ shall change only their bodies, which haue their conuersation in heauen, and make them like his glorious body: (not that the wicked shall not rise, neither be changed: for all shall rise & shall be chaunged: but becausse the glory and comfort of the resurrection onely appertaineth vnto the righteous, becausse they only rise to glory, to eternall ioy, and endles happines: whereas the wicked rise to eternall damnation, endlesse confusion, and euerlasting destruction:) & the Vsurers are vnrighteous, & shall rise indeed, but to dishonour, not to hour; to shame & ignominie, not to ioy; not to glory: as all wicked persons shall doe: as the Scriptures of the newe and olde Testament witnes vnto vs: then honourable and Christian funerall, appertaineth not to them. Luk.14,14. Phil.3.21. Ioh 5,29. Dan.12,2.

I. funerals be denied those when they are dead, who being aliue, were excommunicate: as Leo most godly aduiseth, & the Church haue excommunicated the vsurers, as in many places of the auncient writers, and in sundry cannons is euident: and in part before hath beene touched: then doth not honourall buriall appertaine to the Vsurer.

5

Ephe 5,5. Col.3,5. The Vsurer is an idolatour, for he is couetous; and couetousnesse is idolatry, and the couetous man an idolatour: as the Apostle teacheth: the Vsurer is a theefe and murtherer, taking by force from the poore that is not his, deuouring and eating vp at length, the poore and his family: as Ambrose, Augustine, Basill, and many more the reuerend ancient fathers haue affirmed: and the idolater, couetous person, theefe and murtherer, are excluded & thrust out from the kingdome of God, as Saint Paule and the holy Angell in the Reuelation plainly teach vs; Bee not deceaued: neither fornicatours, neither idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall enter into the kingdome of God. Now, solemne buriall appertaineth vnto the Saints, whose part is in the kingdome of GOD, in the sacred resurrection, ouer whom endles death hath no power; such are not Vsurers: therefore buriall appertaineth not to them.

Ambros. de Tobia.c.14. 1. Cor. 6,9. Eph. 5,v.5. Col.3,5. Reuel. 21,8 Reu.22.15.

A Parson refusing to burie a vsurer.

Therefore that parson in former times seemed to haue done according to the laudable custome of the Elders, who being required to bury a vsurer in christian funerall and buriall, refused: vnto whom though the friends of the vsurer had made importunate suite; yet could they not perswade him: Notwithstanding they layd their heads together, consulted and deuised, how to obtaine the buriall of their deceased vsurer. Wherefore it came into their mindes and remembrance, that the Priest or Parson had an Asse, which vsually carried his maisters bookes after him. They thinking that the Asse would carry what burden soeuer he had, to the Church, as hee carried the bookes of his maister; desired the Priest that hee would agree to this; that the vsurer might bee layd vppon the Asse, and that, where the Asse laied him, hee might there be buried. Hee was contented: they layd the vsurer vpon the Asses backe, the Asse feeling an extraordinary burden vppon his backe, wringed and winched, and

and ranne to the Gallowes neere thereby, and there caſt downe the vſurer: there, not Balaams Aſſe, but the very Prieſts Aſſe, thought that the beſt place, and moſt fitteſt for buriall, for vſurers.

If the vſurers of our times might bee ſo ſerued, it might bee, that the indignitie and diſhonour of that buriall, would drawe many from their vſurie.

5. Beſides all this, as the vſurer hath no reſt by right in chriſtian buriall, ſo neither can hee doubtleſſe haue quietnes of conſcience, either in health or ſicknes. For if to deſire to liue honeſtly, Heb. 13, 18. bee to haue a good conſcience, and quiet reſt in our ſelues, as Paule auoucheth: and the trade of vſurie bee altogether vnhoneſt, and condemned, what reſt of conſcience then hath the vſurer? And if it bee the quiet peace of conſcience, and the comforte of the ſoule, to bee cleare from all oppreſſions, Num. 16, 15 wrong, and iniurie, that we may truly ſay with Moyſes, in all good conſcience in the ſight of God, I haue not taken ſo much as an Aſſe from them, neither haue I hurt any of them: and that we may call all the world to record for witneſſes of our innocencie, with Samuell; that wee haue taken neither Oxe nor Aſſe 1. King. 12. 3. from any, neither done wronge or hurt vnto our bretheren; and proteſt with Zacheus in the Goſpell, that if wee Luke. 19, 8. haue taken from any man by forged cauillation, wee haue reſtored foure folde: then muſt it needes bee a continuall corſie, to the vſurer, and an endleſſe torment of his conſcience: to haue in remembrance, and euermore before his eies, the oxen, the aſſes, the ſheepe, the gold, the ſiluer, the plate, the landes, and the poſſeſſions, which by cruell iniurie, and biting vſurie, hee now enioyneth: it muſt needes be an vnſpeakeable griefe vnto his ſoule, to recount and recorde with himſelfe, the theft, the extortion, wronge and iniuries which hee hath committed, and the detaining of the goods, from the true owners thereof, by vſurie, and extreame crueltie. Finally, if there bee no quietnes and reſt of conſcience, without repentance; and no true repentance, without reſtoring and ſurrender of thinges by violence, iniurie and euill meanes obtained, as truely by Saint Auguſtine is affirmed: then what peace of con- Epiſt. 54. ſcience can the vſurer haue, who will not reſtore that which by Macedo. all vnlawfulneſſe hee hath enioyed? So that it may bee truely

ſayd

Isai. 57. 20, 21. sayde of him: that hee is as raging Sea, that can not rest, whose waters cast out dirt and mire: there is no peace, saith my God, to the wicked.

Wherefore, seeing God and men, by so euident demonstrations, haue shewed the detestablenes and intollerable wickednes of vsurie: if in Gods eternall wisedome, they bee to be debarred the entring in, into his tabernacle, and the resting vppon his holy hill: if the wisedome of the heathen, haue thought them worthy to be foure folde punished, and made them more grieuous then theeues and robbers, and denyed them not only all dignities, but all places in their well gouerned Cities: if the Church of God, and the holy men in former ages, iudged them worthy excommunication, denyed them priuiledge to make willes and testaments: would not receaue any almes of their goods for the relieue of the Saints, and debarred them the honour of buriall: if there can bee no rest in their mindes, no peace in their consciences, no quietnesse in their soules, which giue themselues to vsurie: who will bee so voyde of reason, so careless of himselfe, so forgetfull of his wealth, and so farre past all humanitie, yea so great an enemie to his owne soule: whom these considerations shall not mooue to leaue off vsurie?

Nowe, if so grieuous punnishments bee layed and leuied vppon the Vsurers, both by GOD and men: howe many of the common people of the land, howe many Gentlemen of the countrie: howe many Marchantes of the Cittie, who haue turned the noble trade of Marchaundize into vsurie: howe may Aldermen of the benche, whom common voyce condemneth for vsurers: and most men knowe, to haue left off all other occupying, shall bee thus punnished?

Vsurers excuses for their sinne of vsurie.

Notwithstanding all that can bee sayd, as euery wickednesse seeketh to defend itselfe: so doe vsurers deuise daily new excuses, to colour their wickednes: and mitigate the greatnes of their sinnes.

The first Obiection.

The surer saith, that by his money many are relieued: and the poore thereby auoyde danger.

De Tob. c. 5

Saint Ambrose saith, that the vsurer riddeth men out of the lesse, & wrappeth them in greater daungers. Saint Chrisostome,

Hom. 12. in Math.

telleth

telleth them, what good and pleasure they doe: euen such pleasure, as the serpent Aspis doth when it stingeth: for the stinging of Aspis, is as it were with a kinde of itching and tickling pleasure; whereby the person bitten, is mooued to sleepe: but in his sleepe the venim runneth into all the vaines, and commeth to the heart, and so killeth him. So the vsurer at the first, delighteth and pleasureth; but the person thereof entreth so into the whole state of the borrower, that it vndooeth him. The good they doe, is like the good, men in feruent agues, haue of drinking colde water: which for the time, refresheth, but at length encreaseth their paine, & prolongeth their diseases. S. Ambrose in his booke of Tobia saith: that the offering of the money is flattering and pleasant, but the exacting of vsurie is most cruell and inmercifull. At the beginning vsury is milde, at the last it is mercilesse. Ambro. de Tobia 12. c.

The worme called in Latin *Teredo*, whereof Plinie hath reported something in his storie, breeding in woodde; to touch, is soft: yet it hath such hard teeth, as indeoureth and consumeth the hard timber. So the vsurer is a soft beast at first to handle: but in continuance of time, the hardnes of his teeth will eate thee vppe both flesh and bone, if thou beware not. Hee pleadeth loue, but not for thy sake, but for his owne: for as the Iuie colleth and claspeth the Oke as a louer, but thereby it groweth vp and ouertoppeth the Oke, and sucketh out the iuice and sappe thereof, that it cannot thriue nor prosper: so the vsurer colleth, embraseth, and claspeth in armes the borrower; that thereby himselfe may growe richer, and sucke all wealth, goods, and riches from him, that he neuer thriueth or prospereth after. The vsurer like the worme Teredo. Plin. hist. lib. 16, c. 42. Iuie.

The pleasure the vsurer sheweth, is like the playing of the Catte with the silly Mouse: the Catte plaieth with the Mouse; but the play of the Catte is the death of the Mouse. The vsurer pleasureth the borrower: but the pleasure of the vsurer, is the vtter vndooing of the borrower. The foxe through craft slydeth, and tombleth, and maketh much passime, till hee come to the pray, then he deoureth: the vsurer maketh many faire speaches, giueth out many faire promises, pretendeth very great kindnes, vntill he haue got thee within his compasse, then he crusheth & cruciateth thee. The vsurer like a Cat. The vsuer like a foxe.

The

The vsurer praieth vppon the poore, hee waxeth rich of the penurie of his brother, hee clotheth himselfe with the coat of the naked, hee gathereth riches of the indigencie and want of his neighbour: he feedeth himselfe of the bread of the hungry, and deuoureth his poore brother, as the great beasts doe the smaller then which saith S. Ambrose, there is no greater inhumanitie or cruelti e: no greater wretchednes and iniquitie: as S. Chisostome in many places, & S. Basill vppon this Psalme, haue well obserued.

Lib. 3, offic. 3, & 4. De Tobia 12. Chrisost. Basil in Psal. 14.

So that if they consider aright what the end and issue of their pleasure is; they shall haue no such cause to vaunt thereof; as if they had done great pleasure, when in the meane time, they goe about the destruction of the welfare of men. Wherefore as the Scorpion laugheth when he striketh; & the Crocodile weepeth, when he woundeth; so the vsurer laugheth, & then oppresseth, he pitieth, and then he pincheth the borower.

Scorpion, Crocodile.

The vsurer may be compared to the euill and vnskilfull Phisition, who promiseth pleasure, but performeth paine: ministring a medicine to recouer strength, thereby hee taketh away all strength that remained, and so he slayeth. He may be compared to the subtill angler, who proferreth the baite, but together the hooke; and the fish taketh it: so they promise friendship, but together enwrap and entangle men in bonds intollerable, which cannot be auoyded.

The vsurer vnskilfull phisition.

Let the vsurer boast of his goodnes towards men; hee doth but deceaue thee: for as no man healeth a lesser wound, with making & leauing a greater, neither a smaller sore, in procuring the deeper: neither any man helpeth a smaller debt, with incurring the greater: neither recouereth a lesser daunger, with thrusting himselfe into the worser: so neither can the debter relieue his pouerty, with intangling himselfe in the snare of vsurie.

The vsurer saith, that the Hebrues call vsurie *Nesec*, which signifieth byting, therefore vnlesse our lending for gaine doe bite, it is not properlie vsurie, neither in Scripture condemned.

The second Obiection.

Let it be answered them, that their flight to the word, wi'l not helpe them. For we say all vsurie biteth, therefore all vsurie is vnlawfull: howbeit one biteth more then another, & one sooner is perceaued then another. For if the biting of the least vsury bee not

All vsurie byteth.

not forthwith discerned, yet in fine it sheweth it selfe, and so is perceaued.

All bitings are not alike, neither are all biting beastes like dangerous: some byte sorer then others doe, yet all byters and beastes. The dogge byteth, and the beare byteth, the Wolfe biteth, so doth the Lyon. If the dogge bite not so sore as the Beare, neither the Wolfe as the Lyon, is therefore the dogges byting, no biting is the Wolfes byting nothing? The verie flie & gnats bytings, are bytings, and noysome vnto vs: they leaue the impressions of their bytings behind them: & no man delighteth therein, but as much as can be, all men auoyde them. So fiue by the yeare in one hundreth, byteth the poore that cannot spare it: eight in the hundreth more, ten more then eight, and twenty most of all: yet euery one is a byting. All bitings and biting beasts, are not like dangerous.

All theft is euill and against the lawe of God, thou shalt not steale: yet is one theft greater then another: one theft sooner perceaued then another. If one steale but twelue pence from a rich man: yet is it theft as well, (though not so great) as to take twelue pound from him: and albeit, at the first, it be not perceaued: yet one may play the thiefe by twelue pence at a time, so often, that euen in a great masse of money it may be perceaued. So all vsurie is euill, albeit not a like euill: and the least vsurie may be payde so often, that in fine it shall appeare, and be knowne to byte thee. Therefore to remoue this excuse farre from vs, both Moises hath forbidden all encrease for lending, and that in all things: and Ezechiell protesteth, that who so taketh any encrease, shall not be counted righteous: & both Saint Ambrose, and S. Basill haue forbidden all ouerplus aboue the principall, for vsurie: with Gratian, and many others, men of great iudgement, and no small learning, as in their bookes it appeareth. Exod. 20, 15. Leuit. 25, 36. Deu 23, 19. Ezec. 18, 2. De Tobia 15. Ezec. 18, 8. Deut. 23, 19.

The generall inhabition, and forbidding of vsurie, in vniuersall tearmes, and the reckening vp of perticular kinds of vsurie: teacheth vs plainly (if we will be taught) that all vsurie by Gods word is forbidden, as vtterly vnlawfull. If all vsurie in most precise manner bee condemned by God: then must needes their trade be most miserable, which is by vsurie: and their occupation most detestable, which is by lone of money, or any other thing for gaine; Seeing it is that trade which is onely continued by sinne, and that occupation, which wholy groweth by iniquitie.

What

What man then being an vsurer, can be defended, or what vsury in the whole world, can be iustified?

The third obiection.

But saith the vsurer, if I lend, and the other gaine thereby, how do I bite him: why may I not take vpon vsurie?

I aunswere, that if thou wilt communicate with him in venture, in perrill, in labour, in daunger, thou mayst then communicate with him in commoditie: and this is honest traffique, not filthy vsury. Thou mayst take ten for a hundreth in the yeare: if thou wilt loose ten of thy principall, if he get not, but suffer damage. But he that compoundeth for profite onely, & will plucke his necke and shoulder from all perrill and losse bearing; hee is most rightly called a vsurer, howbeit the borrower may happen to gaine thereby.

The 4. obiection. Mat. 7. 11.

The vsurer saith, I do not sinne: for I doe to others as I desire that others would do to me; and so I do the will of our Sauiour Christ, who commaundeth that wee should do vnto others, that we would others should do to vs. I would with all my hart, giue tenne in the hundreth, if I were forced to borrow.

O vaine and wicked vsurer, I appeale vnto thy conscience in the feare of God: and answere me; if thou wert in neede, wouldest thou willingly giue tenne for the vse of a hundreth, if thou couldest borrow freely? or rather doest thou not therefore giue tenne, because thou canst get it no better, nor more easie? so it is no doubt: and therefore thou wouldest not giue simply, but of necessitie: and therefore thy conscience condemneth thee, that thou doest not, as thou wouldest others should doe simply vnto thee: and therefore thou breakest the rule of charitie.

Besides that, our Sauiour meaneth not, that men should doe to others whatsoeuer they would that others, should doe to them: but that they should do to others whatsoeuer good thing they would haue others to doe vnto them: for otherwise this absurditie might follow: I would that some man would kill me: therefore I may kill another likewise, as many a desperate man with all his heart wisheth. I would that another had the vse of my wife, so that I may gaine thereby: therefore I may vse an others wife, so that he gaine thereby: as many doting fooles, and vile bawds to their wiues, are contented; and so in like matters. For many are so wicked, so careless of themselues, so vndutifull

tifull to God, ſo great enemies of their owne ſoules health; that in their outragious affections, in their diſordered paſſions, in their mad moods, they care not what become of them. Shall they therefore do whatſoeuer they luſt vnto others?

Wherefore, as the law of nature heereunto agreeable; whatſoeuer you would not that others ſhould doe vnto you, the ſame doe not you vnto them: muſt bee vnderſtand of things vniuſtly done: that we doe not vniuſtly that to any, which we would not that others ſhould do vniuſtly vnto vs; otherwiſe we ſhould cõdemne the father for beating his childe, who himſelfe would not be beaten: and the maſter for correcting his ſeruaunts, when himſelfe would not be by any ſo correct: and the Prince, Magiſtrate and iudge, who condemneth a guiltie perſon vnto death, though they themſelues would not be condemned: yet do they thoſe thinges to others: So that lawe of Chriſt, being the very lawe of nature, that what wee would that others ſhould doe vnto vs, we ſhould doe the like vnto them; is to be vnderſtood of good things, elſe we ſhould fall into thoſe forenamed inconueniences. Natures law.

Wherefore then, ſeeing that to take vpon vſurie, 10. for 100, is not ſimply good: but leſſe euill then to take 16. 20. 30. or more: therefore, albeit thou, for a further gaine, or vpon extreame neceſsitie, to auoyd a further miſchiefe, at ſometime, would eſt giue ſo to other, yet ſhall it not ſerue for thy excuſe, ſo to take of thy poore and needy brother.

Thou curſed vſurer, why doeſt thou againe reply, and ſay? the borrower giueth willingly; and to the willing, no iniurie is done: for all iniurie is againſt our wills. The 5. obiection.

I aunſwere vnto thee as before: hee is willing in ſome ſort to giue, but not ſimply: but becauſe hee cannot get money with leſſe vſurie. So his will is not free, but forced; and ſo will, againſt will. Will againſt will.

And the will of the borrower in this caſe, is like the will of the honeſt trauailer, in giuing his purſe to the arrand theeſe, for feare he ſhould looſe both purſe and life: is this man willing to looſe his money? Or they which borrowe vppon vſurie, are willing, as men in a great tempeſt, and in danger of ſhipwracke, caſt out their corne, wine, goods, ordinance, and what elſe ſoeuer, to lighten & disburthen their ſhip, that they may eſcape, yet with theyr

theyr liues: shall men say they did this willingly, and of theyr owne accords therefore? This were extreame madnesse, & verie furie, if there were no necessitie. Or like the will of a man, whose house being on a burning fire, pluketh downe part thereof, to saue the rest: is this act willing and voluntarie? So the borrower to saue himselfe from iminent and present danger, which he hopeth to auoyde by money of the vsurer; borroweth and promiseth gaine for lone, willingly, yet not simply, but vpon necessitie.

The 6. obiection.

But what say you sir, for the widdow and the fatherlesse: is it not lawfull for them to put out their stockes; themselues not able to follow any trade or occupation?

Widowes and Orphants vsurie.

It may thereunto be answered: that if vsurie be euill of it selfe, and by God condemned in the sacred scriptures (as wee haue nowe heard) then cannot vsurie be lawfull in any. For what is simply euill, is euill in all: albeit in some greater euill, in some lesser. We must rather heare the rule of the Apstole, that Gods saints are not to doe euill that good may come of it. Though the reliefe of the fatherlesse and widdowes be good, yet must it not be by vsurie, for that is to do euill, that good may follow, by the holy Ghost condemned. In them it is lesse euill, but yet euill, and therefore to be auoyded.

Rom. 3, 8.

Neither is there any neede, neither any necessitie, that can excuse our sinnes, before the diuine Maiestie: neither therefore in these is it lawfull. Yea the Lord did not permit this vsury vnto the very Iewes, to whom notwithstanding, for the hardnes of their hearts, be permitted to take vsury of strangers: how much lesse is it then permitted vs vnder the Gospell, which requireth of men a greater perfection?

Deut. 23. 19, 20.

The 7. obiection.

I haue, (saith the lender) lent my money freely: but hee hath broken day with me, to my losse and hinderance, if I to recompence this damage, to aunswere and requite this losse, and to make amendes, doe take money: am I guiltie of vsurie?

I aunswere: that if thou hast lent freely, without any composition for gaine: and for want of thy money detained from thee, and kept longer then thou didst lend it, and not paid in due time, thou sustaine losse, the lawe of equitie requireth, that the hurt be aunswered, and it is no vsury: but if thou hast sustained no hurt indeede, or canst forbeare thy money thus referred, and

yet

yet will be considered: thou hast offended, and requirest vsurie?

The vsurer will say; alas, I haue no other trade, I must liue therefore thereby. The 8. obiection.

Then why may not the theefe say, alas, I haue no other trade but robbing, I must therefore liue thereby: the harlot may say, I haue no other trade to liue, but by making my body common: thus the pirate may say: all other wicked persons might, saith S. Augustine, by like reason excuse themselues: but this excuse in other wickednesse, wee doe not allowe: no more therefore may we in this.

If by lending I may not gaine by my money, then will I keepe my money in my coffers, and not lend at all, to anie man. The 9. obiection.

Heereunto be it aunswered. 1. Thy couetous keeping backe of thy money from the vse of thy brother, is accursed before God: for as hee that detaineth and keepeth his corne from the vse of his neighbours and brethren, is cursed, as Salomon teacheth: so is he also accursed, that keepeth his money, when safely he might lend it: yea the greedie scraping and scratching, heaping vp and hourding together of riches, which is the sinne of couetousnesse, is subiect to most grieuous threatnings, as in the Prophets appeareth, chiefely in Esay, Habacuk, Micheah: and by ou blessed Sauiour also in the Gospell: who denounceth woe and vengeance against the couetous rich men of the earth, that heaped vp riches vnto themselues; and trusted therein, and not in God. Therefore the Lord exhorted his, not to hoord or heape vp treasure vppon earth, but in heauen. And Saint Iames breatheth out a fearefull threatning against this heaping vppe of Riches: Goe to now you rich men, weepe and howle for your miseries that shall come vppon you: your riches are corrupt, your garments motheaten, your gold and siluer is cankred, and the rust of them shall witnesse against you, and shall eate vp your flesh as fire: you haue heaped vp treasure for the last day. Seeing then, the keeping of our mony and goods is subiect to a curse; therefore may wee not keepe it: when, without our hurt, wee might thereby profite others by lending. Pro. 11. 26. Esay, 5, 8. Hab. 2, 9. Mic. 2, 2, 3. Luc. 6, 22. Mat. 6, 19. Iam. 5, 1.

2 Doe you not know, that you are but stewards of the Lord treasures, and are commaunded to employ your talents, and to Math. 24. 41. Mat. 25, 14.

Luk. 19, 13 occupy vntill his comming? Knowe you not, that that ſeruaunt
Mat. 25, 30. which hid and layd vp his talent, was puniſhed? So your money is giuen to bee vſed: and if you keepe it from common vſe, in the couetouſneſſe and hardneſſe of your hearts, you ſhall be plagued from God with the wicked ſeruaunt.

Lending commaunded. 3 Men are bound to lend, and therefore they cannot keepe their money in cheſt and coffer to themſelues, but they ſhall offend againſt Gods lawe: and againſt the law of loue and charity. And as touching the duetie of lending, doth not the Lord com-
Deut. 15, 8. maund Iſraell his people, to open their hands, and to lend their bretheren ſufficient for their neede? The Prophet Dauid maketh
Pſal. 112, 2, 5. this a ſpeciall note and fruite of righteouſneſſe: therfore he ſaith, The good and righteous man is mercifull and lendeth. And haue wee forgotten the commaundement of Chriſt our Lorde
Mat. 5, 42. and Sauiour? Giue to him that asketh, and from him that
Luke. 6, 35. would borrowe of thee, turne not away? And againe: Loue your enemies, and do good and lend, looking for nothing againe. Wherefore thou cruell and enuious man, thou mercileſſe and hard harted caitiue, which wilt not lend thy money but vpon vſurie, and for gaine, in keeping of thy money, when other haue neede of it, and thou maiſt ſpare it, & againe ſafely receiue it, thou art vnder Gods curſe, deſerueſt great punniſhment, and offendeſt againſt the lawe of God, and the commaundement of Ieſus Chriſt.

The 10. Oiection. The cruell Vſurer replieth againe and ſaith; If I lend a rich man which is able to pay, and requite me for my curteſie, I bite him not, but may take of him for the lone of my Money.

Launſwere: Thus much the very Iewes would doe: yea the
Mat. 5, 20. very Heathen will thus much doe to men. But as our Sauiour ſaith vnto his: except your righteouſnes exceede and excell the righteouſnes of the Scribes and Phariſies, you ſhall not enter
Mat 5, 46. into the kingdome of God: So I ſay vnto thee, O curſed Vſurer, vnleſſe thy loue in lending exceede the loue in lending of the
Luke. 6, 34. cruell Iewes: vnleſſe thou excell in this point of mercy, the Heathen which would doe good to them of whom they looked for the like, & the very ſinners, who alſo lend to them of whom they looke to receaue the like, as witneſſeth our Sauiour, thou haſt deſerued no thankes, yea thou ſhalt neuer enter into the kingdome

dome of heauen.

Many by money borrowed vpon vsury, haue gotten wealth and riches, and haue by our helpe greatly increased their stocks, saith the Vsurer. The 11. Obiection.

But more by money borrowed vppon Vsury, haue come to pouerty: yea to extreame miserie. And as Saint Basill saith: many by extremitie of Vsury haue fallen into disperation, and hanged themselues: yea thousands through Vsury giuen, haue brought miserie vpon their wiues, slauery vppon their children, damnation to their own soulss: who can then excuse it? Basill in Psal. 15.

Finally, if they say, the lawe of the Realme doth permit Vsury: therefore such Vsury is lawfull, and not to be condemned. The 12. Obiection.

Bee it aunswered. 1. No law of man can abrogate or disanull the lawe of God, neither can any excuse serue, against the breach of Gods lawe. Saint Augustine saith: *Accusatio potius est, quam excusatio, vbi mandati est aperta transgressio*: is an accusing rather then an excusing, where there is an open transgression of the lawe and commandement. 2. The lawe doth not permit it is lawfull, but setteth bounds vnto mens cruelty, that they should not exceede, or goe beyond them. Li. 14, c. 14 ciuit.

Seeing then the Vsurers are so pernicious to common wealths, there must bee some good order taken to roote them out of the world.

The wise and politicke Princes of our land, in former times haue made lawes, to destroy such beasts and birds; as haue beene hurtfull vnto their people. Herehence wolues haue beene destroyed out of this land, as deuourers of sheepe and cattle, and crowes, and rauens, as enemies vnto new sowne seede, in great multitudes haue beene consumed. The Vsurers in deeede are the rauenous and greedy wolues of this land, which pray vppon man and woman, and shall they not be deuoured? They are the greedy Harpiæ, and long talented birds and monstrous foules; which deuour, eate vp, and teare in peeces whatsoeuer they can come by: these are the cormorants, crowes, & rauens, that eate vp the flesh of men, and shall they not be consumed & vtterly-destroyed? Lawes for killing of hurtfull fowles and beastes. Harpiæ.

Wherefore I beseech in the feare of GOD, all such as haue any sparke of Gods spirit, any remorse of conscience, any loue to godlines, any care of vertue, any hope of saluation, that laying

aside the vaine deuised excuses of their owne braines, whereby they seeke to set a glorious colour vppon their violent and extreame Vsuries: that they heare with meekenesse the wholesome admonitions of holy scriptures, where all Vsury is condemned: and remember this of the Prophet, that such as giue not their money vpon Vsury, shall dwell in Gods tabernacle, & rest in his holy hill: and they that doe the contrary, shall be exiled and banished the presence of God for euer, and haue their portions in that lake that burueth with fire & brimstone, euen in the bottomlesse pit of eternall perdition, for the deuill and his cursed angels prepared.

Reu.19,28. Mat.25,41.

The 7 euill is bribery.

Now the last euill and sinne, by God heere forbidden all such as shall enter into Gods tabernacle, and rest in his holy hill, is corruption and bribery: whereof thus saith God, by his Prophet; hee that taketh not reward against the innocent: that is, such as take not rewards nor bribes of him or them, which haue euill causes, cases and matters; thereby to ouerthrowe the right and iust cause of the innocent, and so to pronounce an vniust, false, and wrongfull sentence against the righteous: shall dwell in Gods tabernacle, and rest vpon his holy hill.

Then not all taking of rewards and gift is heere forbidden, but that taking of rewards, whereby iustice is peruerted, and the innocent oppressed. Wherefore almighty God in Moises, shewing what rewards he condemneth and disalloweth, and whereunto the curse is threatned, saith: Cursed be he that taketh reward to put to death innocent bloud, and all the people shall say, Amen. This is of great force. Solomon saith, that a reward is as a stone pleasant in the eies of them that haue it: it prospereth whether soeuer it turneth. For it hath great force to gaine the hearts of corrupt persons. To which purpose, that is, in the same Solomon: A mans gift enlargeth him, and leadeth him before great men. The reward that a man hath ready in hand to present corrupt persons, giueth him liberty to speake, and fauour among the great men of the word, who will easily bee taken with such baites. And by gifts, rewards and bribes, are men knowne, whether they be euill or godly, good or wicked: for as the touchstone trieth gold from copper, so gold trieth mens mindes, and maketh them knowne, whether they be well or euill affected: as Chylo the Philosopher said, as Laertius reporteth.

Deu.27,25.

Prou.17,8.

Pro.18,16.

This

This sinne and euill, properly appertaineth to Princes, Magistrates, and officers in the common wealth, who beeing placed in high roomes and dignities, to giue true sentence of iudgement to all people, must diligently looke into themselues, least by briberie and corruption through rewards, they fall from iustice to vnrighteousnesse, from equitie to oppression. Which euill to preuent in the very shell (as it were) or cradle, in the very roote or beginning, in these like persons, Iethro the Priest of Midian, the father in law of Moises, gaue counsaile to chuse such Princes, Captaines, and Iudges ouer the people, as aboue all things hated couetousnesse: least thereby they opening theyr hands to corruption & briberie, should fall from the rule and squire of iustice and equitie: then which there is nothing in common wealthes more dangerous, nor plague more deadly. Exod, 18. 21 Esay, 1, 23, and 5, 23, & 33, 15, 16,

For which cause God, by the mouthes of all his Prophets (as it were with open cry) hath spoken against it. For this corruption by rewards and briberie, to the peruerting of iustice, and the oppressing of the innocent, thus the prophet Esay reproueth the Princes: Thy princes, saith he, to Ierusalem, are rebellious, & companions of thieues: euery one loueth gifts, and followeth rewards.

What is now the effect of their corruption and briberie? euen the hindering of iustice, therefore he addeth: They iudge not the fatherlesse: neither dooth the widdowes cause come before them. For this fault Michea challengeth the Iudges and Princes of Iuda and Ierusalem, whose heads iudged for rewards. Ezechiell, seeing the extreame oppression, wofull corruption, and lamentable peruerting of iudgement through rewards and briberie; cryeth out against the Princes and Iudges of Ierusalem in this wise: thy Princes within thee, are like wolues rauening the pray to shed blood, & destroy soules through couetous lucre. Osea subscribeth thereunto; their drunkennesse stinketh; they haue committed whoredome, their Rulers loue to say with shame, bring you. Amos threatneth Israel, that the Lord would kindle a fire in Iudah, which should deuoure the palaces of Ierusalem, because their Princes and Iudges sold the righteous for siluer, & the poore for shooes: that is, through couetousnes, bribery & receiuing rewards, they corrupted & peruerted all iudgement. And a little after, in his wofull lamentation made for the captiuitie of Israel, reckning vp their sundry sinnes, as the onely cause thereof, saith, I know your manifold The effects of bribes & gifts. Mich, 3, 11, Ezc, 22, 27 Osea, 4, 18 Amos, 2, 6 Amos, 5, 12

transgressions, and your mighty sinnes, they afflict the iust, they take rewards, and oppresse the poore in the gate. By the which places and manifest testimonies of holy Scripture, as it appeareth, that this mischiefe doth chiefly hunt Iudges, princes, and officers, set in place of doing Iustice: so they shewe also what the effect is of rewards taking, euen the corrupting of iudgement.

Exo.23,8. Wherefore wee are also furthermore assured by Moises the seruant of God: who disswading the Princes and Iudges of the people from receiuing gifts and rewards, reasoneth from the effect: that they peruert iudgement: thou shalt saith he, take no gift: for Deu.16,19. the gift blindeth the eies, and perverteth the words of the righteous: and he repeateth the same againe, as a thing to bee marked: wrest not the lawe, saith Moyses, neither respect any person, neither receaue rewards: for they blind the eies of the wise, and peruert the words of the iust.

Pro.17.23. Therefore Salomon saith wisely: a wicked man taketh a gift out of the bosome, to wrest the waies of iudgement. Vnto whom Eccl 20, 28. wise Sirach subscribeth: rewardes and gifts blind the eies of the 1.Kin.8.3. wise, and make them dombe, not able to reprooue sinne. It is sayd of the sonnes of Samuell, that when he was waxen olde, then they walked not in his waies, but turned aside after lucre, and tooke rewards: what therehence followed? and peruerted iudgement, saith the Scripture. And Samuell himselfe, the righteous Iudge of 1.Kin.12.3. Israell, clearing himselfe from all corruption, bribery, rewardes taking, and peruerting thereby of equity and iudgement, challenging whomsoeuer could say to the contrary, saith: Whose Oxe haue I taken? whose Asse haue I taken? whom haue I done wrong vnto? whom haue I hurt? or of whose hands haue I receaued any bribe, to blinde mine eies with all, and I will restore it you?

The very Heathen men in the lawe of nature saw this mischiefe, in rewardes and briberies: therefore haue they also condemned Contra vera rem orati.2. them. Tully, an Oratour of the Romans, both wise and learned, in detestation of all corruption and rewards taking, crieth out against Verres, a man most corrupt: riches, gifts and rewards are woont to infringe religion and truth of all iudgements. And Conta verrem orati. 4. againe: it is the most filthy, and most wicked thing in the worlde, to receaue money for iudgement: and to haue faith and religion addicted to rewards.

1.Rethoris co. Aristotle the Prince of the Peripatetical Philosophers, to dissawde

from

from vnrighteous iudgement, cauſed either by affection, or by corruption, ſaith: loue and hatred, lucre and commoditie, maketh the Iudge oftentimes, not to ſee equity and verity.

Seeing then the receiuing of rewards peruerteth the cauſe of the innocent, and cauſeth Princes and Iudges to fall from the rule of iuſtice: therefore it behoueth all ſuch perſons, to beware of ſo temptable an euill, leaſt they be deceaued.

It was the ioy of Moiſes heart, that when hee was wrongfully charged, by the conſpiratours, Core, Dathan, and Abiram, that he had waſhed his hands, in innocencie, and was cleare from all bribery. It was the glory of Samuell, that hauing a long time iudged Iſraell; yet no man could challenge him for corruption or iniquitie. It was the comfort of Saint Paule in heart conceiued, and the clearnes of his guiltleſſe conſcience, that he could truely ſay, in the face of all the world, we haue done wrong to no man, we haue corrupted no man, wee haue defrauded no man. It is the greateſt praiſe, that Thucidedes giueth Pericles: that he was a man, that in iudgement could not be, by money corrupted. It ſhall be the greateſt honour of Princes, and the greateſt praiſe of all Iudges, if they in the trueth and teſtimonie of a good conſcience can ſay: they haue ſhaken their hands from gifts, and haue taken no rewards againſt the innocent.

Nu.16,15. 1.Kin.12.3. 2.Cor.7.2. Pericles. Eſay,33.15.

It was the renowme of Scipio African, and Paulus Emilius Romanes, and Ariſtides the iuſt, an Athenian, that alt eit they were in high and chiefe offices, yet they were not the richer. But hee is now a daies a ſilly officer, howe meane ſoeuer the office bee, that proueth not the richer, yea which attaineth not to great wealth by his office: yet muſt this alwaies preſſe them as a burden, and keepe them downe from riſing vp by iniquity: that in no wiſe they take rewards againſt the innocent.

Scipio African. Paulus Emilius. Ariſtides.

Wherefore let all men, of what place, condition or calling ſoeuer they be, to what office, charge or dignitie ſoeuer they be exalted: remember euermore that worthy ſentence of Eſay: Hee that walketh in iuſtice, and ſpeaketh righteous thinges, refuſing gaine of oppreſſion, ſhaking his hands from taking of giftes, ſtopping his eares from hearing of bloud, and ſhutting his eies from ſeeing of euill: hee ſhall dwell on high, his defence ſhall be in the munitions of the rockes: breade ſhall bee giuen him, and his waters ſhall be ſure, that is, he ſhall be bleſſed and defended of God: & let them

Eſay,33.15. 16.17.

cary alwaies in their minds this of the prophet, that they shal dwel in Gods tabernacle, and rest in his holy hill, which take no rewards against the innocent. That thereby they may keepe themselues from all wicked corruption and briberie; whereby equitie is suppressed, the innocent afflicted, the wicked maintained, iustice and iudgement peruerted: least wrongfull dealing seaze vppon the Princes, and greedy couetousnes blind the eyes of the Iudges, and entising briberie, enter into their pallaces; and so the seates of iudgement, the towne houses for hearing of causes, the courts of pleadings, become spoiling places for oppression, briberie & robberie.

This place of Gods Prophet, must be a stay to wicked Princes whersoeuer they be found, which for gifts sell the people, and destroy countries, as Salomon affirmeth. This must be a stop to vnrighteous Iudges, who for rewardes iustifie the wicked, and condemne the innocent; both which to God are abhominable, as the wise man auoucheth. From which they must not so much be kept with the remembrance of Sysannis the corrupt Iudge, whose skin was flaied ouer his eares, and hanged vp for horrour in the dayes of Cambises: as that for their corrupt iudgement, they shall be thrust out of the kingdome of God, and finde neither dwelling in his tabernacle, nor rest in his holy hill.

Prou, 29,4

Prou, 17,15

Sysannis the corrupt Iudge.

This must presse the corrupt Lawier, who taketh in hand an euill cause for money, against the righteous: and such vile witnesses, as for rewards, sweare wrongfully against the innocent. These and such like must record & recount with themselues oftentimes this place of the prophet: Lord who shall dwell in thy tabernacle, who shall rest in thy holy hill? Euen he that receaueth not rewards against the innocent: vvhich who so doth, shall not enter therein-to.

Finally, against this place offend such Magistrates and officers, who for rewards, giue vniust sises, allowe false weights and measures, beare with vnlawfull sales of victuals & other things, whereby also the poore, the righteous, and the innocent are oppressed. These building theyr houses by such like briberies, and hauing their hands heereby full of iniquitie, and their right handes replenished with gifts: therein, if they continue, they also shal be thrust out from the Lords Tabernacle, and be banished for euer, his holie hill.

Habac.2,12

Psal, 26,10.

To

To such corrupt persons if the poore oppressed flie, for helpe, they shall haue hinderance: for succour, they shall haue oppression: for defence, they shall haue affliction; for equitie they shall sustaine iniurie. And therefore in this case it fareth with the poore oppressed, and the corrupt officer, as it fareth with the Sparrowe and the Owle. The Sparrow being chased of the Fawkener, flieth for succour to the Owle, of whom it is deuoured. So the poore, flying in their oppressions to corrupt persons, shall be by them, the more grieuously afflicted, more violently oppressed, more cruelly vsed. And so much for the aunswere of God, to the question of the Prophet.

By which aunswere of almightie GOD to the demaund of his holy Prophet, wee are most plainly taught, who are, and who are not, the liuely members of the Church of God heere, and who also shall be for euer, of the holy congregation, and triumphant host of GOD, in the eternall kingdome of Iesus Christ. Such as walke vprightly in all their waies, such as deale righteously in theyr whole life, such as speake the truth from their hart: such as slaunder not their neighbours in their tongues, such as doe no iniurie vnto their brethren in any wise, such as receiue no false reports, nor belieue too easily surmised tales against any other, such as despise the wicked, but make much of the godly, such as performe their promises made, howe be it, it be to theyr hinderance, such as lend their money freely, and craue no interest or vsury for the same, such as take no gifts, nor receiue bribes, to peruert the righteous cause of the innocent: such shall be of the Church of God, as liuely members of the same, and shall heere dwell in the Tabernacle, and heere-after for euer, rest vppon the holie hill of GOD.

But such as walke wickedly in their waies, such as deale vniustlie with their brethren, such as cogge, lie, flatter, dissemble, counterfeit, glose in their tongues, and beare hipocriticall and double harts, such as slaunder and misreport of their neighbours, such as cruelly afflict, and iniuriously oppresse, and eyther by fraude or by force with-hold the right from the true owner thereof, such as willinglie admit all forged cauillations, & belieue all deuised rumours against their brethren: such as keepe not touch, performe no promise, regard no oath, further then shall serue their owne turnes, and tend to their profits: such as by vsurie afflict the poore, and

lend

ſend nothing, but for aduantage: ſuch as receaue gifts and bribes at the handes of the wicked, and therefore peruert ſentence of iudgement, and ouerthrowe the cauſe of the fatherleſſe, the widdowe, the poore, and the innocent: ſuch may, for a time intrude, ſhuffle, and thruſt in themſelues into the Lords tabernacle, and be in the Church militant heere on earth (as hipocrites and counterfet chriſtians) for a ſeaſon: but ſhall neuer reſt vppon the Lords holy hill, nor come into the triumphant Church, nor haue poſſeſſion in the Kingdome of God and of Chriſt.

Men muſt examin themſelues according to this rule.

According to this rule, let vs examine and try, firſt our ſelues, and then others alſo, that wee may ſee whether we our ſelues, and others alſo be of the true Church. Haue we care in our whole life to walke vprightly, to deale iuſtly, to ſpeake truely? haue wee not, and doe wee not either ſlaunder, or afflict with iniurie, or condemne by falſe ſurmiſe, our bretheren? diſpiſe wee the wicked in our hearts, and reuerence wee ſuch as feare God? keepe wee promiſe? lend we freely? ſhake we our hands from bribes, that in no caſe we will be corrupted? then are we Gods children, then ſhall wee both dwell in the tabernacle, and reſt vppon the hill of the Lord. But if we deale contrariwiſe, wee haue no fellowſhip with God, no place in his hill, no poſſeſſion in the kingdome of God and of Chriſt.

And I feare me, I feare mee (deare bretheren) that many of vs which make profeſſion of Chriſtian religion this day, and beare the world in hand, that we haue a ſure ſeate in the tabernacle and a reſting place in the holy hill of God, do neither walke before God ſincerely, nor deale with men vprightly, nor ſpeake alwaies truely, nor reſtraine our tongues from ſlandering reprochfull: but afflict by iniurie, condemne by falſe reports moſt wrongfully, breake promiſe perfidiouſly, conſume and deuoure the poore of the land by cruell Vſurie; and ouerthrowe the righteous, corruptlie.

Whereof if our conſcience doe accuſe vs, which ſhall ſtand for a thouſand witneſſes againſt our ſelues: pretend wee what religion wee luſt, bleare wee the eies of men as wee can, play wee the hypocrites neuer ſo cunningly, flatter we our ſelues neuer ſo impudently, yet all ſuch holineſſe is hypocriſie: all ſuch deuotion is diſſimulation, all ſuch religion is ſuperſtition, all ſuch pretence, is deteſtable impietie. And the daies ſhall come, that all

ſuch

ſuch counterfeits, whether high or low, ſhall be ſcourged out of Gods Temple: that all ſuch intruders ſhall bee thruſt out of the marriage chamber, for want of their wedding garments, and that all ſuch ſhall heare that dreadfull voyce of endleſſe damnation, Depart from me yee curſed, into hell fire, prepared for the deuill and his angels. Mat. 21, 12. Iohn. 2. 15. Mat. 22. 13. Mat. 25, 41.

The laſt and third generall thing in this Pſalme, is the concluſion, which in few words briefly the Prophet expreſſeth: hee that doth theſe things ſhall neuer fall, or neuer be remoued. That is, he that carefully applyeth himſelfe to the imbracing of vertue, and diligently giueth himſelfe to the ſhunning of iniquitie, ſhall ſtand ſure in the tabernacle of God, and ſhall not bee caſt out of the Church as an hypocrite: but thereby, ſhewe himſelfe a member in deede of Gods Church, and a liuely braunch of the true ſtocke, euen of Ieſus Chriſt, in whom beeing throughly rooted, in him ſhall he abide for euer. Such are vpholden with the finger of God, and ſhall bee vnderpropped by the might of his power, that they ſhall neuer fall from the kingdome of heauen, or of grace, whereof they are heere partakers, and ſhall alſo in fine, and in the end, bee made Cittizens of the heauenly Hierſalem, the mother of the Saints: euen of that verie Hieruſalem that commeth downe from heauen, the kingdome of glorie, purchaſed by Chriſt, there to remaine with Abraham, Iſaac, Iacob, and all the holy Saints, in eternall bleſſednеſſe for euer and for aie. The conclusion. The third and laſt part of this Pſalme. Iohn. 15, 4. 5. Gala. 4. 26. Reuel. 21, 2.

Theſe are the houſes builded vppon a ſtonie foundation, which continue againſt all ſtormes and tempeſtes of the world: theſe are in deede the ſonnes of God, which ſhall not be thruſt out of their fathers houſe with hypocrites, but remaine therein for euer: The ſeruant abideth not in the houſe for euer, but the ſonne abideth for euer. Vppon theſe the louing countenance and kindneſſe of the Lord endureth for euer and euer: euen vpon them that feare him: and his righteouſneſſe vpon their childrens children: euen ſuch as keepe his couenant, and thinke vpon his commaundements to doe them, ſaith our Prophet. Which thing as Salomon ſhewed, when he ſaith, That the righteous ſhould neuer be remoued, becauſe, euen in this life by faith and hope, they enioy euerlaſting bleſſednеſſe: So S. Iohn hath moſt agreeably vnto this place affirmed: the world paſſeth, and the things therein, but he that doth the will of the father, abideth for euer. Math. 7, 25. Iohn. 8, 35. Pſ. 103, 17. Pro. 10. 30. 1. Ioh. 2, 17.

And

And the holy Apostle S. Peter, exhorting the Saints vnto the performance of speciall vertues, wherein true sanctification consisteth, saith: Wherefore brethren, giue rather diligence to make your calling and election sure: for if you doe these thinges, you shall neuer fall. For God with his mightie power and grace, so vnderproppeth them, which are carefull to walke in the way of vertue, that they neuer fall from the grace they haue receiued, neither are thrust out of the Church and congregation of the Saints.

2,Pet, 1,10,

This place then containeth speciall promise of great reward to such as walke in the pathes of vertue. Whereunto great rewardes are therefore freely promised, to stirre vp our sluggishnes, and to pricke vs forward with great alacritie, to the fruites of loue, & the duties of charitie.

Notes.

All men heere-hence when they see, how much the workes of charitie please God, howe greatly hee accounteth of sinceritie, vprightnesse, iustice, truth, & all manner of innocencie: what speciall ornaments, good workes are in those that are the liuely members of the Church, & the true elect of God: how necessarie vertue and all workes of Christian charitie are, in the elect and chosen people of God. Which holy conuersation and new obedience in his children, pleaseth not GOD otherwise but so, as a fruite and effect, it commeth from fayth: without which, as all thinges are sinne, whatsoeuer is not of faith is sinne: so neither can men thereof destitute, please God, as the Apostle proueth: but therewithall beautified, the works of Gods Saints haue great rewards.

How much good works please God.

Rom,14,23
Heb, 11,6,

And albeit it be heere said, that they that doe these things shall neuer be remooued: yet must wee not thinke, that these wotkes of loue, and of the second Table, are the causes of our continuaunce, for wee stand and continue by faith, vpheld by the grace of God, and by the power of his might: but because our workes of loue argue the vnfeignednesse of our faith, where-with our heauenlie Father is highlie pleased: therefore euen vnto our workes this is promised.

Good workes are not causes of our standing.

Rom,5,3,
Ro.11,20
2,Cor,1,14,

Neither dooth the Prophet heere speake of the cause of our continuance in the Church and Tabernacle of GOD, but of the qualities of such as therein continue for euer: and of the notes and markes, whereby men may know, who they be which shall enter into the house of God, and be accounted the liuely members of his sanctuarie.

Good workes and vertues, are qualities of such as shall dwell in the Church.

Where-

Wherefore if any ſhall boaſt himſelfe in the vanitie of his minde, and vaunt himſelfe to appertaine to the houſe of God; he muſt be examined according to theſe qualities, if hee walke vprightly, if he deale iuſtlie, if he ſpeake truely, if he ſlaunder not his neighbour, if he hurt not his brother, if hee receiue no falſe reports, if he flatter not the wicked, but fauour the godly, if hee ſweare and chaunge not, though it be to his hinderance, if hee giue not his money vpon vſury, nor receiue rewards againſt the innocent: then ſhall he dwell in the Lords tabernacle, then ſhall he reſt in Gods holy hill: then ſhall he continue therein, and neuer be remoued our of the Church, as an hipocrite.

The touchſtone of examination, is vertue.

Men in this place muſt alſo marke, how the Prophet ſaith not, he that readeth theſe things, or he that heareth theſe things, but he that doth them, ſhall neuer be remoued. For were it inough to read or heare theſe precepts, then ſhould an infinite number of vaine and wicked perſons enter into, and continue in the Church, which notwithſtanding haue no place therein: for there are very fewe or none at all, which haue not reade, or at leaſt haue not heard theſe things, yet they will not doe them.

Hearing or reading of vertue, is not inough, but doing is alſo required.

Neither doth he ſay, hee that talketh of theſe things, but hee that doth them: for many now in theſe daies can talke gloriouſly of vprightneſſe, iuſtice, trueth, in whom notwithſtanding, there is neither vpright dealing, nor ſound righteouſneſſe, nor vnfaigned trueth to be found. Manie can ſay, that ſlaunder is ſinne, iniurie is iniquity, to receiue falſe reports is vncharitable, that it becommeth not the Saints to flatter the wicked, that to breake promiſe and falſifie their othes, is vnſeemely: to giue vpon vſurie is oppreſſion, to receiue bribes againſt the innocent, is extreame crueltie: yet themſelues backbite and hurt their neighbour: they themſelues beleeue euery tale is brought them: they flatter and fawne vppon the wicked for aduantage, they ſweare and forſweare for commoditie, they oppreſſe through vſury, and receiue gifts of briberie againſt the innocent: and ſo in word they ſpeake of theſe things, but doe them not indeede, being diſobedient, abhominable, and to euery good worke reprobate, hauing by outward profeſſing a forme of godlineſſe, but haue denied the power thereof in their workes, wherefore their place is not certaine in the Lords tabernacle, neither ſhall they

Not talking, but walking, is required in the ſaints.

Tit. 1, 16.

2. Tim. 3, 5.

they reſt in his holy hill, but as hypocrites ſhall they bee remooued,

Preaching of vertue, is not inough to obtaine a place in Gods tabernacle. Numb. 22. 18.

Neither doth Dauid ſay, hee that preacheth theſe, ſhall neuer be remooued: for then not onely many other wicked perſons, which can ſpeake of, yea manie vngodly men which can alſo preach of vertue, ſhould haue the place, in the Lords tabernacle, and reſt vppon his holy hill: but alſo among other, euen Balaam the couetous prophet ſhould haue a ſure place in Gods tabernacle, for he could ſay, if Balaak would giue me his houſe full of ſiluer & gold, I cannot goe beyond the word of the Lord, to doe leſſe or more, yet he tooke rewards: yet he was carried away with couetouſneſſe, as much as in him lay, to worke the deſtruction of Iſraell, the innocent people of the Lord.

Mat. 7. 22. Pſal. 50, 16.

Rom. 2, 19. 20.

If it were enough to preach theſe things, then they ſhould find place for euer in the tabernacle of God, whom Chriſt notwithſtanding their ſpeaking, preaching, prophecying and working miracles in his name, refuſeth: away from mee yee workers of iniquitie, I knowe you not. Then ſhould Iudas the traitour, who alſo himſelfe preached; then ſhould many wicked and vngodly perſons, who take vppon them to declare and preach Gods ordinances, and take his couenant in their mouths, haue place therein: whom God reiecteth, becauſe they hated to be reformed, and caſt his words behinde them: taking vpon them to be the teachers of the vnlearned, the inſtructors of ſuch as lacke diſcretion, lights vnto ſuch as walke in darkneſſe: yet teach not, inſtruct not, direct not themſelues aright: but by their wicked waies, cauſe Gods name to be euill ſpoken of, and the glorious Goſpell of his deere ſonne, to be blaſphemed, and therefore are reiected, & heerehence remooued.

Knowledge of vertue, without practiſe thereof, is nothing. Luk. 12. 47. Epiſt. 144. 1. Off. c. 26.

Neither finally ſaith he, he that knoweth theſe thinges, but he that doth them, ſhall neuer be remoued, to teach vs, that knowledge without obedience, encreaſeth puniſhment: the ſeruaunt that knoweth the will of his maiſter, and doth it not, ſhall bee beaten with many ſtripes. Therefore S. Auguſtine ſaith to Anaſtatius: man ſinneth ſo much the more, howe much the more by the lawe hee knoweth that to be ſinne, which hee committeth. And S. Ambroſe: the ſtudie of knowledge without deedes of obedience, wrappe men in further puniſhment. And the practiſe of Gods will, muſt followe the hearing and knowing of his word,

word, in all thoſe that will be ſaued in the holy tabernacle and ſanctuary of the Lord. Therefore our ſauiour ſaith, that hee is a wiſe builder, which heareth and doth the will of his father: and pronounced them bleſſed which heare the word of God, and doe it: and the holy Angell aſſureth them of conſtant happineſſe, which read, heare, and keepe the words of that propheſie, to doe them. Let vs not then deceaue our ſelues: for it is neither enough to read them, nor to heare them: nor to talke of them, nor to preach them, neither to knowe them: but it is required, that he that will ſtand ſurely in the tabernacle of the Lord, doe indeed, theſe things here commended: for hee that doth theſe things ſhall neuer be remooued.

Mat.7,24. Luk.11.28. 1.Reuel.3.

We read often, we heare more, wee talke much, wee declare vnto others theſe heauenly precepts, we knowe them at the fingers end: But we are like the Athenians, who knew what appertained vnto vertue, but did it not: So wee knowe what things are required in the Saints of God, but we doe them not, therefore ſhall wee bee thruſt out of the Tabernacle of the Lord, and remoued from his holy ſanctuarie.

The Athenians.

Wherefore to conclude, if there be any conſolation in Chriſt, if there be any cate of our ſoules health, if there be any regard of eternall life: if there bee any loue towards the Lords Tabernacle, and deſire to reſt in the Church, which is his hill, and his holy ſanctuarie: if there be any hope of endles happines, or feare of dreadfull miſery: then let vs giue all dilligence to practiſe theſe vertues, and eſchew the vices heere mentioned: that ſo we may dwell in the tabernacle of the Lord and reſt in his holy hill: that ſo wee may ſhewe our ſelues the liuely members of Chriſt his Church, which therehence ſhall neuer be remoued.

But becauſe we of our ſelues, as of our ſelues can doe nothing, no not ſo much as thinke a good thought, but all our ſufficiency in all things is from God: Sith it is he only which worketh in vs, both to will and to doe according to his good pleaſure: ſith we are farre vnable for the accompliſhment of ſo great matters, and too weake to beare ſo waighty a yoke of ſo holy ordinances, as are heere deliuered: let vs therefore humbly beſeech the Lord of heauen, and let vs caſt downe our ſelues before the God of all grace, from whom euery good & perfect gift commeth, as from the father of lights & the ſender downe of all goodnes vpon his Saints,

2.Cor.3.5. Phil.2,13. 1.Pet.5.10. Iam.1.17.

saints, that he in mercy would vouchsafe vs his spirit, the spirite of holinesse and sanctification, and thereby reforme our hearts after his will, that in the imbracing of his heauenly vertues, and the relinquishing of filthy vices, wee may in his tabernacle and militant Church so glorifie him heere, that we may be glorified in his triumphant Church in heauen, and with all the Saints and holy Angels, be made partakers of that immortall kingdome of glory, purchased vnto the Saints by the precious bloud of our only sauiour Iesus Christ, to whom with the father and the holy spirit, one only wise, inuisible and immortall God, be all power, praise, dominion and maiestie, now and for euermore.

Amen.

FINIS.

THE EPISTLE OF SAINT IAMES, THE FIRST VERSE, THE FIRST SERMON.

Verse 1. IAMES, a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, Salutation.

Herein is contayned the Title of the Epistle, being the first part of this Chap. Thereof are three parts.

1. *The person writing, in whom two thinges are considered, namely*
   1. *His name which was IAMES.*
   2. *His calling and profession, a seruant of God, and of Christ.*
2. *The persons to whome he writeth, The twelue Tribes dispersed.*
3. *The salutation and greeting which hee sendeth vnto them.*

IN this title the first thing is the person which wrote this Epistle: In whose circumstance two thinges are to be considered, 1. His name, who or what he was, 2. His calling and profession, that he was a seruant of God, and of Christ. First the person writing.

First, touching his name, who he was: He was *Iames*, called *Iames the iust*, or *Iames the lesse*, brother to *Iude* the Apostle, called also the brother of the Lord. Among the Apostles there were two of this name, the one was the sonne of *Zebedee*, and brother of *Iohn*; the other the sonne of *Alphee*, and brother of *Iude*. This was also called the brother of the Lord, as *Paul* tearmeth him, who writing to the Galathians, saith; That he came to Hierusalem to visite and see *Peter*, with whome he stayed fifteene dayes. Mar. 15.40. Iude 1. Luk. 6.16. Act. 1.13. Math. 4.21. Math. 10.2. Math. 10.3. Mat. 27.56. Iude 1. Gal. 1.19.

dayes. But of the Apoſtles he ſaith, he ſaw none but *Iames* the brother of the Lord. Not that he was the natural brother of Chriſt, as *Heluidius* gathered, but becauſe hee was the ſonne of Mary Cleopha, ſiſter to the bleſſed Virgin, and ſo his coſen germane, called his brother after the manner of the Hebrewes, who call them brethren and ſiſters, who were of the ſame kindred, as S. Hierome ſheweth. According to which ſpeech *Abraham* calleth his Nephue *Lot* brother, and *Iacob* *Laban* his vnckle; *Laban*, *Iacob* his coſen brother. Thus *Mathew* ſpeaketh, who reporteth that while Chriſt was preaching his mother and brethren came and deſired to ſpeake with him. And who theſe his brethren were, a little while after he noteth by the confeſſion of the people, who hearing his wonderfull wiſedome, and ſeeing the ſtrange miracles which hee wrought among the people, as amazed thereat, cryed out, Is not this the carpenters ſonne? is not his mother called *Mary*, and his brethren *Iames* and *Ioſes*, *Simon* and *Iude*? and are not his ſiſters with vs? Whence then hath he theſe thinges? Thus the Hebrewes called them brethren which were of kindred, & ſo was *Iames* called the Lords brother, in that reſpect onely, that he was his kinſman, and coſen german, his mothers ſiſters ſonne.

Mar. 15. 40.
Iohn 19. 25.
S. Hierom. against Heluid.
Gen. 13. 8.
Gen. 29. 15.
Mat. 12. 46.
Mat. 13. 55.

Iames the ſonne of *Alphee*, coſen to Chriſt, and one of the xii. Apoſtles, as in the Goſpell it appeareth, was the writer of this Epiſtle: for which cauſe both the Greekes and the Syrians giue him the name of an Apoſtle, affirming, that *Iames* the Apoſtle wrote this. Notwithſtanding, there were in former times, and are now alſo ſome, which doubt of the authority of this Epiſtle, into which doubt they haue bin brought by theſe reaſons ſpecially. Firſt, he calleth himſelfe a ſeruant of Chriſt, but not an Apoſtle: therefore ſay they, it appeareth that it was not *Iames* the Apoſtle. This reaſon is moſt weake, and by the like may be refuted. Saint *Iohn* in his firſt Epiſtle, calleth himſelfe neyther the ſeruant of Chriſt, neyther an Apoſtle, ſhould we therfore conclude, that *Iohn* was neither the ſeruant, nor the Apoſtle of Chriſt? Were not this abſurd? In the other 2. epiſtles, he calleth himſelf Elder, but not Apoſtle: Therefore was he not an Apoſtle which wrote them? S. *Iude*

Mat. 4. 21. & 10. 3.
Iude. 1.
Their reaſons confuted which doubte of the authority of this epiſtle.
1 Ioh. 1. 1.
Iohan 2. & 3. Epiſt. Iude. v. 1.

Iude in his generall Epistle calleth himselfe the seruant of Iesus Christ, and brother of this *Iames*, shal we therefore inferre and conclude, becauſe hee calleth not himſelfe an Apoſtle, therefore he was none? Saint *Paul* alſo, of whoſe Apoſtleſhip they doubt not, ſometimes omitteth the name of his office, and doth not entitle himſelfe, by the name of an Apoſtle, was he not therefore an Apoſtle? If a King in his Title or ſtile ſhould omit the name of his kingdome, ſhould it therefore follow he is no King? If becauſe *Iames* calleth not himſelfe an Apoſtle, the reaſon ſhould follow therefore he were not an Apoſtle; then ſhould the like follow in the other holy Apoſtles, which may not be granted. An other reaſon is, This Writer maketh not mention ſo oftentimes of the merites of Christ, as other Apoſtles do, therefore it ſeemeth he was not an Apoſtle: for all the Apoſtles were ſent to preach Christ, & remiſſion of ſins. The anſwere hereunto is nor hard; Hee maketh memorable mention of Christ, and his profeſſion, calling him our glorious Lord, whoſe faith and religion hee counſelleth to be without reſpect of perſons. And for his part, his endeuour was in this place, to roote out ſecurity & hypocriſie out of the harts of men, who with a bare name of faith deceiued and flattered themſelues, againſt which fond perſwaſion, & vain oſtentation of faith, the Apoſtle bending himſelfe, could not ſo often mention the merites of Chriſt, as others did, who hauing to doe with others, which profeſſed not Chriſt, altogether almoſt entreate of his death, merits and redemption, as hauing more matter miniſtred to labour in doctrine, then S. *Iames* had: who againſt carnal profeſſors, and counterfetting hypocrites, frameth his ſtile, and ſpendeth his labour to that purpoſe.

1. philip. 1
1. Theſ. 1. 1.
2. Theſ. 1. 1.
philem. v. 1.

2

Mat. 28. 19.
Mar. 16. 15.
Luk. 24. 47.

Cap. 2. 1.

A third reaſon moueth them hereof to doubt; This Author cyteth (ſay they) the ſtory of *Abraham*, to proue iuſtification by workes, which Saint *Paul* to the Romanes and Galathians citeth for iuſtification by faith. Thus ſeemeth this Author to preach contrary to *Paul*, whoſe doctrine is plaine, that we are iuſtified by grace freely, without the workes of the law, euen by faith in Chriſt Ieſu. This may thus be repelled. Theſe Apoſtles ſpake not in the ſame ſence of faith

3

Cap. 2. 21.

and iuſtification: but Saint *Paul* of true faith, Saint *Iames* of counterfeite faith: Saint *Paul* of iuſtification by faith before God, Saint *Iames* of being knowne to be iuſtified: which is, before men by good workes, therefore they are not contrarie. Neither this onely, but they dealt with diuers perſons: S. *Paul* with them, which aſcribing too much to their works, derogated from faith in Ieſus Chriſt. Againſt whome *Paul* diſputing, proueth that iuſtification before God, is by faith onely in Chriſt: vnto which purpoſe workes auaile nothing. Saint *Iames* dealt with men quite contrarywiſe affected, euen ſuch as boaſting too much of their bare faith, neglected the ſtudy of good workes, and ſo ſlept in the cradle of ſecurity: wherefore Saint *Iames* to rouſe and raiſe them vp, affirmeth, that bare faith, neglecting and not regarding good workes is dead, and profiteth nothing, becauſe workes are as teſtimonies and fruits of our faith, wherby it is knowne to be either dead or liuely: as the tree is manifeſt by the fruites thereof. Euen as *Abraham* being before God iuſtified, yet by his works ſhewed his faith, whereby he was knowne to bee righteous, and thereby ſo reputed of men: and thereto citeth he faithfully the ſtory of *Abraham*, not to proue, that by his workes he was iuſtified before God, but to ſhew that his faith was fruitfull in all good workes to the glory of God, and that by his works he was known to men to be righteous, and ſo the Scripture fulfilled, *Abraham* beleeued, and it was imputed vnto him for righteouſnes. So that there is a pleaſant & ſweet melody, and a ioyfull harmony betwixt theſe Apoſtles, in that, that S. *Iames* in the ſecond Chapter teacheth that, which almoſt in euery Epiſtle *Paul* preached, that men muſt not profeſſe Religion in word onely, as hypocrites doe, but by good works beautifie their calling, that their conuerſation may be anſwerable and correſpondent to their profeſſion, and ſo God in all thinges glorified through Ieſus Chriſt. S. *Iames* then ſaw the peſtilent hypocriſie of men, who like the olde Philoſophers, could ſpeak wel of vertue, but would not perform that themſelus, which they gaue in precept vnto others, as *Tully* complaineth: ſo theſe could talke much of faith, but would doe neuer a whit thereafter, and therefore bendeth himſelfe

Gen. 15. 6.

Tuſculans queſtions.

himselfe wholy against them, as in the discourse appeareth, agreeable to the Scripture. So then if all thinges bee truelie waighed, & the circumstances duely considered, it may appeare, that this Epistle is most catholike, so that neyther of the author, neyther of the authority ought men to doubt: but as commonly, so generally it is to be receyued vnder the name of *Iames*, the Apostle of Iesus Christ.

2. The Writer being *Iames* the holy Apostle, it followeth, that wee consider his profession and calling, whereof the place it selfe teacheth vs, in that he is called a seruant of God and of Iesus Christ.

Seruants (as Saint *Augustine* sheweth) in the Latine tong, were so called, becawse such, as by right of warre might haue been slaine, were reserued, and kept aliue, and so called and named *seruia seruando* from sauing: because such as might by right of war, & law of armes haue been slain, when of the conquerers and such as ouercame were made seruantes. And *Florentinus* the Lawyer, Seruantes are they therefore called, becawse the Emperours commaund to sell their Captiues, & were wont so to saue, and not to slay them. The kinds whereof if we will consider, as may serue to this purpose, I suppose they be two. One kinde of seruants, which are so by condition, as borne by nature, caught in warre, bought with money: of which there were not a few in the dayes of Christ & his Apostles: of such our Sauiour might seeme to haue spoken, when making difference betwixt the sonne of a man & his seruant, (which he applyeth to the cursed Iewes, which were the seruantes of sin,) He saith, the seruant abideth not in the house for euer, but the sonne abideth for euer. Saint *Paul* of this seruitude speaketh, both exhorting him that was by condition a seruant, in that condition to continue without grudging: and also exhorting seruants to be obedient to them, which were their bodily maisters, Whereunto S. *Peter* also exhorteth. Where the Apostles speake of seruantes by condition, euen of such as were born in captiuity, or such as were taken in warres, or finally of such as were bought with money, and were their slaues & seruants to whome they belonged, but of such S. *Iames* speaketh nothing here.

Seruantes.

Lib. 19. c. 11, ciuitate Dei.

Lib. 4 institut.

1
Two kinds of seruants.

Iohn. 8. 35.

1. Cor. 7. 21.
1. Tim. 6. 1.
Tit. 2. 9.
Col. 3. 22.
Eph. 6. 5.
1. pet. 2, 18.

2 There is another kinde of seruantes, which are seruants by profession and calling, who offer their seruice vnto God, and his sonne Iesus Christ our Lord, which are also of two sorts. Men are the seruantes of God either generally, eyther particularly. Generally, they are all the seruants of Iesus Christ, whosoeuer professe his religion, and promise their seruice vnto him, in the generall calling of a Christian. Thus bond and free, male & female, young and old, rich & poore, prince and people, wise and fooliſh, learned and ignoraunt, base borne and honourable, one and another, euen all such as professe the religion of God, & of Christ, are his seruants.

Seruantes of God two waies.

Samuel being a childe, before he serued in the place of a Prophet, being called by God, was taught to say by *Ely* the priest, *Speake Lord, thy seruant heareth*.

1. King. 3, 10.

Iob in sinceritie professing the religion of God, is called the Lords seruant. *Dauid* not yet aduanced vnto the Kingdome but persecuted by *Saul*, and in danger in the desert of *Maon*, perceiuing the inestimable loue of God toward him, protested that he would therefore be thankfull, and do God seruice. Behold Lord for I am thy seruant, I am thy seruant, and the Sonne of thy handmaid. In this sence in infinite places is seruant taken in holy Scripture, meaning all such as serue God in profession of Religion.

Iob. 1. 8. & 2. 3 & 42. 8. Psal. 116. 16. psal. 143. 12. 144. 10.

2 Specially they are called the seruants of God, and of Christ, who in some seuerall and chiefe calling doe homage vnto God, and promote his Kingdome. So Princes in common wealthes, Preachers and Ministers in the church of Christ, are seruants of God and of Christ, in speciall seruice. Our Sauiour Christ in some sence is also a Seruant, in that in the office of a Mediatour hee serued the will and pleasure of his father, whereof the Prophet *Ezechiel* speaketh, I wil set vp a shepheard ouer them, and he shall feed them, euen my seruant *Dauid*, he shall feed them, and bee their shepheard. By *Dauid*, not meaning *Dauid* the King, the sonne of *Ishai*, but Iesus Christ, of whome *Dauid* was a liuely type and figure, *Isai* also speaketh of Christ in the person of God. Behold my seruant, hee shall prosper, hee shall bee extolled and exalted very high, speaking of our Sauiour Christ, in whose hands the

Christ a seruāt. Ezech. 34. 23.

Isa. 52. 13. 53. v. 11. 42. 1. 2 philip. 7.

worke

worke of our ſpirituall deliuerance proſpered. Seruing therfore as the head and great Shepheard of the church, he is called in a ſpeciall reſpect, the ſeruant of God. *Dauid* and other Princes ſeruing God in the chief place of the cõmon wealth, in handling the ſcepter of gouernment, are called Gods ſeruants. Magiſtrates ſeeking by ſetting foorth Gods glory and true Religion, by giuing precepts and making lawes for the aduancement of godlines and vertue; are called the ſeruantes of God in that ſpeciall ſeruice, as *Auguſtine* to *Vincentius*, and *Bonface* the Earle at large ſheweth. So the Apoſtles and Miniſters of Gods worde, ſpecially called to the Miniſterie of the word and Sacraments, are called in reſpect of that ſpeciall ſeruice, ſpecially the Seruantes of God, and of Chriſt: as S. *Paul* in ſundrie his Epiſtles, S. *Peter*, and this Apoſtle of himſelfe ſpeaketh, calling themſelues the ſeruantes of the Lord.

Princes ſeruãts.

Vincẽtio epiſt. 48. epiſt. 50. Bonif.

Miniſters ſeruants.

1 Cor. 1. 1. Philip. 1. 1. Tit. 1. 2. Cor. 4. 5. 2. pet. 1. 1. 1. James, 1.

Princes themſelues haue no greater honour then to become ſeruantes vnto Chriſt, and to licke duſt vnder the feete of his Church, as the Prophet ſpeaketh, which is, that earthly Princes ſhould not feare to ſet out the Goſpell, and giue all their ſtrẽgth to the enlarging of Chriſt his kingdom, though it be with hazard of their crownes. Yea, this is by the Apoſtle attributed to the Angels of God, as their higheſt honour to bee miniſtring ſpirits to Chriſt, and to bee ſubiect vnto him. How many times doth *Abraham*, *Iſaac*, *Iacob*, *Moſes*, *Ioſhua*, *Dauid*, *Ezechiah*, and all the zealous Kings of Iuda, entitle themſelues the ſeruants of God? How often doth God ſhew forth his great loue, fauour and goodnes to Iſrael, yea, and many vnder this name, that they are his ſeruantes? Who euer of the Princes of the earth, but *Pharao*, and *Senacherib* and the like exalted themſelues againſt him in this wiſe, who is the Lord that I ſhould heare his voyce? I know not the Lord, neyther will I let the people go.

pſal. 72. 9. 10. 11.

Heb. 1, 7.

Exod. 5. 2. 4. King. 18. 35.

Iob. 21. 15.

If thou wert as mighty as Dauid the King and Prophet, yet this is thy greateſt honour, with him to ſay; Behold Lord, for I am thy ſeruaunt, I am thy ſeruant, and the ſonne of thy handmaid. If thou excelleſt al kinges in wiſedome, riches, honour, as *Salomon* did, yet this is thy glory,

pſal. 116. 16. 3. Kin. 3. 13.

to reioyce in the ſeruice of Ieſus Chriſt. If thou wert wiſer then *Daniel*, more righteous then *Noah*, more perfect then the Prophets, this is thy glory, the ſeruice of Chriſt. If wee were Princes on earth, Prelates in the Church, Angels in heauen, yet this is the height of all glory, to reioyce in the ſeruice of Chriſt. Who are we, and what are our fathers houſes, who can imagine and frame vnto our ſelues greater glory, then to be ſeruantes vnto Chriſt? This the Apoſtles did not, who alwayes helde it their greateſt glory to be indeed the ſeruants of Chriſt.

What duties we learne by this our ſeruice to Chriſt.

1. Now this name of ſeruant muſt teach vs humility, that we ſubmit our ſelues to Chriſt, whoſe ſeruantes wee are, and for his ſake, and by his example to ſerue one another, whereunto he exhorteth: You know that the Lordes of the Gentiles haue rule ouer them, and they that are great, exer-

Mat. 20. 25. 26. 27. ciſe authority vpon them: But it ſhall not be ſo among you, but who ſo wil be great among you, let him be your ſeruant, and who ſo will be chiefe among you, let him be your miniſter, euen as the ſonne of man came not to be miniſtred vnto, but to miniſter, and to giue himſelfe for a ranſome for many.

Iohn 13. 4. 5. 6. 7. 10. 17. Whereunto his example in waſhing his Diſciples feet ſerueth: Whereupon he concludeth; You call me Maiſter and Lorde, and ye ſay well, for ſo I am: If I then your Lorde and maſter haue waſhed your feet, ye ought alſo to waſh one anothers feet. For I haue giuen you an example, that ye ſhould do euē as I haue done vnto you. Verily, verily I ſay vnto you, the ſeruant is not greater then the maiſter, neither the Ambaſſador greater then he that ſent him. So by their calling vnto

Gal. 5. 13. his ſeruice, he by his example teacheth them humility, both to ſerue him, and to ſerue one another alſo. The holy Apoſtle teaching the Saints, that their freedom and libertie conſiſteth in mutual ſeruing one another in the humility of their harts, thereunto exhorteth: Brethren you haue been called vnto libertie, onely vſe not your libertie as an occaſion to the

Eph. 5. 21. fleſh, but by loue ſerue one another. Elſewhere about to entreat of the particular duties of ſpeciall perſons, as a ſentence generall, he premiſeth this, Submit your ſelues one to another in the feare of God. Vnto whome Saint *Peter* ſubſcribeth,

beth, Submit your ſelues one to another, decke your ſelues inwardly in lowlines of minde, for God reſiſteth the proud, and giueth grace to the humble. Hereof our profeſſion and calling putteth vs in remembrance, who are ſeruantes by calling, to ſerue God in ſpirit and truth, and to ſerue one another in the feare of God. Let diſdainefull contempt, let ambitious honour, let inſolent pride, let peeuiſh arrogancy be abandoned and aboliſhed from the harts of the Saintes: who are therefore ſeruantes to ſerue God and his Sonne Ieſus Chriſt, in all pure and holy obedience, & for his ſake to ſerue one another in loue. 1.pet.5.5.

2. By our ſeruice, wee are furthermore taught, what wee owe vnto Chriſt Ieſus our Lorde and maiſter: euen all ſeruice, which is the end of our redemption and clenſing by Chriſt from our ſinnes. *Zacharie* the Father of Saint *Iohn Baptiſt* therefore ſaith, Wee are redeemed and deliuered from all our enemies, that we ſhould ſerue him (that is Chriſt our redeemer) in holineſſe and righteouſnes all the dayes of our life. Saint *Paul* affirmeth, that wee are waſhed and purged in conſcience from dead workes to ſerue the liuing God. We are Chriſtes both in life and death: none of vs liueth vnto himſelfe, neyther doth any die vnto himſelfe, for whether we liue, we liue vnto the Lord, or whether we die, we die vnto the Lord: whether we liue therefore or wee die, we are the Lordes. In all thinges therefore, and at all times we ought to ſerue him, being not our owne, but bought with a price, that we might glorifie God in ſpirite and in body, which are both his. Wee are all that wee are to ſerue Chriſt and his church, our power, our ability, our ſtrength, our wit, our riches, our knowledge, the partes of our bodies, the powers of our mindes, our limmes, our liuinges, our liues, yea euen our owne ſelues are the Lordes, to whome we owe whatſoeuer is in vs. Let vs then in the feare of God, confeſſe him with our mouthes, prayſe him with our tongues, beleeue him with our harts, glorifie him in our workes, and in all thinges ſerue him as it becommeth vs. For 1. he hath made vs, and not we our ſelues. 2. Hee hath redeemed vs, not with corruptible thinges, as ſiluer and gold, but by his owne bloud, as of a lambe Luke 1.14.75 Heb.9.14. Rom.14.7.8. 1.Cor.6.20. pſal.100.1.2.3 1.pet.1.18.19

lambe immaculate and vndefiled. 3. Hefaueth vs from death, and deliuereth vs from perill and trouble. 4. Hee aduanceth vs to glorie: ſhall we not ſerue him then our Sauiour, & our God? If the creature owe all ſeruice to the Creator: if they which are redeemed, owe him ſeruice by whome they are redeemed and deliuered, if ſuch as are ſaued owe ſeruice to their ſauiour and preſeruer: if they which are glorified owe ſeruice to him, by whom they are aduanced to glorious dignitie: ſhall not we ſerue Chriſt, our creator, redeemer, ſauiour and by whome onely we are partakers of immortall glorie? What great diſloialtie, what great impietie, what great ingratitude, what great iniquitie is then committed againſt Chriſt Ieſus, when we ſeruing our ſelues, our pleaſures, our affections, our bellies, our backes, and our inordinate deſires, we caſt off the yoke of his ſeruice from vs.

Mat. 11. 29. Iohn 13. 14. 2. pet. 2. 21. Epheſ. 5. 1. Col. 3. 13. 2. Cor. 8. 9.

3 Seruantes ought to imitate ſuch vertues and good qualities, as they finde to ſhine and flouriſh in their maiſters, as wee ſee often in the ſeruantes of men: we are the ſeruants of Chriſt: we are bound therfore to imitate thoſe vertues, which he, and the Apoſtles in him haue commaunded to be followed, his meekeneſſe, patience, humility, loue, long ſufferance, liberality, kindneſſe, forgiueneſſe of offences, and the like vertues, which ſhone in the face, as it were, & the whole life of Ieſus Chriſt.

pſal. 55. 22. 1. pet. 5. 7.

4 Seruantes muſt attend vpon their maſters will, waite their leaſures, relie and reſt vpon their care for them, ſeeke all neceſſaries at their hands: ſo we the ſeruantes of Chriſt, muſt doe his will in all thinges, waite his leaſure patiently for our deliuerance, depend vpon his prouident care, who careth for vs, and in all our needs and neceſſities haue our recourſe to him by prayer.

5 That S. *Iames* entitleth himſelfe the ſeruant of Chriſt, hee doth not onely intimate that he was the ſeruant, the miniſter & embaſſador of Ieſus Chriſt, the prince of al the Princes of the earth, but alſo giueth vs to vnderſtand how carefull hee had executed that office vnto him committed. And if wee diligently peruſe the writings of the bleſſed Apoſtles, we ſhal finde them no leſſe, in conſideration of their faithfulnes, in performing

performing their duties, thē in regard of their high callings, to haue tearmed themselues the seruants of Christ.

6 In that hee calleth himselfe the seruant of Christ, hee teacheth vs, that as many as wil be the true seruants of Christ, must addict themselues wholy vnto his seruice, because no mā can serue two maisters, God and Mammon, Christ and Belial. Who then generally are the seruantes of Christ, must not offer their seruice to any creature, to withdraw them frō their dutie. So the Apostles, Ministers and Preachers of Gods word, seruing Christ in speciall place of seruice and calling, must learne not to serue men, nor become pleasers of them, whereby they fall away from the seruice of Christ. For who so, by applying themselues vnto mens humours, shall speake and doe what liketh them onely, and shall so please men, as the common vse and manner of the worlde is, they thereby discharge themselues of the seruice of Christ, as the Apostle writeth. If, (saith he) I should please men, I were not the seruant of Iesus Christ, for mens pleasures, and Gods will, mens humours and Gods doctrine, mens liking, & Christes contentment, mens vanities and Christes veritie, mens folly and Christes wisedome are contrarie, so that wee can neuer serue them together. Mat. 6. 25. Gal. 1. 10.

7 That hee professeth in open Writing, that hee was the seruaunt of Iesus Christ, and that in those dangerous daies, when wickednesse flourished, and christian Religion was suppressed and persecuted: It teacheth Gods Saintes that they must neuer bee ashamed to confesse Iesus Christ, and the truth of his Religion, that come life, come death, come wealth, come woe, come Pestilence, come persecution, come fire, come faggot, come sworde, come famine, come what come may, yet wee may say with Saint *Paul:* I am not ashamed of the Gospell of Christ, for it is the power of God to saluation, to all that doe beleeue, of which matter wee may hereafter (if God will) see more, vpon 1. *Peter*, 3. verse 15. These and the like dutiful considerations ought this our spirituall seruice to raise vp in our heartes, that as in name, so indeede, wee might in all thinges shewe our selues the vnfained seruantes of the Lorde Iesus, as no doubt Rom. 1. 16.

doubt this Apoſtle was, who not excluding nor ſhutting out other reſpectes, hauing conſideration ſpecially of his calling and office of an Apoſtle, calleth himſelfe the ſeruant of God and of the Lord Ieſus.

2. *Iames* being the writer and ſender of this Epiſtle, ſendeth it to the diſperſed tribes of Iſrael, ſo the twelue tribes of Iſrael, were the perſons to whome hee writeth and ſendeth his Epiſtle. Theſe tribes had their names from the twelue ſonnes of Iacob, which were the twelue Patriarkes, who had the land of Canaan diuided into twelue ſeuerall partes for the twelue tribes of Iſrael. Of theſe tribes and their heads we may reade in the books of Geneſis, Numbers, Ioſhua, the Reuelation of S. *Iohn*, and ſuch like places, whereunto for this matter we may be referred. Theſe Tribes taking their names from the holy Patriarkes, in the time of the Apoſtle were driuen out of their poſſeſſions, which for many yeares they reteined in the land of Canaan, and were now diſperſed, whereof the Apoſtle here certifieth vs, when he ſayth, To the twelue tribes diſperſed, ſalutation. Theſe being remoued frō their owne and olde ſeates, which in Canaan they enioyed many yeares, were now diſperſed and ſcattered among the Gentiles, in many places of the world.

The perſons to whome he writeth.

The Tribes of *Iſrael*.

Gen. 49. 1. 2. &c.

Num. 1. 5. 6. &c. & 32. 2. 3. 4. &c.

Ioſua 13. & 14. c.

Reuc. 7. 5. 6. 7. 8.

And this diſperſing and ſcattering of theſe Tribes was not at once, and together, but at diuers times, and vpon ſundrie occaſions: partly they were diſperſed & ſcattered when *Salmanaſer* King of the Aſſirians carried them captiue into Aſſiria, and helde them in cruell bondage: partly, when they were ſubdued by *Nabuchodonoſor*, and carried into Babylon into captiuity, for the rebellion of *Iehoiakim* againſt the King of Babylon, to whome he was ſubiect: partly they were diſperſed by reaſon of the tumults and ſturre that was in Aſia and Ægypt, partly, when immediately after the death of Saint *Stephen*, the cruell Phariſies moued perſecution againſt the Church at Hieruſalem, inſomuch as thereby ſuch as beleeued, were ſcattered throughout the regions of Iudea and Samaria. The Iewes being thus miſerably diſperſed and ſcattered into euery coaſt and countrie, place and prouince of the world, ſo that in perſon, and by his preſence, hee coulde

4. King. 17. 3. 4. 5. &c.

4. King. 24. 14. Iſai. 11. 12.

Act. 8. 1.

no

not teach them by liuely voyce, and word of mouth: the Apostle by his letters, which might better bee brought vnto them, informeth them in their duties, and thus writeth vnto them dispersed. Of which scattering there was manifest token, in that S. *Paul* being the Apostle of the Gentiles, and sent to preach vnto them, into what place soeuer he came almost, he found a Synagogue of the Iewes, and assemblies of them, dispersed and scattered among the Gentiles: as in *Damascus*, in *Syria*, immediately after his conuersion: and in *Asia the lesse*, in *Antiochia*, a towne of Pisidia, in *Iconiũ*, in *Thessalonica* a Cittie of *Macedonia*, at *Corinth*, *Ephesus*, at *Rome* also, and sundrie other places of the Gentiles, wherby it manifestly appeareth, that they were dispersed, as here S. *Iames* writeth vnto the twelue tribes dispersed.

1. Rom. 5. c. 11. 13. & 15. 16
1. Gal. 16. c. 2. 8
Act. 9. 20.
Act. 13, 14.
Act. 14. 1.
Act. 17 1. c. 18. 4.

And this dispersing of the beleeuing Iewes among the Gentiles, putteth plaine difference betweene the kingdome of Christ, and the kingdomes of this world. The kingdoms of this world, be they neuer so ample, large and great, yet are they contained within certaine boundes, circuits and limits of the earth. The Kingdome of the Persians and Medes, a mighty Kingdome, hauing besides *Sidrach*, *Misach*, and *Abednego*, 120. princes and gouernours, yet it was measured by it limits and boundes: it reached not through the whole world. The Grecians, the Romans, the Babylonians, and other people had mighty Monarchies, Dominions, and Empires, yet none of them but had their bounds on earth, which they did not passe: but the Kingdome of Christ is infinitely spread vpon the face of the earth, and runneth through the whole world: for his dominion is from sea to sea, and from the riuers vnto the end of the Land. They that dwell in the wilderneſſe shal kneele before him, and his enemies shal licke the dust: the Kings of Tharsis and of the Isles, shall bring him presents, the kings of Sheba and Saba shall bring him gifts, yea all kings shall worship him, all nations shall serue him. This kingdome reacheth from East to West, from whence men shall arise to encrease this Kingdom: for which cause our Sauiour saith to the vnthankefull Iewes, that many shall come from the East and west, and shal sit with *Abraham*, *Isaac*,

I
The scattering of the Saints, is the enlarging of Christes kingdome.

Psal. 72. 8, 9: 10. 11.

Matt. 8 11.

Isaac and *Iacob*, in his heauenly kingdome: which kingdome Saint *Iohn* describing, and shewing who were as heyres sealed vp thereunto, saith: After these thinges I beheelde, and lo a great multitude which no man could number, of all nations and kindreds, people and tongues stoode before the throne, and before the Lambe, clothed with long white robes and palmes in their handes, and so after the 144. thousand of the Iewes, hee referreth an innumerable multitude also of the Gentiles to the kingdome of Christ, whereby it appeareth it is infinite and vniuersally diffused and scattered vppon the whole earth, whereunto all the elect of God wheresoeuer dispersed, appertaine, as in the writing of *Iames* to the twelue Tribes dispersed, appeareth.

Reue. 7. 9.

2

Besides this, in that S. *Iames* writeth vnto the twelue Tribes dispersed, it teacheth vs that the church of Christ is tyed or bound to no place, neyther so fastened to Ierusalem, but it may be remoued: but is alwayes there where the true Saints of God are. The Church was sometime in Paradise, when our Prime parēts were there residēt in the righteousnes, but not so immoueably, but that it was afterward elsewhere in *Abel*. The church was in Mesopotamia with *Abraham*, but not there tied: but afterwards was here & there with him, Now in Ægipt, now in Chaldea, now in Canaan, now here, now there; with *Isaac*, *Iacob*, & *Ioseph*: with *Dauid*, the Princes, the Prophets, Christ, the holy Apostles, as the storyes witnes. Now in the Countries of the Gentiles in the dispersed Iewes, to whome Saint *Iames* here writeth. Absurdly therefore doe our aduersaries the Papistes tye the church of Christ to the chaire of *Peter* in Rome, seeing in all times it hath remoued with the faithfull, and is there where the worde is professed, Sacraments duely administred, Discipline in some measure practised and exercised.

The church is not tyed to certain places.

Gen. 1. 27.

Gen. 2. 25.
Gen. 4. 4.
Gen. 12. 1.

3

Now that Saint *Iames* mentioneth only the twelue tribes of Israel, as the persons to whome hee writeth, wee may not gather, that this doctrine appertaineth not to vs, nor to other churches, aswell as to the Iewes and scattered Tribes, to whome it was chiefly and first sent. For such is the nature of God, that when hee speaketh to one man, or one people, yet

then

then muſt all men, and all people heare him. Wherefore whē he gaue his law to Iſrael onely, yet it concerneth all men, and condemneth all that are guilty thereof. Saint *Paul* rehearſing the puniſhmentes which God inflicted vppon the Iewes for their horrible ſins, ſhewing that the ſame appertaine vnto all, concludeth, that ſuch thinges came vpon them for examples, but were written to admoniſh vs, vpon whome the endes of the world are come. And generally ſpeaking of the whole ſcripture, that it is not written to any one people, but that it concerneth others in like manner, ſaith: Whatſoeuer thinges are written aforetime, are written for our learning, that we through patience and conſolation of the holy ſcripture might haue hope. Whatſoeuer then in Scripture tendeth either to doctrine, or to inſtruction, reprehenſion, correction or conſolation, it after ſome manner alſo pertaineth vnto all. Whether then the Saintes write to the whole Congregations and Churches, as *Paul* to the Romaines, Corinthians, Galathians, Epheſians, Philippians, Colloſſians, Theſſalonians, and other Churches: or elſe to ſpeciall perſons, as *Paul* to *Timothy*, *Titus* to *Philemon*, *Iohn* to the elect Lady, and to *Gaius* beloued in the Lord, or other perſons, they in ſome manner concerne all men, and ſomething therehence may be gathered, which concerneth not thoſe places and perſons onely, but all in generall. Though therefore S. *Peter* writ to the Saints being ſtraungers, which dwelt here and there throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia and Bithinia*: and S. *Iames* here ſendeth this Epiſtle to the twelue Tribes of Iſrael diſperſed and ſcattered: yet may we not thinke that it concerneth them onely, but all men alſo, albeit for the circumſtance of time, place and perſon, they wrote vnto certaine.

Gods word bindeth all mē, & all nations. *Exod.* 20.2. 1.*Cor.* 10.1, 2.3, &c.

Rom. 15.4.

1.Pet. 1.1.

The law of God was chiefely written to Iſrael Gods people, yet are all men bound thereunto. *S. Paules* Epiſtles were written eyther to certaine churches, or to particular perſons, yet the doctrine thereof concerneth all nations, for which cauſe Saint *Peter*, and Saint *Iude*, apply them to all Chriſtians.

Exod. 20.2. *Deut.* 4.1. *Deut.* 5.1. *Pſal.* 78.5. *pſa.* 147.19. 2.*pet.* 3.15. *Iude* 17.

Neither is this marualous or ſtrange. The Philoſophers and prophane Writers, as *Plato*, *Cicero*, *Ariſtotle*, *Xenophon*, *Seneca*, and others, haue written to ſeuerall and certaine perſons

sons chiefly, yet their preceptes concerned all the Gentiles, who thought themselues bounde to obey them. Shall humaine Philosophie dedicated to certaine persons, binde al to obey it: and shall not the heauenly and diuine Philosophie of Gods word, though it chiefly be sent to some one, yet bind al men to obedience? This Epistle was sent to the twelue Tribes dispersed, yet it concerneth all men: Wherefore of the Grecians it is called Catholike: of the Latines Canonical: of vs and others General, because it concerneth al people in general. Neither doth it follow, it was written first to the Iewes, therefore it appertaineth not to vs Gentiles: for the whole law of God, and the whole doctrine of the Gospel, was first deliuered vnto the Iewes, and then afterwarde vnto the Gentiles. Thus much is necessarie herehence to know for vs, Who easily wil turne the Iewes vnto obedience to the Scriptures, and liue as wee lust our selues: as if these thinges concerned not vs, but them onely. The persons to whom this Epistle was written, were the Twelue Tribes dispersed: and after them, the doctrine bindeth vs all to holy obedience.

Exod. 20.1. Mat. 10.6. Act. 13.46. Mat. 28.19.

3. Salutation.

In the Title the thirde and last thing is the greeting hee sendeth. Touching greetings and salutations, which among all men haue at al times beene vsuall, we need not curiously to consider, seeing it cannot bee denied, but that both godly and profane persons haue vsed it, and both prophane writinges, and the holy Scripture also deliuer and set down sundrie formes thereof. *Plato* disputeth of the salutations and greetinges of the Grecians, whose common salutations were three: To wish ioy, this forme was common to the people. To wish prosperity, which was vsed of the Philosophers. To wish health, which was proper to the Phisitians. The Romans commonly vsed one forme of greeting, to wish health as *Marcus Cicero* wisheth, or sendeth health to *Publius Lentulus*, and so others. Other haue vsed other formes. The enemies of *Beniamin* sending their letters to King *Darius* against Iuda, in their salutation wish him peace. To *Darius* the King peace. *Nabuchodonoser* making a decree, that all nations should worshippe and serue the God of *Sidrach*, *Misach*

3. Epist. Dionisio.

Esd. 5.7. Dan. 3.31

ſach and *Abednego*, in his letters to that purpoſe tending, vſeth the like ſalutation, *Nabuchodonoſor* King, to all people, nations and languages that dwell in all the world, Peace be multiplied vnto you. Saint *Paul* in euery of his Epiſtles ſendeth greeting vnder this forme, Grace and peace from God the father, &c. Or Grace, mercy and peace, as to *Timothie*: 1. Tim. 1. 2. Saint *Peter* imitating *Paul*, vſeth the like forme. Saint 1. Pet. 1. 1. *Jude* wiſheth, mercy, peace and loue to bee multiplyed. Iude. 2. Saint *Iohn* in his firſt Epiſtle ſeemeth to omitte both the 1. Iohn. 1 1. name to whome hee writeth, and his ſalutation. In the other two hee contenteth himſelfe with the name of the 2 Ioh. v. 1. Writer, and the party to whome hee writeth, but altogether 3. Ioh. v. 1. he ſuppreſſeth his ſalutation. The Church of Chriſt in their Act. 15. 23. firſt generall Councell helde at Ieruſalem, writing to the Antiochians, ſalute them in manner following. The Apoſtles, Elders and brethren, to the brethren which are of the Gentiles in Antiochia, Siria, and Silicia, ſend greeting. And Act. 23. 26. *Claudius Lyſias* the chief captain, ſending *Paul* to *Felix*, in his letter, ſaluteth him in this manner, *Claudius Lyſias* vnto the moſt noble Gouernour *Felix*, ſendeth greeting.

In which places they vſed the forme of Saint *Iames* in this place mentioned, which being tranſlated word for word, is To reioyce, to be merry. Which ioy and reioyſing is not bodily, but ſpirituall, the ioy of the ſpirite in the Lord; whereby we reioyce in him, not onely in our proſperity, and in his benefites fauourablie and mercifully powred vpon vs: but alſo in our troubles iuſtly by him inflicted, and in the miſerie and aduerſitie of this world: which wee accept and receiue from him as a teſtimony of his loue towardes vs, in that wee Rom. 8. 29 are thereby made conformable to the image of his ſonne Ieſus Chriſt, that as we are like him in affliction, ſo we may bee Ioh. 16. 20. like him in glory. This reioyſing, and this ioy our Sauiour Chriſt promiſeth his, Yee ſhall weepe and lament, and the world ſhall reioyce: yee ſhall ſorrow, but your ſorrow ſhall be turned into ioy. To which Saint *Paul* exhorteth, Reioyce in the Lord alwayes, and againe I ſay reioyce. This is the ioy Philip. 4. 4. whereby God raigneth ouer his, whereof the Apoſtle ſpeaketh; The kingdome of God is not meate and drinke, but

peace, and righteousnes, & ioy in the holy Ghost. And this is that which in his salutation he wisheth them. And thus much may serue for the Title of the Epistle, *Iames* the seruāt of God and of Iesus Christ, to the Twelue Tribes, which are scattered abroad, Salutation, ioy and reioysing. Now the God of comfort and consolation poure into our hearts this ioy of the Spirite, that our heartes and mindes repleniſhed with gladnes, we may in all thinges reioyce in him, through Iesus Christ our Lorde: To whome with the holy Ghost, three persons in Trinity, one euerliuing, and euerlasting God in vnity, be all prayse, dominion, and Maiesty, now and for euer, Amen.

IAMES Chapter 1. Verses 2. 3. 4. 5. 6.

Sermon 2.

2. *My Brethren, count it exceeding ioy when yee fall into diuers temptations.*
3. *Knowing that the triall of your faith bringeth forth patience.*
4. *And let patience haue her perfect worke, that you may be perfect & entire, lacking nothing.*
5. *If any man lacke wisedome, let him aske it of God, which giueth to al men liberally, and reprocheth no man, and it shall bee giuen him.*
6. *But let him aske in faith, and wauer not.*

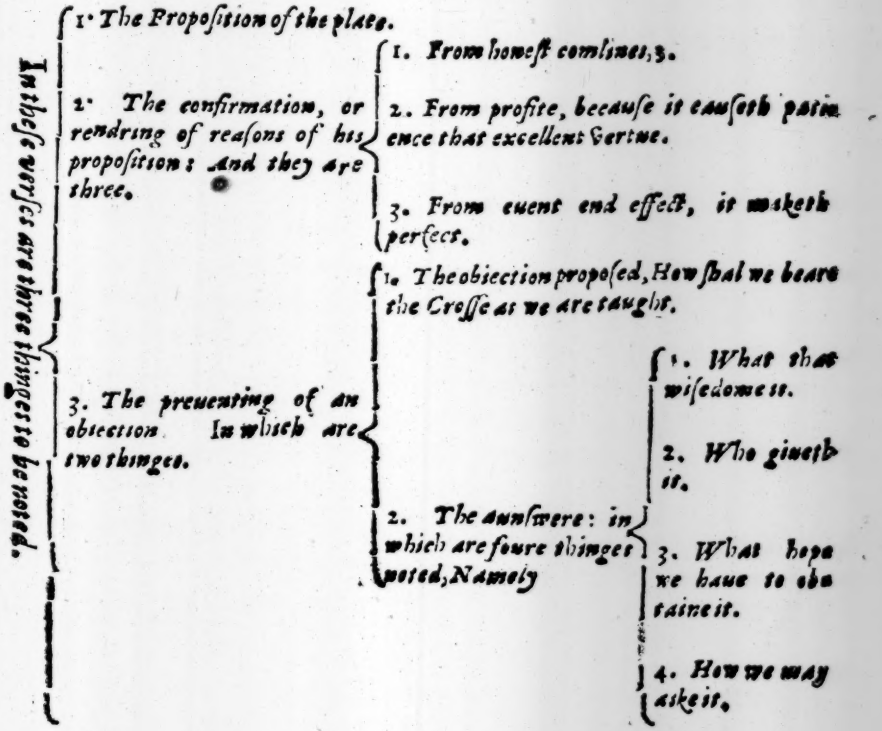
The first place general of the Epistle, is concerning afflictions.

The first place is of bearing outward afflictions.

THe Title of the Epistle being set down in these wordes and the rest, hee commeth to the handling of the matter & common places in this Chapter contained. Of which the first is, of bearing outward afflictions, wherein wee ought not to be cast downe, but rather to be glad, not to be faint hearted, but to reioice, with which he doth wisely to beginne, in as much as in that their scattering, their case was most miserable, & therfore were they first of al to be armed & comforted against afflictions. Which in these verses, and in the

the 9. 10. 11. 12. he performeth. In which discourse, there are foure thinges to be noted. First, the Proposition, 1. verse. Secondly, the reasons of Confirmation, 3. and 4. verses. Thirdly, the distinguishing of persons, to whome the Crosse is profitable, 9. 10. 11. verses. Fourthly, the Conclusion, 12. verse.

Now this Treatise is a little inuerted, and turned by a digression, which is necessarily made, 6. 7. 8. verses. wherein the second place generall of the whole Epistle is contayned. This being thus obserued and noted by the way, let vs consider the words read.



The first herein is the proposition of the place, which is, That the Saintes of God must beare afflictions; Vnder the heauy burthen whereof they may not faint, fall downe, nor quaile: but be patient, triumph, and reioyce. Hereof hee carefully admonisheth, because in their scattering and dis- The proposition of the place.

perſing, their condition could not bee but miſerable: and therefore in theſe external afflictions, they had neede to bee comforted: which Saint *Iames* doth faithfully in this place, My brethren count it exceeding ioy when ye fal into diuers temptations. Saint *Peter* in like caſe writing to thoſe ſtrangers, which were in like manner ſcattered here and there, in Pontus, Galatia, Cappadocia, Aſia and Bithinia, exhorteth them to beare afflictions without fainting: Dearely beloued, thinke it not ſtraunge concerning the fiery triall which is among you, to proue you, as though ſome ſtrange thing were come vnto you, but reioyce, in as much as you are partakers of the ſufferinges of Chriſt, that when his glory ſhal appeare yee may bee glad and reioyce. Our Sauiour Chriſt foretelling his Diſcipies the condition whereunto they ſhould bee ſubiect, euen to bee as ſheepe among Wolues: and for his ſake, and the Goſpels to bee brought before Iudges, ſcourged in Synagogues, expelled and excommunicated their aſſemblies, and euery where euil entreated, and ſpitefully handled, by his owne example, exhorteth he them to beare all theſe thinges and willeth them with inuincible courage and patience, to take vp their croſſe and follow him. And elſewhere forewarning them of their oppreſſions, therein he willeth them to be of good cheare, and beare their afflictions with patience: In the world (ſaith hee) you ſhall haue trouble, but bee of good cheare, I haue ouercome the world. The holy Apoſtle Saint *Paul* to like purpoſe perſwadeth men not to faint in heart, nor to caſt downe their heads as diſcomfited, but in the middeſt of their afflictions & miſeries to reioyce: Reioyce in hope, be patient in tribulation, continue in Prayer, affliction, and the Croſſe, then being inſeparably ioyned with the profeſſion of the faith, ought not to ſeeme ſtrange vnto the Saints, neyther to moue them. Which Saint *Paul* conſidering, counſelleth them to ſtand faſt in the faith, and not to be moued with theſe afflictions, becauſe they were thereunto appointed of God. The propoſition therefore of this place is, that the Saintes of God muſt arme themſelues againſt all manner afflictions, & therein reioyce exceedingly: Come there life, or come there death,

1. pet. 1. 1.
1. pet. 4. 12.
Mat. 10. 16.
Iohn. 16. 33.
Rom. 12. 12.
1. Theſ. 3. 3.

death, come prosperity, or come miserable aduersity, come there sickenesse, or come there health; come there wealth, or come there woe, come there persecution, or come there pestilence, come there sword, or come there famine, come captiuity, or come any other miserie, we must bee prepared and armed thereunto, and hold fast the proposition of the Apostle, Brethren, count it exceeding ioy when you shall fall into diuers temptations.

Things to be noted in the proposition.

In this Proposition many thinges may bee obserued worthy our consideration, First, that the Saintes must count it great ioy when they fall into temptations, and doe suffer afflictions in the world. Wherein the ioyes of Gods saints, and the ioies of the wicked are distinguished. The wicked reioyce, some in one vain thing of this world, some in another: accounting sickenes, pouerrie, imprisonment, ignominie, miserie, persecution, famine, nakednes, sword, death, & such like afflictions, as euils: wherefore they shunne them by all meanes, they abhorre them as infallible tokens of the heauy wrath of God, and his iust hatred against them which suffer them: as appeared by the sentence of *Eliphas* against holy *Iob*, who condēned him for wicked, because he was afflicted: and by the censure of the wicked, who iudged Christ as reiected of God, because hee was plagued and smitten by him. And the Iewes in like manner so iudged of them, vppon whome the Tower of Silo fell, and whose bloude *Pilate* mingled with their Sacrifice, slaying them when they were offering: esteeming them for wicked, because of their punishment. Finally, by the sentence of the Barbarians in Melita, who seeing a Viper springing out of the fire, to rest vppon the hand of the Apostle Saint *Paul*, accounted him for a murtherer, and a wicked person. But so doe not the Saintes: for they know that these afflictions by the blessing and grace of God, tend to the furtherance of their saluation in Iesus Christ. Wherefore they therein reioice exceedingly, and preferre this ioy before all worldly ioy whatsoeuer. Insomuch as in the midst of their misery, and in their tortures and tormentes they haue triumphed: as, the holy Apostles being afflicted, beaten & smitten for the testimony of

Difference betwixt the reioysings of the Saints and of the wicked.

Iob. 4. 7. 8.

Isai. 53. 4.

Luke, 13. 12.

Act. 28. 4.

1. phil. 2.

Act. 5. 41.

Gods truth departed, and went out of the Councell reioy-
Hom popu. 54 sing: of whome Saint *Chryſoſtome* ſayth, The Apoſtles were ſcourged, and they reioyced: they were bound and impriſoned, and they thanked: they were ſtoned, and they preached. The bleſſed Apoſtle *Paul* of himſelfe and the reſt beareth the like record, that, in their troubles they reioyced. Wee reioyce, ſayeth hee in trouble, knowing that trouble bringeth forth patience, patience experience: experience hope: hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our heartes by the holy Ghoſt, which is giuen vnto vs.
Rom. 5. 3.

The holy and bleſſed Martyrs haue in like maner counted it exceeding ioy, when they fell into temptations, wherein they being by the will of God, aboue the ſtrength and courſe of nature, exerciſed and tryed, haue triumphed: whereas then the wicked ſhun theſe as ſimply euill, the ſaints embrace them as teſtimonies of loue: whereas the wicked in their miſeries fret, fume, and fome at mouth for rage and anger, ſtampe, ſtare, murmure and mutter againſt God, yea and blaſpheme him in extreame deſperation, as Saint *Iohn* in
Reue 16. 9. & 11. & 21. his Reuelation auoucheth, the Saintes reioyce with ioy vnſpeakable and glorious, as in wholeſome documents of their life, corrections of their infirmities, prouocations to prayer,
1. Pet. 1. 8. inuitementes to God, repreſſors of naturall corruptions,
Rom. 8. 29. encreaſers of zeale, and meanes whereby they are made conformable to the image of the ſonne of God. Whereas the wicked herein faint and fall into diſpaire, and reioyce in other thinges onely: the Saintes and holy men of God, make affliction the greateſt matter of their mirth, and to ſuffer for
Iob. 21. 9. 10. 11. 12. Chriſt and his Goſpel, their ſoundeſt ioy: remembring the propoſition of the Apoſtle here ſet downe: Brethren count it exceeding ioy when you fall into ſundrie temptations. Let worldlinges then reioyce in their riches, and glorie in their wealth, let them reioyce in their pleaſures, and delight themſelues in ambition and honor: let them make their bankets,
Pſal. 73 5. Iob. 21. 9. belly cheare, and riotouſnes their ioy: let them count for their greateſt happineſſe and felicity, worldly ſecuritie, & vacation from all trouble, yet this is the ioy, the mirth, the delight

light, the pleasure, the felicity and happinesse of the Saintes wrongfully to suffer affliction, and this they count vpon earth their exceeding ioy, and therein they haue their reioysing, Let the wicked in their miseries grow from worse to worse, as *Pharao* by his afflictions waxed worser, and more impatient: let them vse violent handes vpon themselues, as *Saul* in daunger of the vncircumcised Philistines, fell vpon his owne sword, and perished, and many other at the losse of their riches, the spoyle of their goods, the departure of their friendes, and other afflictions, murmured against God: yet the Saints hold vp their heades, relie vpō God, humble themselues before him vnder the Crosse, and count it exceeding ioy when they fall into manifold temptations.

Exod. 7:3:4.

1. King. 31.4.

Secondly the word, fall into, is not without signification; whereby the Saints of God are taught that they may neither procure, neither hasten their owne crosse, nor deserue at the handes of the world thus to be afflicted. The Papistes which in many places, and at sundrie times lay heauy crosses vpon themselues: as beating their owne flesh, scourging their owne bodies, wearying and wasting themselues with long, tedious and troublesome pilgrimages, fall not by the will of God hereinto, but by their owne choice, therefore haue no cause therein to reioyce. Theeues, robbers, pirates, murtherers, manquellers, euill doers, busie bodies, who by their owne desert procure their own miserie, ought not therein to reioyce. Let no man, (saith Saint *Peter*) suffer as a thiefe, murtherer, euill doers, or as a busie body in other mens matters: but if any suffer as a Christian, let him not be ashamed, but let him glorifie God in that behalfe. When men are causer of their owne crosses, and procure by their wickednesse their owne punishmentes and afflictions: they must not therein reioyce, but rather lament & be sorry: but when wee fall into temptations by the will of God, then must wee count it exceeding ioy. Foolish men punished for their wickednesse, malefactors chastened for their vngodlinesse, wicked ones afflicted for their vngraciousnesse, haue cause of sorrow, not of ioy, of mourning, not of mirth, of lamentation, not of laughter, in that they fall not hereinto by

Popish crosse not ioyous.

Deserued punishments not to be reioyced in.

1. pet. 4. 15. 16.

Gods will, but by their owne wickednesse: though secretly they doe that which from euerlasting God hath determined, then vnder the word, Falling into, is insinuated vnto men, vnder what affliction and crosse they must reioyce: vnder that crosse which God imposeth and layeth vppon vs: vnder those afflictions whereinto wee fall by the pleasure and purpose of God to trie vs: therein when wee suffer, wee must count it exceeding ioy.

Thirdly, the circumstance of time may not bee lightly passed ouer: My brethren count it exceeding ioy when you fall, that is, whensoeuer you fall into temptations. This teacheth the children of God, that once or twise to reioyce vnder the crosse, is not enough to the perfect dutie of a Christian; but whensoeuer, as often soeuer, at what time soeuer we are assaulted, and assailed with temptations: so often to shew our selues patient therein and ioyous: becawse our Heb.10.36. Crowne is onely giuen in the ende of all our combates: which the Author to the Hebrewes recounting, teacheth vs that wee haue alwayes neede of Patience, that in fine, & at Reue.2.10. length we may obtaine the promise. For which cause the Angell requireth patience in the Smyrnians, and constancy vnder the Crosse to the end: Be thou constant vnto death, and I will giue vnto thee the crowne of life. It is not enough to beginne to runne in the race of patience, but we must runne out our race with patience if wee will bee crowned. Heb.12.1.2. Therefore Saint *Paul* admonisheth, that we runne on 2.Tim.4.7. with patience the race that is set before vs. Wherefore as he that hath borne the brunt of many bickeringes, and hath quit himselfe valiantly and like a man in sundrie assaultes & skirmishes: If before the ende of the battell he faint & giue ouer, loseth all his former labour: and as hee that playeth on a Stage, though he behaue himselfe excellently in sundry acts,: yet if in the last acte he quaile, he beareth away neither prime nor prize in that action: and as he that runneth a lõg time, but faileth or sitteth downe before hee come to the Goale, hath not the crowne or Garland: so if men in many miseries, in sundrie temptations, in diuers afflictions, haue reioyced, vnlesse whensoeuer they fall thereunto, they stil reioyce

ioyce, they looſe their prayſe and commendation of patience, whereof the Apoſtle to foretel and foreteach vs, would haue vs count it exceeding ioy, whenſoeuer we fall into tẽptations.

Fourthly and finally, hee would men to count it exceeding ioy, when they fall into diuers or manifold temptations. Wherein wee muſt learne that the afflictions of the Saintes are manifold, diuers and ſundrie, As both this Apoſtle and S. *Peter* teacheth: and that ſpecially in three reſpectes. 1.pet.1.6.

1. Theſe afflictions are manifolde in reſpect of the diuerſitie of inſtruments, which God vſeth in afflicting them vpon the Saintes. For ſometimes hee vſeth the diuell, ſometimes the meanes of men, ſometimes other his creatures as inſtrumentes and meanes by afflictions to tempt the Saints. He vſed Sathan in the temptation of *Iob*, to whome he gaue licence in his goodes, and in his body to afflict him. Men, Almighty God vſed to afflict Iſrael his people, wherefore in the Prophetes, the Aſſirians, the Babilonians, the Philiſtines and Ægyptians, with other, are both plainly called, & manifeſtly deſcribed as the inſtruments of God to afflict his people. In which ſenſe Aſſur is called the rod of the Lordes furie, and the ſtaffe of his wrath and indignation. Thus the Lord calleth *Nabuchodonoſer*, that cruell Tyrant and ſhamefull Idolater, his ſeruant, becauſe he vſed him as a meane to afflict his people. Thus vſed alſo God the Caldeans and Sabeans as his inſtrumentes to afflict the Patriarch his Saint & his ſeruant. Thus he vſed *Senacherib* to afflict *Hezechiah*: the Scribes and Phariſees to afflict our Sauiour, and to vſe all meanes of perſecution againſt the Apoſtles and diſciples. Thus he vſeth men to rob, ſpoile, ſlay, murther, & euery way to afflict his Saintes and ſeruantes.

The afflictiõs of the Saintes diuers.

Iob.1.12. &.2.ca.6.

Eſai.10.5. Ierc.1.15. 27. 6. Eze.17.12. &.26.7. Iob.1.15. &.16. 4.King.18. 13 c.19 10. Iſai.36.1.

God vſeth in like manner other Creatures in afflicting of his Saintes. Sometimes the heauens giue aboundance of raine, whereby the corne and graine of the earth is deſtroyed, and the Saintes and others brought to extremitie, ſometimes the aire is infected, wherehence, ſickneſſe, plagues, and peſtilence groweth, and the people are deſtroyed

Leui.26.25. Deut.28.21. Leui.26.22.

3.King.13.24 4.King.17.25 ſtroyed. Sometimes brute beaſtes riſe vp againſt men, and deſtroy them, as the Lion did the Prophet. The Lions which deſtroyed thoſe whome Salmanaſer ſent to inhabite Samaria, whereof that none were good, were hard to affirme. By infinite other his creatures, the ſaints themſelues are oftentimes afflicted: wherefore if wee reſpect but the diuerſitie of inſtrumentes, which Almighty God vſeth in theſe externall afflictions, we ſhall eaſily bee forced to confeſſe, that in that regard euen our afflictions and temptations are ſundrie.

Leui.26.14 Deut.28.15.

2 As in reſpect of the diuers inſtrumentes thereunto by God vſed, the temptations of men are diuers and manifold: ſo if wee looke into the nature of temptations, they are no leſſe manifold and diuers. Hereunto the holy Prophet hauing regard, cryeth out: Many are the troubles of the righteous, but the Lord deliuereth out of all. As many in number, ſo diuers in nature are our afflictions. Some are afflicted by exile and baniſhment, ſome by captiuity and impriſonment, ſome by famine and nakednes, ſome by perill and perſecution, ſome by ſlaunder and reprochfull contumelie, ſome by rackings and tearinges in peeces, ſome by ſlaughter and ſword, ſome by fire and fagot, ſome by ſores of body & ſundrie diſeaſes, ſome ſuffer in themſelues, ſome are afflicted in their friendes, in their wiues, in their childrē, ſome in their goods, ſome in their bodies, ſome in their credites, ſome by Sea, ſome by land, ſome at home, ſome abroade, ſome by open enemies, ſome by counterfeit friendes, ſome by cruell oppreſſion, ſome by manifeſt iniuries, ſome by force, ſome by fraude, ſome afflicted and tempted by one meanes, ſome by another, and ſo many kindes of temptations there bee, and they follow one another ſo harde at the heeles, that the Apoſtle may worthily call them manifolde and diuers.

Pſal.34.19.

Pſal.42.7. Iob.2.15

3 Finally, the endes wherefore they are afflicted, are diuers: therefore in that reſpect alſo they may not amiſſe bee counted diuers. Sometimes we are afflicted to the end we ſhould be humbled, ſometimes we are afflicted to the end we ſhould be tried, ſometimes we are afflicted, that in the nature of

Exod.10.3.

of Gods blessings we may better bee instructed: sometimes we are afflicted, that God may be glorified, sometimes we are afflicted, that our sinnes thereby may be remitted, sometimes we are afflicted, that the pride of our heartes may bee represſed, and sinnefull desires mortified: whereof *Iob* speaketh, affirming that God openeth the eares of men by their corrections, which he had sealed and purposed to send vpon them, that he might cause man to turne away from his enterprise, and that he might hide the pride of man, and keepe backe his soule from the pitte, and that his life should not passe by the sword, sometimes we are afflicted, that Gods loue towardes vs, may the more liuely be expressed, sometimes we are afflicted, that therby the world may be hated of vs, sometimes we are afflicted, that we may be more zealous in prayer for deliuerance, somtimes we are afflicted, that we in afflictions made conformable, and like the image of the sonne of God, together with him, may be partakers of his glory. Finally, to make vs forsake al trust in other, & to bring vs home to God, as *Isai* teacheth vs, at that day shall the remnant of Israel, and such as are e caped of the house of *Iacob*, stay no more vpon him that smote him, but shall stay vpon the Lord, the holy one of Israel in truth. As therefore euerie thing serueth not for the same purpose, neyther is euery medicine ordained for euery malady, so neither hath euery temptation one end, wherfore it is inflicted, but many endes there are of many afflictions, so that in respect of their sundrie endes, they are also diuers and manifold, partly then in respect of the manifold instrumentes whereby God afflicteth men, partly in respect of the sundrie kindes of temptations: partly in respect of the manifolde endes which in afflictions God respecteth: they may well be called and tearmed diuers and manifold. And these are the thinges in this Proposition, the first branch of the diuision to be obserued, Brethren count it exceeding ioy whē you fall into diuers temptations. Now Christians shall the better count it exceeding ioy, when they fall into diuers or manifold temptations, if they shall enter into these considerations with themselues.

1. pet. 4. 12.
Iohn 9. 3.
Psal. 30. 7.
Psal. 119. 67. 107. 17.
Iere. 31. 18.
Iob. 33. 16. 17. 18
prou. 3. 11.
Deut. 8. 5.
Heb. 12. 6.
Reue. 3. 19.
Isai 17. 7. c. 26. 16
psal. 78. 34.
psal. 120. 1.
Rom. 8. 17.
2. Tim. 2. 11. 12.
Isai. 10. 20.

Considerations to make christians ioyous in afflictions.

First, that these temptations came not vpon them by chaunce,

chaunce, fortune, or the will of wicked men, and at their pleasures, but by the prouidence and will of God. Where-
Basil. in 33. psalme. fore as Saint *Basil* exhorteth, let vs beware we say not, as this fell out by chaunce, so that hapned by fortune: for knowe thou, that nothing is done inordinately, nothing rashly, nothing is wrought in thinges by fortune, neither call any euent euil, neither any houre euil, for these are the voices of vnlearned & vntaught people, & such as are ignorant of the
Mat. 10. 29. 30. discipline of Iesus Christ, for are not two sparrowes sold for a farthing, and neyther of them falleth to the ground without the will of God? & how many are the haires of the head? yet not one of them is forgotten of God? So that thou seest, that the diuine eye of God is not deceiued, in the consideration of the smallest thinges. Now if Gods prouidence extend and enlarge it selfe to the least thinges, how much more toward man, the most excellent of all his mortall creatures; that nothing shall befall him, but by his diuine will and prouidence? which thing by euident testimonies and examples
Iob. 1. 21. of holy scripture shall appeare manifest. When holy *Iob* was spoyled of his goodes, bereft of his Children, and had lost all that hee had, hee confessed that it was by Gods hand. Wherefore he said, Naked came I out of my mothers womb, and naked shal I returne thether, the Lord hath giuen, & the Lord hath taken it, blessed be the name of the Lord, who also being stroken in body with sore boyles, from soale of foot
Iob. 2. 10. to the crowne of his head, in middest of which misery by his wicked wife solicited to blaspheme God, that so hee might haue beene put to death, and ended his troubles: hee ascribing euen the calamities hee suffered to the Lordes worke of prouidence, sayeth, Shall wee receiue good at the hand
Zachar. 6. 7. of God and not euill? Whereof to assure vs, *Zacharie* speaking of the euilles which the foure Monarchies shoulde doe to the world, bringeth them in notwithstanding, as asking God leaue before they went out to punish the earth. And when Christ our blessed Sauiour had cast out the vncleane
Math. 22 22. Spirites out of the Woman therewith possessed, The deuils could not enter into the very Swine of the Gergezens, before they asked and obtayned leaue of Iesus Christ. Yea

though

though Sathan by his owne inclination of nature be ready to doe all mischiefe, yet could he not tempt wicked *Ahab* to go to Ramoth in Gilead there to perish, and fall by the Sirians, before God had saide, Go: and doe so. Wherefore God in the Prophet doth not onely challenge al such like actiõs vnto himselfe, but sheweth also that such meanes are directed by him: therefore saith, that both the smith that bloweth the fire, and hee that maketh the instruments to destroy, and the destroyer himselfe is his creature: so that no creature can doe any thing, but so far as God giueth power, by whose prouidence all thinges are gouerned. Yea the very passion and death of our Sauiour Christ, effected by so many euill meanes of the wicked, was yet ordered by the eternall purpose and prouidence of God, as S. *Peter* plainely acknowledgeth to the Iewes: auouching, that they had taken Iesus Christ by the handes of the wicked, crucified and slaine him, being deliuered notwithstanding by the determinate counsell and foreknowledge of God, confessing a little after, that *Pilate* and *Herode*, with the Gentiles, and the people of Israel, were gathered together against Christ the Lords annointed, to doe whatsoeuer Gods hand and counsell had before determined to bee done. Finally, the same Apostle in his Epistle ascribing all the sufferinges of Gods Saintes vnto the will and pleasure of God, and not to blindnes of fortune, or rashnes & temerity of chance: writing to the afflicted Saintes, he exhorteth in this wise: It is better (if the will of God bee so) that you suffer for well doing, then for euill doing. And a little after, when hee had vsed many reasons to perswade to patience in afflictions, the Apostle shutteth vp and concludeth his exhortation. Wherefore let them that suffer according to the will of God, commit their soules vnto him in well doing, as vnto a faithfull creatour. Seeing then, the manifold and diuers temptations whereinto men fal, are not by chaunce, but by the good will of God, for accomplishment whereof, we dayly pray to him, the due consideration thereof must make vs count it exceeding ioy, when we fal into diuers temptations.

3 King. 22. 22

Isai. 54. 16.

Act. 2. 23.

Act. 4. 27. 28

Mat. 26. 24.

Luk 22. 22.

1. Pet. 3. 17.

1. Pet. 4. 19.

Math. 6. 10.

Secondly and moreouer, if we did consider, that by

theis

theſe temptations we ſhall come into our ioy, bee made conformable to the Sonne of God,& poſſeſſe an eternall weight
Luke,24.26. of glorie, we would count it exceeding ioy, when wee fall into diuers temptations. Now we know that Chriſt by manifold ſufferinges entred into the eternall Tabernacle of heauen,as to his two *Diſciples* hee affirmed: ought not Chriſt
Act.14.21.22 to haue ſuffered theſe thinges, and to enter into his glorie? And *S. Paul* auoucheth the ſame to the Saintes at Liſtria, Iconium,and Antiochia, affirming that through manifolde
Ro.8.16.17. affl ctions we muſt enter into the Kingdome of God: who elſewhere alſo affirmeth,that we are the children of God: if children, then heyres,euen the heires of God,and heires annexed with Chriſt, if ſo be we ſuffer with him, that we may al-
2. Tim.2.11. ſo be glorified with him. To his ſonne and Scholler *Timotheus*,to like purpoſe; it is a true ſaying: If wee bee deade with him,we alſo ſhall liue with him: if we ſuffer,we ſhal alſo raign together with him. And as thus by afflictions, and manifolde ſufferinges we enter into our eternall reſt, as our Lord and Sauiour did into his,and ſo are made conformable vnto him,as the members vnto their head: ſo alſo by the ſame afflictions we poſſeſſe an eternall and incomparable weight of glorie, in the day of the appearing and comming of Ieſus
Rom.8.19. Chriſt: whereof Saint *Paul* ſpeaketh, I account that the af-
2.Cor.4.17. flictions of this life,are not worthy of the glory that ſhall bee reuealed vnto vs: and elſewhere more plainely: our light affliction,which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glorie: while we looke not on the thinges that are ſeene, but on the things that are not ſeene: for the things ſeene are temporal, but the things not ſeene are eternall. Wherefore if our diuers and manifold afflictions make vs an entraunce into our reſt and ioyes, as they did vnto Ieſus Chriſt our head and our Captaine: if they make vs coheires of his kingdome, and conformable vnto him, who for vs, and before vs ſuffering manifold afflictions, is entred his glory: if they bee the way whereby we poſſeſſe a farre more excellent eſtate, and obtaine an eternall and incomparable weight of glorie,ſhall wee not then thinke it exceeding ioy, when wee fall into diuers temptations?

Third-

Thirdly, afflictions here ſuffered, are for ſpecial good ends and purpoſes ſent of God, and bring great good vnto ſuch as patiently endure them, as is aforeſaid: therefore when men fall thereinto, they ought to count it exceeding ioy.

Fourthly and finally our cauſes ſhall in due ſeaſon be examined, and God will take vengeance of all ſuch as haue perſecuted vs; which if we did aduiſedly weigh and conſider, it would eaſily make vs to count it exceeding ioy whē we fal into diuers temptations. Whereof holy *Dauid* aſſureth vs, telling vs, that howbeit God reuenge not ſuddenly the wrong done to his Saintes, yet he ſuffereth not the wicked alwayes to goe vnpuniſhed, to which purpoſe he ſayeth: When God maketh inquiſition for bloud, he remembreth it, and forgetteth not the complaint of the poore. And true it is, that though the Lord ſeeme to deferre the examination of his ſeruāts cauſes for a time, yet in fine it ſhal appeare, that the eyes of the Lord are vpon the righteous, and his eares open vnto their cries: but his face ſet againſt the wicked, to cut off their remembrance from the face of the earth. And the Prophet entreating both of the deſtruction of the enemies of the Saints, and of the comfort of the church, telling vs that the iſſue of them both is certaine, and ſhal appeare at his appointed time, (though God doe not execute it according to our haſtie iudgements) ſaith, the viſion is for an appointed time, but at laſt it ſhall ſpeake, and not lie, and though it tarrie, yet waite, for it ſhall come and not tarrie. Whereunto Saint *Paul* ſubſcribeth, it is a righteous thing with God, to recompence tribulation to them that trouble you, and to giue vnto you that are troubled reſt with vs: when the Lorde Ieſus ſhall ſhewe himſelfe from heauen with his mighty Angels in flaming fire, rendring vengeaunce vnto them that doe not know God, and which obey not the Goſpell of Ieſus Chriſt: which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power, when hee ſhall come to bee glorified in his Saintes, and to bee made maruailous in all them that beleeue. Which his iudgement God hath in ſundrie places threatened againſt the enemies, and in ſome meaſure alſo

Pſal.9.12.

pſal.34.15.16

Hab.2.v.2, 3.

2.Theſ.1.6.7. 8.9.10.

so executed vpon the Egyptians, Philistines, Amalekites, Madianites, Assrians, Babilonians, and the like, as in sundry places of the Prophetes wee may finde. Besides which, to giue a more particular and certaine taste, we might begin with *Cain* for persecuting his brother *Abell*, or with *Ismael* for mocking of *Isaac*, which Saint *Paul* the blessed Apostle calleth persecution; or with *Esau* for persecuting his Brother *Iacob*, by Gods eternall prouidence preferred before him in the birthright and blessing, which examples to passe ouer with silence, let vs come to the times of *Saul*, and such as in cruelty and barbarous immanitie succeeded him. See wee not what iudgementes euen in this life Almighty God executed vpon him for persecuting of holy *Dauid*, when he caused him to fall most vpon the point of his owne sword, & to embrue his cruell handes in his owne bloud? whome *Ahab* that bloudy and wretched King following, howbeit long after, yet for afflicting the Saintes of God, and persecuting the righteous, perished by the handes of the Sirians, & the dogs licked his bloud in the poole of Samaria, as the Lorde had threatened by his Prophet. Whose wife *Iezabel* the Queen for like wickednesse was cast out of a windowe, and had her braines dashed out vpon the Wall, and her body deuoured by dogs as the Scripture witnesseth. What shall wee say of that cruell *Antiochus* king of Syria, who most grieuously persecuted the people of God, was hee not also in fine and at length by God most sharpely punished? was not his armie discomfited and slaine of *Iudas Machabeus*? & when hee purposed to haue made Ierusalem a common Sepulchre for the Iewes, was he not stroken presently with an incurable disease of the bowels, whereof he languished and dyed, and that in a strange countrie? To come to their punishments, which after Christes birthe, afflicted the Church; what shall be sayd of *Herod* surnamed the great, for persecuting Christ in the guiltlesse Infantes of Bethleem: perished not he also of the disease of *Antiochus*? As *Iosephus* recordeth and other hystories haue likewise affirmed? *Herode Antipas* the sonne of *Herode* the Great, at the request of a mincing and dauncing damsel, caused the head of *Iohn Baptist* the forerunner of Iesus Christ to be

Isai. 13. 1. 2. &c.
Isai. 14. 29. 30.
Gen. 4. 8.
Gen. 21. 9.
Gala. 4. 29.
Gen. 27. 41.
1. Kin. 31. 4.
3 King. 22. 34 38.
3 King 21. 19
4 King. 9. 33. 34. 35. &c.
2. Macca. 9. 4. 5. 28.
Mat. 2. 16.
Ioseph. lib. antiquit. Iudaic. lib. 17. c. 9.
Mat. 14. 10.

be put to death, and beheaded in the prison: yet did not God suffer him to scape vnpunished, for his Father in law *Aretas* King of the Arabians, ouercame and destroyed his Armie, which by common voyce of men hapned vnto him, for slaying of *Iohn Baptist*, as *Iosephus* writeth, who afterward beingput from his kingdome, and banished his Countrie, came to *Lions* in *France*, whether his incestuous harlot *Herodias* followed him, who perished there in great miserie, as the Historie recordeth. What calamities and miseries the Iewes sustained for putting to death Iesus Christ, for stoning S. *Stephen*, persecuting the Apostles, and afflicting the Church at Ierusalē: *Iosephus* reporteth in 7. bookes of the warres of the Iewes, & also *Eusebius* in his Eccleſiasticall historie, in like manner auoucheth. So that *Titus* and *Vespasian* the Romaines, brought to passe the fearefull foretelling and prophesying of our blessed Sauiour Christ against Ierusalem: The dayes shal come vpon thee, that thy enemies shall cast a Trench about thee, & compasse thee round, and keepe thee in on euery side, and shall make thee euen with the ground, and thy children that are in thee, and shall not leaue one stone vpon another, because thou knewest not the day of thy Visitation. Concerning *Pilate* that corrupt Iudge, who in fauour of the Iewes, deliuered Iesus Christ the Lord of glorie, against his owne conscience, vndeseruedly to be crucified: it is euident, that in extreame desperation he perished by his owne handes, & for *Herod Agrippa*, as he followed the example of his grandfather *Herod* the great, in persecuting, slaying *Iames* and imprisoning *Peter*: so sustained hee the like torture and torment in his bowels, scrawling and putrifying with wormes, and finally in great miserie finishing his dayes, and perishing, as in historie appeareth. If wee proceede & come to the bloudy & cruell persecuting Emperours, wee shall finde that GOD hath also sharpely auenged himselfe vppon them for the bloude of his Saintes. When Nero one of the Emperours went about by all meanes to extinguish and blot out for euer the Religion of Christ, and had caused both *Paul* and *Peter*, and many other holy Martyrs to bee murthered, at length hee also receiued rewarde according to his crueltie: for being

De bello Iudaico. Euseb. hist. 3.c.5.6.7 &c.

Lib.18 ca. 10. antiqu.

Luk.19.43.44

Lib. histo. Eccles. 2.c 7.

Act.12.2.3.

Euseb. eccles. lib.2.c.10. Iosephus antiq. lib.19.

ing left of all his prouinces, souldiers, friendes and acquaintance, being iudged of the Romaine Senate an enemie and condemned by most ignominious death to suffer, flying at midnight with *Sporus* his page, there fell before his feet a thunderbolte, whereat afraid, hiding himselfe, and falling into vtter dispaire, hee vttered these wordes: filthily haue I liued, and worse shall I die, and so taking his dagger with the helpe of *Sporus*, he cut his owne throate and perished. What punishmentes *Domitian*, *Traian*, *Antoninus Verus*, *Seuerus*, *Maximinus*, *Decius*, *Valerianus* Emperours, yet bloudy and cruell persecutors of Gods Church, time would faile to declare vnto you, that *Aurelian* for his crueltie against the Saintes was slaine of his seruantes: that *Diocletian* after he had shed much Christian bloud, drunke poyson in extreame deperation, & so perished: that *Maximian* was hanged at Massilia by *Constantine*, and *Maximine* stroken for his crueltie, with *Antiochus* his disease, wormes growing in his body, and deuouring him vp, it is euident. Infinite the like examples might be alledged of the iust iudgements of Almighty God vpon such as haue afflicted his Church, whome, howbeit for a time hee now and then suffer to runne on, yet in fine, his reuenging hand doth ouertake them, and they perish. Seeing then wee see in all times and ages, that Almighty God auengeth the bloud of his Saintes, in whose eyes their death is precious: the continuall recording and recounting thereof with our selues, shall make vs to account it exceeding ioy, when we fal into diuers temptations.

Euseb. Eccles. hist lib. 7. c. 16.

Lib. 8, c. 2. & c. Eccle. hist. lib 8 c. 16. & 17. 18. 19.

Lib 9. 10.

Psal. 116. 15.

The confirmation.

2. The Proposition ended, the confirmation which is the second thing here followeth, which containeth the reasons and arguments which the Apostle vseth, why the saints should be comforted vnder the Crosse, and count it exceeding ioy, when they fall into diuers temptations. The reasons are three.

1. From honest comelines in the Saintes. It is comely & honest, and a thing decent in the Saintes patiently to haue their faith tried: by afflictions of this life, the faith of Gods Saintes and seruantes is tried, the Saintes therefore in afflictions must reioyce and be patient. No man doubteth but it is a comely

a comely and honeſt thing for Gods childrē patiently to ſuffer the triall of their faith. And that afflictions make manifeſt triall and proofe of our faith, the holy Scriptures of God aboundantly teach vs. When almighty God would haue the faith of *Abraham* to ſhine and appeare glorious vnto the world, he tempted him, by willing him to ſacrifice his onely ſonne *Iſaac*, in whome onely was the hope of al the promiſes. Hereby his faith was tried. *Moſes* writeth that the manifold troubles which the Iſraelites for fortie yeares ſuffered in the wilderneſſe, were to trie them. To which end God is ſaide to ſend falſe Prophetes among the people, therby to trie their faith, whether they would cleaue ſtedfaſtly to God. Saint *Paul* thereunto ſubſcribing, affrimeth that there muſt be hereſies among them, that they which are approued may bee knowne. *Dauid* the princely Prophet ſpeaking of the afflictions of *Ioſeph* in Ægypt, confeſſeth the end thereof to haue beene the triall of his faith; when hee writeth that GOD tried him vntill the appointed time was come for his deliuerance. *Zacharie* prophecying of the bleſſings which ſhould bee vpon the true ſeruantes of GOD after their clenſing and clearing from all idolatrie, and ſhewing that al ſuch as ſhould enioy thoſe excellent bleſſinges, notwithſtanding ſhould be tried with manifold afflictions, ſaith, that God would bring that third part reſerued to himſelf, through the fire, & would fine them as ſiluer is fined, and trie them as golde is tryed. Saint *Peter* telleth the Saintes, that they were vnder manifold temptations, that the triall of their faith being much more precious, then golde that periſheth, though it bee tryed in the fire, might be found to their praiſe, honour and glorie, at the comming of Ieſus Chriſt. And thus ſeeing the ende to bee the triall of the faith of the Saintes, hee calleth affliction the fierie triall. Thinke it not ſtrange dearely beloued, concerning the fierie triall which is amōg you. Wherin hauing an eye to the compariſon ſo vſuall in Scripture, whereby the Saintes are compared to golde and ſiluer, who are tried by affliction, as theſe mettals are by fire: calleth affliction fierie triall. The Angell willed *Iohn* to write to the Church of Smyrna, to exhort them not to feare any

Gen. 22. 1. 2.
Deut. 8. 2.
Deut. 13. 3.
1. Cor. 11. 19.
Pſal. 105. 19.
Zach. 13. 9.
1. pet. 1. 6 7.
1. Pet. 4. 12.
Reuel. 2. 10.

of the thinges, which the diuell ſhould lay vpon them, to trie them. Whereby it is more cleare then the Sun in his brightneſſe at noone day, that afflictions are for the triall of the faith of men, they are as the Touchſtone to trie gold from copper, as the furnace to diſcerne ſiluer from droſſe, as the ſiue or fanne to ſift the chaffe from the wheate. Wherefore as that is counterfeite, nor true golde, which beareth and abideth not the touch-ſtone: that droſſe and dregs which tarrieth not the fining: that duſt & chaffe which ſuffereth not the ſifting: ſo that faith which will not abide tryall by affliction, is weake, imperfect, wauering, and vnſeemely in any Chriſtiã.

VVhereas then ciuill and morall vertues are then ſooneſt tryed when their obiect is preſent, whereon they may worke as fortitude in daunger, chaſtitie in pleaſure, temperance in preſent dainties and delicates, anger when we are prouoked: ſo the faith of Gods children is then moſt manifeſt, when afflictions are preſent to trie them. And as the ſtarres and Moone ſhine not at Noone day, when the Sunne ſhineth in his glorious beautie: ſo neither doe the vertues of Chriſtiãs then appeare when men are in proſperitie, but in the night and miſt of affliction. Seeing then it is a comely & honeſt thing in the Saintes of GOD, to haue proofe and tryall of their faith, and other vertues to bee made: and this tryall is made ſpecially by afflictions and troubles of this life, then no doubt ought the Saintes patiently to ſuffer affliction, and to count it exceeding ioy when they fall into diuers temptations, in aſmuch as the triall of their faith bringeth foorth their inward vertues, and afflictions are therfore ſent to make triall of the faith of Gods Children, and this is the firſt reaſon or argument of the confirmation, lying ſecretly in the worde triall.

2 Another reaſon ſet downe manifeſtly, is drawne from the vtilitie and profite, which commeth by bearing afflictions: by bearing patiently the miſeries and afflictions of this life, the moſt ſingular vertue of patience is wrought in vs. If affliction and triall of our faith bring vnto vs the worthy vertue of patience, who would not then count it exceeding ioye when they fall into diuers temptations?

Troubles

T roubles in the wicked, are cauſes, or rather occaſions in them to fret and fume, to grudge and groine, mutter & murmure againſt God; But in Gods Saintes they are the inſtrumentes whereby God worketh patience in their hartes, therfore to be reioyced in: count it therefore my Brethren, exceeding ioy when you fall into temptations, becauſe the triall of your faith bringeth forth patience.

But it may bee obiected, that this place and doctrine is againſt ſaint *Paul*, who entreating of the like argument, ſaith; contrary to this. For Saint *Iames* ſaith, That the trial or proof of our faith bringeth forth patience: But Saint *Paul* ſaith, That patience bringeth forth triall or proofe. Theſe are cõtrary and how can they then hang together? Obiection. Rom. 5.3.4.

The reconciliation of theſe places may bee this, 1. The wordes by *Iames* and *Paul* vſed, are not the ſame, therefore neither is the thing the ſame. Speaking thẽ of diuers things, they ſpeake not contrarily one to the other. In this place, proofe is taken actiuely, as it ſignifieth thoſe thinges whereby we are tryed, as afflictions themſelues, whereby occaſion is miniſtred of trying and prouing the faithfull. Thus temptations and afflictions trie vs, and this tryall or proofe, (that is, the thinges whereby we are tried and proued, which are afflictions) bringeth forth patience, that is, miniſtreth mater of our patience. And this triall with *Iames* here, is a cauſe of that triall with *Paul*, which after this manner is as an effect. With *Paul*, triall is taken paſſiuely, as it ſignifieth that proofe and triall which is made of vs, by which we are made knowen. This knowledge commeth through our patience: for patience maketh vs to be knowne, whether we mutter and murmure, or whether wee be quiet in our ſufferinges. And thus patience cauſeth and bringeth foorth that experience, proofe or triall, which is made of vs. And thus is patience cauſe, as it were of tryall. Solution. Δοκιμιον. Δοκιμη.

2 We may not looke ſo ſtraitely and narrowly into cauſes and effects, but that we may graunt the ſame to bee cauſe and effect alſo in ſundrie kindes of cauſes, or in diuers reſpects. For triall, proofe, experience of moſt proſperous ſucceſſe, and happy iſſue in many troubles, encreaſeth our pati-

ence,

ence, and confirmeth our constancie, so that the more triall we haue of good successe, the more patient and more constãt are we made in affliction: and thus triall causeth patience, as Saint *Iames* saith. On the other side, patience, and suffering of the Crosse, causeth great experience and proofe of Gods presence, to deliuer vs, and also maketh vs knowne of what behauiour wee be in our troubles. And thus patience causeth triall, as Saint *Paul* saith; and so triall and patience are mutuall helpers, and nourishers one to another, and both cause and effect one of the other. Thus Saint *Iames* saying, That triall of our faith bringeth forth patience; and S. *Paul*, that patience bringeth forth triall or proofe, speaketh truth also. For the triall of our faith maketh perfect our patience, that the more we are tryed, the more patient we are. And patience causeth tryall, because he whose faith faileth not, and whose patience is inuincible, is thereby proued and knowne to be of excellent constancie.

These thinges thus premised and set downe before, the meaning of the Apostle is not doubtfull. The triall of your faith bringeth forth patience, that is, the afflictions & temptations themselues (whereby your faith is tryed) bringeth foorth patience. And this is one and the same which Saint
Rom. 5. 3. *Paul* preacheth to the Romaines; We reioyce in tribulation, knowing that tribulation bringeth forth patience. Our trials and tribulations, our afflictions and miseries, which here wee suffer, inure and accustome vs to the Crosse; and men accustomed to a thing, grow therein to be patient. What we are dayly vsed vnto, that we finally beare quietly: dayly afflictions make vs so accustomed and acquainted with sufferinges, that thereby we grow to be patient. Wherefore as
Milo, *Milo Crotoniates* by bearing a Calfe when it was young, was made able by dayly exercise, to beare it also when it was an Oxe: So men by dayly bearing the Crosse, shall be enabled
Lament. 3. 27. to beare it patiently. Therefore the Prophet saide wisely, that it was good to beare the Crosse from a child, that as the affliction groweth greater, so our patience might grow greater also, and so affliction, and the tryall of our faith make vs patient. Thus afflictions & the trial of our faith therby bring forth

foorth patience, not as the efficient cauſe of patience, and the giuer of patience, which is God onely; Therefore S. *Paul* ſaith to the Philippians, that it was giuen to them both to beleeue in Chriſt, and alſo to ſuffer for him. But as the inſtrumentall cauſe, as the occaſion miniſtred, whereon our patience may worke. Seeing therefore afflictions doe thus bring forth patience, ſo excellent a vertue, as whereby wee poſſeſſe our ſoules, and obtaine the promiſes, as both our Sauiour witneſſeth, and the Apoſtle proteſteth: this is reaſon enough to moue vs in afflictions to reioyce, And this is the ſecond reaſon, why the Saintes ſhould count it exceeding ioy when they fall into diuers temptations, becauſe the tryall of their faith bringeth forth patience.

1. Phil. 29

Luke 21. 19.
Heb. 10, 36.

3 From euent or effect the Apoſtle finally reaſoneth: The Saintes muſt count it exceeding ioy, whē they fall into temptations, becauſe patience in affliction, maketh men entire and perfect. Affliction and the Croſſe of Chriſt, are the inſtrumentes whereby God doth poliſh vs, and refine vs, till we grow to be perfect in Chriſt, and become like and conformable vnto the ſonne of God himſelfe, the perfect patterne of all patience. Seeing then by patience we bee made perfect, and patience is cauſed and gendred of affliction, we therfore ought in affliction to reioyce.

1. pet. 2. 21.
Heb. 12. 23.

Here the word perfect ſignifieth ſtable, conſtāt, abiding and perſeuering, continuing and enduring vnto the end, in the moſt holy profeſſion of the Goſpell, with courage inuincible, as abſolute, entire, and lacking nothing: to this perfection we attaine by patience.

Patience in affliction, is the ſchoole and nurture-houſe of Chriſt, and of the holy Ghoſt, and the effectual meane wherby the Lord our God vſeth to make vs perfect, wherein, if we be continually trayned, we ſhall grow to full meaſure and perfection of vertue. Thus *Abraham*, *Iſaac*, and *Iacob*, thus *Ioſeph* and holy *Iob*, mighty Patriarkes, thus *Moſes*, *Iſai*, *Ieremie*, thus *Michas* & *Zacharie*, holy prophets, thus *Dauid*, *Hezechia*, and the reſt of the zealous Princes: thus *Paul*, *Peter*, *Iohn*, and others, true Apoſtles, thus *Stephen*, *Polycarpe*, and infinite the like faithful Martyrs, haue by patience in afflictiōs grown

ſuch meaſure of perfection, as in the weakenes of nature, and infirmitie of man may be attained vnto. Saint *Cyprian* in his booke entituled, Of the profite and good of patience, in a large diſcourſe ſheweth, that by patience wee are commended and preſented to God, that anger is repreſſed, the tong refrayned, the minde gouerned, and man thereby on euery ſide made perfect. Yea our patient bearing of theſe manifolde afflictions, ſheweth how we haue profited in the profeſſion of Chriſtianity, whereof the Croſſe is alway companion. For whereas in proſperity moſt men make ſhew of religion, but in aduerſity many fal away, and are as the ſtony ground, wherein the ſeede of Gods worde hath no deepe roote, as ſoone as tribulation or perſecution for the word doth come, by and by they are offended: if we bee content in the day of affliction to ſtand to Chriſt, and ſuffer not our ſelues by any temptation to be drawne from him, it ſhall appeare that in Chriſtes ſchoole we haue well profited. Saint *Gregorie* ſaith well therefore, No man ſeeth how much hee hath profited, but in aduerſitie. Patience then in perſecution ſheweth our profiting and perfection, and therefore a vertue moſt excellent. True then is the Apoſtles ſaying, auouching that patience maketh vs perfect and entire, lacking nothing.

De bono patientiæ;

Mat. 13. 20. 21

Lib. moral. in Iob. 23. c. 28.

But now that the Apoſtle here ſayth, that by patience we are made perfect, we may note that perfectiō is double. One perfection there is of the ſubſtance of thinges, as, he that beleeueth conſtantly vpon Chriſt without wauering, is perfect in faith: for he hath the perfection of the ſubſtance of faith. Who ſo holdeth the doctrine of Chriſt as the infallible word of truth, and thereunto cleaueth immoueably, as to the ancre of the ſoule, both ſure and ſtedfaſt, hee hath the word of God perfectly concerning the ſubſtance. Who ſo conſtantly continueth in the profeſſion of his religion, that neyther with blaſt of vaine perſwaſion, neyther with ſtorme of cruell perſecution he be remoued, is perfect, Thus mē in this world may be perfect in vertues, when they haue the true ſubſtance of the vertues, for which they are commended.

Double perfection in mā. 1.

Heb. 6 19.

2 There is another perfection, which is of degrees, which is ſuch as cannot be encreaſed in any degree: as, to haue ſuch faith

faith,,as that we neede not to pray, Lord encreaſe our faith: to haue ſuch knowledge,as wee neede not with *Dauid* deſire further to be inſtructed in the wayes of the Lord: to haue ſuch patience,as that cannot be augmented,ſuch perfection, as in nothing can bee encreaſed;thus no man is perfect in this infirmitie and weakenes of nature. By patience we grow to perfection of the ſubſtance of ſundrie vertues, but not to perfection in degrees: but to ſuch a meaſure as of men in this life may be attayned, whereunto the name of perfection is giuen. Thus both men in holy Scripture,& things are ſometimes called perfect,as *Iob*, *Zacharie* and *Elizabeth*, & others: yet not abſolutely, but either in compariſon of the wicked, and vngodly, then whome the Saintes are more holy,and in compariſon perfect,either becauſe the Saintes excell in the greater part of their life in excellent vertues,as S. *Auguſtine* auoucheth,and another father to like purpoſe. Men are called perfect, not that there is no imperfection in them, but becauſe they are commẽded with a greater heape of vertues; Or finally, becauſe that meaſure wherunto we grow, & thoſe vertues whereunto wee aſpire and clime, are reputed in the Saintes for perfect, by the imputation of the perfection of Ieſus Chriſt,whereby all the vertues of the Saintes are accepted with God.

Luke 17.5.

pſal.25.4. 27.11. pſal.86.11. pſal.119.33. 34.35.66.

2 De meritis & remiſ.c.2.

Seeing then by patience vnder the manifold afflictions of this life, we increaſe in vertue,and grow to be entire, perfect, and as lacking nothing: ſhall wee not thereby be moued to hold faſt the exhortation and propoſitiõ of the Apoſtle; brethren, count it exceeding ioy when you fal into diuers temptations, knowing that your triall of faith,bringeth forth patience,and let patience haue her perfect worke,that you may be perfect and entire,and lacke nothing. And theſe are the three reaſons,wherefore we ought to count it exceeding ioy, when we fall into diuers temptations.

These thinges thus ſet downe, the Saintes might haue obiected againſt his doctrine, It were good thus to doe,wee deny not; but it is not ſo ſoone done, as eaſily ſpoken, as though we were able of our ſelues, thus in our afflictions to moderate our ſelues,that whenſoeuer we be afflicted, to account

3. A preoccupation.

count it exceeding ioy. This obiection the Apoſtle aunſwereth, I know this is not a quality in the power & ſtrength of nature, but it is a ſpeciall grace and gift of God in our afflictions, to comfort our ſelues, that we be not caſt downe, nor faint hearted, but rather be glad and reioyce. Therefore it is to be asked of him, which onely giueth this heauenly wiſedome. In which place there may two thinges be obſerued, 1. The obiection which might haue beene made, 2. Then the aunſwere thereunto.

Obiection. 1. The obiection is, Wee cannot of our ſelues thus beare the croſſe, we haue no ſuch ſtrength in nature, there is nothing more vnpleaſant or vnſauorie to the fleſh, then is the Croſſe. We know that in vs, that is, in our fleſh, dwelleth no good thing: of our ſelues, as of our ſelus, we cānot ſo much as thinke a good thought. How vnequal are we then to the bearing of ſo heauie a burthen? Wee muſt needes ſinke vnder the Croſſe: wherefore in vaine, O holy and bleſſed Apoſtle, in vaine aſſuredly is this doctrine preached vnto vs.

Rom. 7. 18.

2. Cor. 3. 5.

Anſwere. 2 The anſwere hereunto is this, I know that this is a hard doctrine to the fleſh: I confeſſe we are vnable of our ſelues to performe it, this is the ſpeciall grace and gift of God, to account our afflictions exceeding ioy vnto vs. Therefore is it not to be hoped for in our ſelues, but from him to be prayed for: wherefore if any man lacke wiſedome, let him aske it of God, which giueth to all men liberally, and reprocheth none, and it ſhall be giuen him; but let him aske it in faith, & wauer not. In which anſwere foure thinges are to be conſidered.

Things in this preoccupation to be noted. 1. What this wiſedome is. It is the doctrine of the croſſe here ſpecified, namely, to endure patiently whatſoeuer God layeth vpon vs, and to know that God in ſingular loue correcteth all thoſe with the rodde of affliction, whome he purpoſeth to make heires of his eternall glorie. This to know is wiſedome farre greater then the wiſedome of men.

Two parter of this wiſedom. This wiſedome ſtandeth in two thinges, 1. In knowledge, that we wiſely vnderſtand the cauſes, for which wee are thus afflicted of God, as that partly for the puniſhment of our ſinnes, as the ſacred Scripture recordeth: For iniquity haſt thou chaſtened man, partly for the more manifeſtation and

Ierc. 5. 25. & 7. 13. & 8. 14. & 14. 18.

plaine

plaine triall of our faith, as *Abraham*, *Iob*, *Israel*, the seruant and people of God; partly for the aduancement of Gods greater glory, that therby in the deliuerance of men frō their calamities, hee might be more glorified. Finally, that hereby we being touched, might repent, least that we perish with the world. Hereof to haue true vnderstanding and knowledge, is a great point of wisedome, euen of this wisedome, wherof the Apostle speaketh.

Amos. 1. 3. Psal. 38. 3. Psal. 107. 33. Isai 1. 20. c. 24. 2. c. 42. 24. 50. 1. c. 57. 17. 64. 7 Gen. 22. 1. 1. Cor. 11. 32.

2. As the wisedome how to beare the Crosse, consisteth in knowledge and vnderstanding of the endes, wherefore it is inflicted and laid vpon vs: so also it consisteth in an inward feeling and iudgement, when in our heartes, soules and consciences, we haue sence and feeling of the comfort of the spirite, which in afflictions of this life, and in the crosse whervnto we are subiect, vpholdeth and supporteth vs, & with assured hope of safe deliuerāce in due seasō, vnderproppeth vs.

This point of wisedome to feele inwardly the comfort of the spirite, was in holy *Iob*, who therefore in the midst of all his miseries, and in the greatest brunt of his afflictions, in liuely hope, in assured faith, in wonderfull confidence, in inward feeling of rare comfort of the holy Ghost, breaketh out and saith, I know that my Redeemer liueth, and that I shall rise againe in the latter day, and shall see God in my flesh, and not with other, but with these same eyes. This point of wisedome had *Dauid* learned, when in great confidence, trust & singular consolation of the spirite, hee brake out and cryed, Though I should walke through the shadow of death, yet wil I feare none euill, for thou Lord art with me, thy rod, and thy staffe comfort me. This wisedome was in the Prophetes, Apostles, holy Martyres, whereby their tormentes and sufferinges being in themselues extreame, yet became to them tollerable. To know therefore the end and vse of the crosse and outward afflictions, and to feele the presence of the spirite of God, in midst of our miseries comforting vs, whereby the burthen of the crosse is lightened: This is surely the wisdom mentioned by the Apostle, If any man lacketh wisdom, let him aske it of God.

Iob. 19. 25. psal. 23. 4.

2. This wisedome is not a qualitie in nature, but a grace, and

and an excellent grace and gift of God: therefore of him only is this wisedome to be sought, which the Apostle to intimate, willeth that if any man lacke this wisedome, he should aske it of God, to beare the crosse patiently, to know the vse of afflictions truly, to feele the comfort of the spirit inwardly; this is wisedome not of man, but of God, not of our selues, but from his heauenly goodnesse; from whome all wisedome floweth, as from a fountaine, truely, therefore *Salomon*; The Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding. And the holy Patriarke *Iob* searching and seeking out the fountaine of wisedome, and the well-head, from whence all heauenly knowledge commeth, and confessing, that there is no naturall meane, by which mē might attaine thereunto, concludeth finally, that it is the speciall gift of God, who onely knoweth the way of wisedome, and vnderstandeth the place thereof. When the dreame of *Nabuchodonosor* was reuealed vnto *Daniel* the prophet, the prophet referring al wisedom vnto God as vnto a fountaine, giueth thanks & praise to him; the name of God be praysed for euer and euer, for all wisedome and strength are his, he changeth times and seasons, hee taketh away Kinges, and setteth vp Kinges, he giueth Wisedome to the wise, and vnderstanding to those that vnderstand. This *Salomon* the King rightly considering, prayed for Wisedome vnto the Lord, who gaue him wisedome in wonderfull manner aboue all Kinges and princes. To this infallible truth wise *Sirach* subscribing, in the entrance of his Treatise, and Booke of Wisedome confesseth; All Wisedome (saith he) commeth of the Lord, and hath beene with him for euer, and is with him for euermore, and as all wisedome generally is from him, so is this speciall grace and gift to beare the Crosse patiently, and not to fainte vnder the yoke and burthen of afflictions: Which whē *Paul* perceiued, confesseth to the church of *Philippi*, that it was giuē them, not onelie to beleeue in Christ, but also to suffer for him. To this purpose it serueth that Almighty God is called the God of Patience and consolation, because hee giueth both patience and consolation vnder the afflictions of this life. Can flesh and bloud beare the heauy yoke of Christ

Prou. 2, 6. Eccles. 2. 26. Iob. 28. 20. 21. 22. 23. c. 32 7. 8.

Dan. 2. 20. 21.

3. King. 3. 7. 8. 9. 10. 11. 12. c. 4. 29. Eccles. 1. 1. Esd. 3. 4. 60.

Luke 21. 15. phil. 1. 29.

Rom. 15. 5.

vnleſſe it be ſtrengthned by Chriſt, through whome wee can doe all thinges? Could man indure infinite and intollerable torments, & ſo manifold afflictions, as wherunto we are ſubiect, vnleſſe it were giuen him from God? Could any ſuffer the ſpoile of their goods, the loſſe of their Children, the ſlādering of their names, the reſtraint of their libertie, the beating of their bodies, the departure from their countrie, the ſickneſſes and diſeaſes wherewith they are compaſſed, the diuers temptations whereinto they fall dayly, were it not that they had receiued this wiſedome from God? The holy and bleſſed Apoſtle therefore acknowledging this to be the gift of God, wiſely to behaue our ſelues vnder the Croſſe: affirmeth that it is a gift from God, of whome onely wee muſt looke to craue it: If any man (ſaith he) lacke wiſedome, let him aske it of God. *Phili. 4. 13.* *Heb 11. 36 37.*

3 Patiently to beare the Croſſe, wiſely & well to behaue our ſelues in our afflictiōs, being a gift from God; what hope haue wee to obtaine it by asking of him? Three wayes are wee here to conceiue hope of obtaining this wiſedome from God.

1 From the promiſe we haue from God, that he wil heare when we call, open when we knocke, giue when we aske it of him; Almighty God aſſureth vs of this hope by his Prophet, by whome he willeth vs in the dayes of tribulation to call vpon him, with promiſe that he will heare vs. In fine, he proteſteth, that he is more ready to heare vs, then we to call vpon him, and more willing to ſupply our neede, then we deſirous to aske it at his handes, therefore, ſaith he, before they call, I will aunſwere, while they ſpeake, I will heare them. Our bleſſed Sauiour inuiteth vs, to pray by this hope of obtayning: aske and you ſhall haue, ſeeke and you ſhall finde, knocke & it ſhall bee opened vnto you, therefore in another place hee aſſureth his, that whatſoeuer they ſhall aske in his name, hee would do it, that the Father might be glorified in the ſonne. And againe, in that day ſhall you aske me nothing: verily, verily, I ſay vnto you, whatſoeuer you ſhall aske the Father in my name, he wil giue it you: hitherto haue you asked nothing in my name, aske and you ſhall receiue, that your ioy may bee full,

Triple hope of obtaining this wiſedome. *Pſal. 50. 15.* *Luke 15. 30.* *Iſa. 65. 24.* *Mat. 7. 7.* *Ioh. 14. 13.* *Ioh. 16. 23.*

full. And the Apoſtle in this place promiſeth, that if we aske, we ſhall receiue the wiſedome we pray for. Seeing then wee haue promiſe to obtaine whatſoeuer we aske at the hands of
1.Iohn 5.14. our heauenly Father, if wee aske it according to his will; and particularly S. *Iames* here promiſeth that wiſedome ſhall be giuen vs, when we aske it of God, then is there great hope we ſhall obtaine it, let vs therefore aske it.

2 As from the promiſe that is made vs, that wee ſhall obtaine, ſo from the liberality of God wee muſt conceiue hope of obtaining the thing we pray for. God giueth to euery man liberally: ſhall he not giue vs wiſedome, who is liberall to all men? Shall wee diſtruſt his goodnes, who is rich to
Rom.10.12. all that call vpon him? Shall we ſuſpect his bountifulneſſe,
Rom.8.32. which powreth out plentifully his bleſſings vppon all fleſh? So liberall is our God, that he hath not ſpared his owne Son, but hath giuen him for vs all vnto death, how ſhall hee not together with him giue vs all thinges alſo? Such is the boun-
Pſa.104.27.28 tie and liberality of our God, that hee dooth not lade man onely, but all liuing Creatures with his goodnes; who dayly waite vpon him, that hee may giue them meate in due ſeaſon. God giueth it them, and they gather it: he openeth his handes, and they are filled with goodnes, ſaith the holy Prophet. Such is his goodnes toward all fleſh, as that hee giueth foode to the beaſtes, and meat to the young Rauens which call vpon him. Shall he carrie a continuall and prouident
pſal.147.9. care ouer all his creatures; and ſhall hee not heare the ſupplications of men, whome he hath made a little lower then the
pſal.8.5.6. Angels, to crowne them with glorie and worſhippe aboue other Creatures? ſhall he heare the beaſtes of the field, & the birdes of the aire when they crie to him for ſuſtenance, and ſhall he not heare men, who vnder the Croſſe call vpon him for wiſedome to beare it to his glory? Shall he giue liberally to all men, and ſhall he not giue vs wiſedome when wee pray therefore vnto his heauenly Maieſtie? hee is liberall towardes all, & why ſhould we any of vs doubt of his goodnes? wherefore if God giue liberally vnto all men, there is great cauſe that we ſhould conceiue hope of obtayning this wiſedome at the handes of God, who is ſo liberall to all men.

3. Third-

3. Thirdly, we haue hope to obtaine this wisedome at the handes of God, from the goodnes of his nature; hee giueth his giftes liberally to all men, and he vpbraideth none, neyther casteth any man in the teeth, either with his benefites so plentifully powred vpon vs, or with our beggerlinesse and miserable want whereunto we are subiect: therefore is there great hope of obtayning the wisedome we pray for?

Men when they haue done any good turne to any, if they bee neuer so little offended, they cast men in the teeth with the benefites they haue done them, and vpbraid them with the good turnes they haue shewed; wherefore men are loath to make request to such for any thing, neyther can they bee perswaded they shall obtaine, when they meete with such dispositions and natures. But such a one is not God, for he giueth to all men liberally, and vpbraideth none, but such as are more vngratefull and forgetfull of his benefites, then bruite beastes themselues. Seeing God then is bountifull of nature, and giueth to all men liberally, and without vpbraiding, enuy, malignitie, bestoweth his blessinges vppon vs: then is there great hope of obtaining this wisedome at his mercifull handes, whereof the Apostle here assureth vs? If any man lacke wisedome, let him aske it of God, who giueth to euery man liberally, and vpbraideth no man, and it shall be giuen him. Iaii. 1. 2. 3. Mat. 11, 20.

4 But how shall we aske this wisedome? how shall wee pray for the gift of patience, that we may obtaine it? in the last and fourth place the Apostle teacheth vs, if we aske it in faith & wauer not. Faith therefore in all the prayers of Gods Saintes is necessarie, neither is there any thing, which more hindreth the grauntes of God towardes man, then when they doubte or wauer in their prayers: distrusting eyther the power of God, as not able, or his goodnes, as not willing to heare vs in the dayes of our necessities, which distrustfulnes & wauering is no small euill in the sight of God: neyther is it a light matter to doubt of obtaining that thou desirest, whereby thy double hart and wauering mind is descried: who in asking pretendest hope, in wauering distrustest, eyther the power or promptnes or readines of God, to giue thee the desire of thy

hart

hart and to doubt either of his power, or promptneſſe and readineſſe of minde, is great impietie, diſloyaltie and vngodlineſſe. Saint *Auguſtine* therefore writing to *Vitalis*, moſt chriſtianly remoueth all doubtfulnes and wauering from our prayers, to which purpoſe he ſayeth; God forbid, and bee it farre from vs, that what wee deſire God to doe for vs with our mouthes and voices, we ſhould deny him to be able to do in our hartes and cogitations. Men not fully perſwaded of the power and readineſſe of God, to heare them, and graunt the thinges they pray for, turn many reaſons, and diſpute for and againſt in themſelues: whether it were good or no, to aske ſuch and ſuch thinges at the handes of God: by which meanes their mindes being diſtracted into diuers opinions, and carried therby hither & thither, obtain not thoſe things they thus doubtfully deſire, but rather thereby teach God to deny them. Wherefore *Seneca* in his Tragedies ſaith truly; He that asketh fearefully and doubtfully, teacheth him to denie of whome hee asketh, and men doubting they ſhal not obtaine, make God willing to heare them. Saint *Hierome* to like purpoſe ſaith: If hee that asketh obtaineth, and hee that ſeeketh findeth, and he that knocketh, hath the dore opened vnto him: then it is apparant, that he hath not asked, ſought, knocked as he ſhould, to whome is not giuen: who findeth not, to whome it is not opened when hee knocketh, & why? becauſe of vnbeliefe, doubtfulneſſe, and wauering, the greateſt enemie to the efficacie of our prayers. The Apoſtle therefore, in the obtaining of this heauenly Wiſedom, to beare the croſſe of Chriſt as is conuenient, and beſt ſerueth for his glory, remouing all doubtfull wauering from the Saints, willeth that they aske this wiſedome in aſſured hope, and vnfained faith, that it may bee obtayned: wherefore he ſaith, If any mã want wiſedome, let him aske it of God, who giueth to euerie man liberally, & vpbraideth none, and it ſhall be giuen him: but let him aske it in faith and wauer not.

Epiſt. 107.

In Hippolito.

By faith our prayers are ſtrengthened and made effectuall with God, wherein approching to God by prayer, wee are heard. The princely prophet teacheth vs, that God is neare to ſuch as call vpon him, yet onely ſuch as call vppon him faithfully.

pſal. 144. 18. Mar. 1. 24.

faithfully. Our blessed Sauiour in the holy Gospell assureth vs of obtaining what we aske, beleeuing and not doubting to obtaine it. The holy Apostle and seruant of Christ S. *Iohn* protesteth, that whatsoeuer we aske of God according to his will, hee will giue vs, and when doe we aske according to the will of God rather, then when in assurance of faith, and in vndoubted hope of obtaining, wee draw neare to the throne of his grace and mercy by prayer? And when are our prayers more according to Gods will, then when they are founded by vnfaithfull faith vpon Iesus Christ, in whome the Father is well pleased? and what is more pleasant vnto God, than his owne worke? and this is the worke of God, to beleeue in him whome God hath sent, which is Iesus Christ our Sauiour. Wherefore, as when men perswade themselues of the goodnes and liberality of men, and nothing doubt but they shall obtain, they are then carried hastily to make sute vnto them: so when wee are perswaded to obtaine, we then sooneſt pray vnto God. And as wee must bee thus perswaded of men, if wee looke to obtaine: so must we perswade our selues of God, that he is both able and willing to graunt our prayers, if wee looke to obtaine any thing at the hand of the Lord: whereof the Apostle to perswade vs, willeth, that if wee will obtaine this wisedome from God, wee should aske it in faith without wauering: otherwise our prayers are turned into sinne: for whatsoeuer is not of faith is sinne, as auoucheth the Apostle. And Saint *Augustine* thereunto subscribeth: Our righteousnes is discerned from vnrighteousnes, not by the law of workes, but of faith, without which faith, whatsoeuer seeme good workes, are sinnes, and turned into sinnes, neyther is it likely such prayers should be heard and obtained, because they please not God, whome to please without faith is impossible, as affirmeth the apostle. The wāt of faith, doth not onely make vs vnfit and vncapable of Gods graces, as the Euangelistes haue taught vs: but also causeth our miserie, hasteneth our destruction, and encreaseth our endlesse punishment in the day of Iesus Christ his comming: For he that beleeueth not, is condemned alreadie, because hee hath not beleeued in the Name of that onely begotten

Mar. 11. 24. Mat. 21. 22. 1. Iohn 5. 14.

Mat. 3. 17. c. 17. 5. 6. Iohn, 29.

Rom. 14. 23. Against 2. epistle Pelag.

Heb. 11. 6. Mat 13. 58. Luke 4. 24. Mark. 6. 5.

Iohn 3. 18. Mar. 16. 16.

ſonne of God, and as he which came to the marriage without his wedding garment, was caſt into vtter darkeneſſe: ſo all
Mat. 22. 13. ſuch as haue not faith in the Sonne of God, ſhall be ſubiect to euerlaſting perdition; for the fearefull and vnbeleeuing, the abhominable and the murtherers, the whoremongers and
Reuel. 21. 8. ſorcerers, the idolaters and lyers, ſhal haue their partes in the lake that burneth with fire and brimſtone. Let vs therfore, when we aske wiſedome, patiently to beare the Croſſe impoſed and laid vpon vs; when we aske faith to be confirmed and ſtrengthened in Gods promiſes; when wee aske forgiueneſſe of ſinne, and with God to be reconciled; when wee aske releaſe of paine, reliefe of body, comfort in diſtreſſe, health in ſickeneſſe, eaſe in miſerie, or whatſoeuer other thing, eyther touching the ſoule, or concerning the neceſſitie of this preſent world: pray euermore in faith, and hold faſt the counſell which in this particular the Apoſtle giueth: If any man lacke wiſedome, let him aske it of God, who giueth to euery man liberally, and vpbraideth none, and it ſhall bee giuen him, but let him aske in faith, and wauer not. Seeing faith then commendeth our prayers to God: then neyther diſtruſtfull Chriſtian, neyther vnbeleeuing Iew, neyther incredulous perſon, hath any hope for the grant of his praiers, becauſe they are voide of faith. If any man want wiſedome, let him aske it of God, but let him aske it in faith. And thus the Apoſtle by preuenting, turneth away and anſwereth that obiection, which might haue beene made againſt him by the Saintes: We would faine count it exceeding ioy, when wee fall into temptations, but this paſſeth our power and ſtrēgth, neyther are wee able to doe this of our ſelues. Hereunto the Apoſtle anſwereth, that patiently to beare the Croſſe, is the ſpeciall gift of God, and therefore the gift of patience is to be deſired from him, whereunto theſe wordes in the fift, and part of the ſixt verſes pertaine; If any man lacke wiſedome &c. Let vs therefore pray vnto God, from whome, as all other graces, ſo all wiſedome proceedeth, that he would vouchſafe vs his holy ſpirite in all our temptations and afflictions, to guide vs, and to powre this heauenly wiſedom into our harts, that in all thinges we being ſubiect to his will, may in our afflictions

fliction s and calamities glorifie him here, and be glorified of him in the life to come, through Iesus Christ our Lord; to whome with the Father and the holy Ghost, bee all honor & glory, now and for euermore, *Amen*.

IAMES Chapter 1. Verses 6. 7. 8.

Sermon 3.

The second place of the Epistle, is of wauering prayer.

6 *He that wauereth is like a waue of the Sea, tost of the winde and caried away.*
7 *Neither let him thinke, that he shal receiue any thing from the Lord.*
8 *A double minded man is vnstable in all his wayes.*

The second part or place of the Chapter

IN these wordes the Apostle commeth & slideth as it were, to the secõd place in this first chapter contained, which is of doubt full and wauering prayers: whereunto he discendeth by the way of digression: for in these wordes and verses, leauing the matter in hand and in question, touching the patient bearing of the Crosse, hee falleth into a discourse against wauering and doubtfull prayers, whereof the occasiõ was ministred him necessarily, as it were by the wordes of the Text before expounded: for in the preuenting of the obiection which might haue beene made against him, concerning patience vnder affliction, whence we haue it? euen from God: the Apostle exhorting the Saintes to aske it in faith without wauering: he hath iust occasion to speake of doubtfull and wauering prayers of men: and so he doth 6. 7. 8. Verses, and 9. 10. 11. 12. returneth againe to his purpose. In this place hee speaketh against vnfaithfull prayers of men, when they with doubting & double mindes come to craue thinges at the handes of God.

This sinne and euill is condemned here by three wayes.

1. By a similitude: doubtfull Prayers are as the waues of the Sea, which neuer are stable, nor stand still: therefore such Prayers cannot please God.

2. By a reason from discommoditie and disaduantage: he that is wauering in prayer, can obtaine nothing at the handes of God: therefore he laboureth in vaine.

3 By a generall and common sentence receiued as true of all men: a wauering minded man is vnstable in all his wayes.

wauering prayer.

1 Touching the wauering prayers of men conceiued from a double and a doubtfull mind, distract and drawn partly into hope, partly into feare, partly into beliefe, partly into mistrust of obtayning: The Apostle condemneth it, first from a comparison or similitude, wherein the doubtfull & wauering person in prayer, is compared to a waue of the sea: hee that doubteth, saith *Iames*, (either of the power or willing readinesse of God) is like a waue of the sea, tost of the winde & carried away. For as a waue or surge of the sea, swelleth by the rising and hoisting of the winde, and by the strength thereof is carried hither and thither, and neuer remaineth steddie, but alwayes is troubled: so a wauering minded man, is like a waue or surge of the sea, rolled vp and downe, and tost to and fro of the wind, neuer stable, but alwayes troubled: for his manifold imaginations, his sundrie cogitations, his diuers thoughtes of heart, so tosse him and carrie him vp and down, that his minde can neuer rest, but is alwayes vexed and disquieted, neuer surely fixed or setled vpon any one thing: for now he thinketh God will heare him, and by and by hee misdoubteth, now he perswadeth himselfe God can giue him his harts desire, and forthwith he mistrusteth, now he conceiueth hope, & immediately he fainteth, now he saith with himself, I will make sute to God, but straightway he feareth. Thus is he tossed and troubled by his owne cogitations, and carried away

away with the winde of his owne vanity, and neuer reſteth: wherfore he is well compared to a waue, of the winde & moued aire toſſed and tumbled.

For men thus to be carried away in Prayer, is a great euill; in our ſutes to God to propoſe no certainety, in our ſupplications to God to reſt vpon no one thing; in our petitions alwayes to ſhake and wauer, and neuer ayme ſtedily at any particulars; in theſe our neceſſities to bee betwixt hope & feare, and alwayes wauering, now to thinke this thing, now that, now to beleeue, now to diſtruſt, now to be of courage, now to faint in heart, now to aſſure our ſelues, now to diſpaire of Gods mercy, now to reſt and relie vpon his power and promiſe, now to fall away through infidelity, is no doubt like to the waues of the Sea, which are now here, now there, toſt and carried away of the windes. This inconſtancie the Apoſtle condemneth, this inſtabilitie Saint *Iames* reproueth in this place by this ſimilitude and compariſon; he that wauereth is like a waue of the Sea, toſt of the wind and carried away. This is a great euill and ſin, worthily to be reproued. As almighty God in all other thinges condemneth inconſtancy & wauering of the mindes of men, ſo eſpecially in our prayers and ſupplications, of him in any part or point to doubt or wauer, eyther touching his power, or concerning his promptnes & readines to heare and helpe vs, is no ſmall ſin, neither lightly by him regarded: whereof the Apoſtle to put vs in minde, cõdemneth it as a great vanitie, he that wauereth is as a waue of the ſea, toſt of the winde and carried away. As by this plain compariſon and ſimilitude, this doubtfulneſſe and inconſtancy is condemned: So in like maner, and ſecondly, by a reaſon from diſcommoditie and diſaduantage, which followeth this wauering, the reaſon is this; that which bringeth no good vnto men, but procureth hurt rather, ought not to be vſed among the Saintes of God; but our wauering in praier, bringeth no benefite vnto vs, but this hurt; that it maketh vs vnfit to receiue any thing at the handes of God, therefore all doubting and wauering in prayer muſt be left and remoued from vs. That it maketh vs vnfit to receiue any thing at the handes of God, who is ſo blind that ſeeth not, ſo wayward

that confeſſeth not? If a man ſhould come to his neighbour and ſay: Sir, I haue a ſute vnto you, but I doubt I ſhall not obtaine it, for I feare eyther you cannot, or at leaſt you will not performe my deſire: Doth he not ſtop and ſtay the hand of the giuer, doth hee not make himſelſe vnworthy to receiue any thing, that is ſo doubtful? Shal it not be replyed, ſhall I doe for him that hath me in iealouſie & ſuſpition, that I will not helpe him, and doubteth of my good nature, and franke heart towardes him? Thus man doubting to obtaine of man getteth nothing: euen likewiſe, if in our heartes we ſay to God, I doubt thou wilt not giue me, I feare thou wilt not heare me, we obtaine by prayer nothing at his mercifull handes becauſe we doubt eyther of his power, or elſe of his liberality and bounty towardes vs. For as a conſtant perſwaſion and good aſſurance of Gods fauour, highly commendeth our prayers to him; ſo the doubting of our mindes, the wauering of our heartes, eſtrangeth and alienateth his affection from vs, that we obtaine nothing.

Heb. 4. 16.
Heb. 10. 22.

Wherehence is it, that many praying, obtaine not the things they pray for? Is it not herehence, that they pray with wauering mindes and doubting? Who ſo then commeth before God with a doubtfull and diſtruſtfull minde, wauering in heart hether and thether, muſt not thinke to obtaine any thing at the handes of God, much leſſe then muſt we hope to obtaine this excellent gift of wiſedome, whereby we patiently beare all the afflictions of this world without murmuring. Yea, ſo farre are ſuch from obtaining their deſire of God, as that by their diſtruſtfulnes they prouoke him to anger. As then the infidelity of the Iewes ſhut (as it were) the dore of heauen from them, ſo that it was not opened vnto thē, that as they entred not (through their vnbeliefe) into Canaan, a type of heauenly Ieruſalem, ſo much leſſe into Heauen it ſelf, euen ſuch as were diſobedient and vnfaithfull of the people, and as their incredulitie and want of faith reſtrained Chriſt from dooing Myracles in ſundrie places, as the Euangeliſtes recorde; ſo in like manner, the infidelity and doubting of our mindes, hideth the face of GOD from our Prayers, that hee will not heare vs, when our ſelues cānot be

Heb. 3. 19.

Mat. 13. 58.
Luke 4. 24.
Mark. 6. 5

be accepted, neyther our Prayers welcome vnto him, vnleſſe wee come before him in aſſurance of obtaining without wauering. For this is a true poſition, and principle of the Apoſtle, that he which doubteth and wauereth, ſhall receiue nothing at the handes of God. The father in the Goſpel; who intreated Chriſt to deliuer his ſonne from the dumbe ſpirit wherwith he was poſſeſſed, whileſt he doubted of Chriſts power and ſaid: if thou canſt do any, helpe vs and haue compaſſiō on vs; he obtained not his requeſt but where he proteſted his beliefe: I belieue Lord helpe my vnbeliefe: then had he his deſire, and his ſonne was deliuered. If then his doubting & wauering bring with it this diſcommoditie, that thereby we are made vncapable of the benefits and graces of God, it ſtādeth vs then vpon by all meanes poſſible to beware of doubting and wauering in prayer. And this is his ſecond way whereby this wauering is condemned. Mar 9 17. 18. &c.

The third and laſt way whereby hee condemneth this, is from a ſentence generally receiued of all men; which he proteſted, (as it were) prouerbially. A double minded man is vnſtable in all his wayes therefore wauering in prayer is condemned.

A double minded man here is hee, which is carried away with ſundry cogitatiōs about the ſame mater, neither knoweth he what way to take to, and what certainely to follow: but doubting either of the power of God, or of the goodnes of God, is now thus, now otherwiſe of opinion. This man is vnconſtant and vnſtable in all his wayes. Vnſtable, which is deducted and deriued from the Common-wealth, which hauing lawes and orders whereby it may be gouerned, and they carefully obſerued: The Common wealth thereby hath her quietneſſe and ſtability, whatſoeuer hindereth and letteth the proſperous quietneſſe of the common wealth, whatſoeuer is againſt good lawes and orders, as ſedition, tumultes, vprores, tyrannicall Empire and bearing rule, & the like is called vnſtable, ſo in like manner in the minde of man, whileſt reaſon ruleth & executeth her office, the affections of mā cōtinue in their place, & mans minde reſteth in her quiet conſtitutiō: but if the affections break the bounds which rea ἀκατάστατος. ἀκαταστασία.

ſon prefixeth, there riſeth diſorderednes and inſtability.

He therefore which doubting and wauering prayeth, hath a diſturbed and diſordered mind, and hath in himſelfe an vprore and tumult of affections, which follow another thing then faith preſcribeth; therefore is here ſaid to be vnſtable in all his wayes, diſquieted, diſordered, diſturbed in all his actions, in all his thoughtes, all his enterpriſes whatſoeuer he endeuoureth, ſo that this wauering, doubting and doubleneſſe of mind, whereby we ſtand in a quandarie, and mammering, whether we be beloued of God or no, whether he will heare vs or not, whether he wil accept of vs, and grant our prayers, or otherwiſe, peruerteth, weakeneth, diſordereth, & turneth vpſide downe all Chriſtian duetie and pietie, and the whole life of man. Which the Apoſtle dooth ſignifie more ſignificatiuely in the tongue wherein hee wrote, by the worde vnſtable. A double minded man is vnſtable in all his waies. The double and wauering minded man, is like an old and tottering wall, which dayly ſhaketh, and is alwayes in daunger of falling, yea like the fooliſh mans building in the Goſpell, whoſe foundation being but on the ſand, at the rain falling, at the flouds riſing, at the wind blowing, and the tempeſt raging, is in dayly daunger of ruine. The inconſtant, vnſtayed, and wauering minded man, like the wethercocke, is alwayes turning, neuer long ſtaying: Sometime the winde of vain glorious ambition, carrieth him with main ſaile to pride; ſometime the blaſt of filthy pleaſure, thruſteth him headlong to vncleane conuerſation; ſometimes the ſwelling waues and mighty ſurges of proſperous condition, enforceth him to vaine confidence; ſometimes the wofull ſtate of aduerſitie, caſteth him violently into vtter deſperation: ſometimes by deſire of gaine hee is carried vnto couetouſneſſe; ſometimes as careles of his eſtate, he lauiſheth out at large, and ſpendeth his goodes by prodigality; ſometimes he is allured with fleſhly pleaſures, ſometimes he is caſt downe with feare, ſomtimes hee is carried away with contempt and arrogancy of his Spirite, now his minde is ſet vppon this thing, now vppon another, that we may rightly ſay with Saint *Iames*, that he is vnſtable in all his wayes. The wauering minded man, ſubiect

Mat. 7. 26.

iect to all affections that are euill, and to all daungerous alterations, may therefore bee compared to the vnstable reede, which boweth and turneth at euery winde, now this way inclining, forthwith another way, now bending to the one hand, straightway to the contrarie, and alwayes moueable: And as the Reede is a mutable, inconstant, & wauering tree, hollow within, and containing no sound substance, full of knots, whereby it is diuided, so the double minded man easily yeeldeth and giueth place to temptation and wicked suggestions, voide of vertue, abounding with all vanitie, and fast bound with the diuers knots of sundrie sins, and as the lunatike childe in the Gospell, was carried by the fiend and foule spirite, sometimes into the fire, and sometime into the water, and so in diuers dangers of destruction: so his vnstayednesse and instability carrieth the wauering minded man now into this danger, now into that, and so is alwayes neere vnto perdition. The double minded man, like a foole, as *Sirach* speaketh, chaungeth with the Moone: for the moon is now at the full, and now in the waine, now carried with one motion, now with the contrarie: so the inconstant person seeming to be full, is voide of all goodnesse, and seeming now hote with the fire of loue, by & by is quenched with the water of malice, & so is he caried with sundry affections, now desiring this thing, now the contrarie, and what euen now pleased him, now displeaseth: what euen now displeased, by and by it pleaseth, alwayes variable, alwayes at strife in himselfe, and to himselfe contrarie, neyther in his wordes nor in his deedes long the same, that wee may rightly and worthily say with our Apostle, the wauering minded man, is vnstable in all his wayes. Wherehence we may learn, that the foundation and stableneſſe of all godly actions, and specially of all holy and acceptable prayers, standeth in doctrine, in Gods wil, in faith, without which our whole life is disordered, confused, disturbed. And thus these three wayes the Apostle condemneth the vnstableneſſe, doubting and wauering of men in prayer.

Mat. 11.7.

Mat 17.15.

Eccle. 27.11.

Seeing then our wauering prayers bee altogether vnprofitable: let not vs doubt nor wauer in Prayer, that so we may

may obtaine the requeſtes of our hearts with God, and our prayers ſhall then be voide of wauering, when 1. Wee know to whome to pray, that is to God, 2. When we know through whome wee muſt pray, which is Chriſt, 3. When we know for what: chiefly for heauenly thinges, and then for the neceſſaries of this life, 4. When we know to what ende to pray, for the aduancement of Gods glorie, and the ſupply of our owne needes, and of our brethren.

Obſeruations out of this Place.

Theſe thinges being more plaine, then that they need any further enlarging, let vs now ſee what doctrines may out of the former place and this be gathered. 1. That the Apoſtle in this place ſo earneſtly inueigheth againſt doubting & wauering in prayer, whereby we diſtruſt either the power or the goodneſſe and fauour of God towardes vs, me thinkes it may well refute the doctrine of the Romiſh Church, who in al thinges would haue vs doubtfull of the fauour of God, thinking it preſumption worthy to be condemned, to aſſure our ſelues certainely of his good will and fauour towards vs.

Prayer is not a thing ſuperfluous.

2 That the Apoſtle maketh Prayer the meane and way to attaine vnto wiſedome, wherein he would men to remoue all wauering and doubting; it eaſily refuteth thoſe fantaſticall ſpirites, which condemne Prayer, as ſuperfluous. God (ſay they) knoweth our neede, & ſeeth our want before we aske: he will for his fatherly goodnes ſupply this want without asking: hee heareth the inward ſighinges and ſobs of the ſpirite, and knoweth what the ſpirite meaneth, therfore is praier in Gods children ſuperfluous. Indeede, if God, becauſe hee knoweth our neede, and heareth the ſorrowfull ſighings of the Saintes, would therefore ſupply our want without asking, then were prayer ſuperfluous: but to be therefore ſuperfluous, becauſe he knoweth our needs and neceſſities, is a reaſon, carnall, ſenſuall, and diueliſh.

Rom. 8. 26.

They confuted who ſay, praier is ſuperfluous. Iam. 1. 5.

For were this carnall reaſon ſufficient, GOD knoweth our needes before wee pray, therefore Prayer is ſuperfluous, why dooth the Apoſtle here will vs, If any man lacke Wiſedome to aske it of God? God knoweth our infirmities, hee ſeeth our impatiencie, hee beholdeth the vnableneſſe of mans nature, he ſeeth whether in afflictions, wee behaue our

ſelues as is conuenient, notwithſtanding the Apoſtle willeth vs to aske this point of wiſedome from God. Neither S. *Iames* here onely commendeth prayer as needfull, but the whole courſe of the Scriptures of God, require it in the neceſſities of men, as an inſtrument moſt neceſſarie. Almighty God though he knew our troubles, wherinto by his wil we ſhould be plunged, yet commaundeth he vs in our troubles to call vppon him for deliuerance. The Lord foreſaw the miſerable captiuity of Iſraell his people in the land of Babylon: yet doth the Prophet will them ro poure out their hartes before God, both for their preſent miſeries, and alſo for their future calamitie. Our Sauiour Chriſt auouching to the ſaints, that God their heauenly Father knew their neceſſities, and therefore they ſhould not be diſtruſtfull, as the Heathen and Gentiles, yet, for all neceſſities both bodily and ghoſtly, hee ſet downe Prayer, as a helpe and remedie, the forme whereof hee left vnto all poſteritie,, and commaunded alſo that men ſhould aske, ſeeke, knocke for, at the gates of Gods mercies, the thinges that were needefull. It were horrible blaſphemy to ſay that God did not know the diſtreſſe & agonie of our Sauiour in the garden, and impiety without compariſon moſt deteſtable, to thinke that the Father was not ready to helpe him, yet doth our Sauiour thriſe on a row pray to the father, that that cuppe might paſſe from him. The heartes of the Apoſtles were knowne, & it was needful for the accompliſhing of their Miniſterie, that to the eleuen a twelfth Apoſtle in *Iudas* his place might be ſubſtituted, yet in that ſo heauenly a buſineſſe, they pray to God for direction: God knew that *Anna* the mother of *Samuel* was barren, and deſpiſed therefore of her enemie, he ſaw her affliction, and conſidered her teares: yet was not that giuen her which ſhee deſired, but after her prayer vnto God. Prayer is not therefore ſuperfluous becauſe God knoweth our needes and neceſſities before we aske.

Pſal. 50. 15.
Lam. 2. 19.
Mat. 6. 8.
Mat. 7. 7.
Mat. 26. 36.
Luke 22. 44.
Act. 1. 24.
1. King. 1. 10. 11 &c.

What, haue not the holy Patriarkes, haue not the bleſſed Apoſtles, haue not the Saintes of God in all times vſed prayer? May it then be iudged ſuperfluous?

What, haue wee eyther to ſupply our bodily neceſſities, or to miniſter to our ſpirituall wants, as of our ſelues, or may

may we not truely of both say, We haue nothing but what we haue receiued? And whereby doe wee receiue these thinges from the handes of God? Is it not by prayer? Is it not necessarie then in all? The Poet sayeth well therefore, that prayer profiteth both poore and rich alike, when it is vsed, and hurteth both children and olde men, being neglected.

1. Cor. 4. 7.

It helpeth much both poore and rich, if they it well will vse,
So doth it hurt both young and old, when they doe it refuse.

Epist 121. Iob 41 2. Isai. 40. 13. 1. Cor. 2. 16. Rom. 11. 34.

Men pray therefore to God. S. *Augustine* affirmeth, to *Proba* the Widdow, not to teach him their necessities, (for who knoweth the minde of the Lord, to instruct him) but to exercise themselues in Prayer, and make them capable of those thinges, which willingly he doth giue them. Therefore men pray to God, that thereby it may appeare, that he is the giuer of all good things; that the effects and euents of things depende wholy vpon him; that encrease of his graces is to bee looked for onely from his heauenly Maiestie, and therby wee taught to behaue our selues more thankfully and dutifully vnto him.

Seeing then no man can be so blinde, (vnlesse hee wilfully stoppe his eyes against the light of the truth) but must needs confesse Prayer to bee a thing most necessarie in the life of man, which neyther man nor woman, rich nor poore, learned nor ignorant, Prince nor people, one nor other can want altogether, but is the onely meane and instrument, whereby al the treasures of God, reposed & laid vp in store for his saints in Iesus Christ, are plentifully powred out vpon men: then notwithstanding this, to hold it as superfluous in the saints, is not onely like Gyantes to fight against God and his truth, but as hauing put off the whole nature of men, and transformed themselues into the shape of brute beastes, to striue and contend against the course of nature it self, which who so doe, are not onelie worthy to be secluded the societie of the Saintes, but also to be sequestred and put out from the company of all men.

Were there then no other place in all holy Scripture to commend Prayer as a thing most necessarie vnto Men, yet were this one all sufficient, that the Apostle Saint *Iames* here maketh

maketh it the meane to attaine vnto wiſedome. If any man lacke wiſedome, let him aske it of God.

Beſides this, wheras Saint *Iames* promiſeth, that if we lacke wiſedome and aske it, it ſhould be giuen vs: doth he not moſt highly commend prayer vnto men, whoſe vertue, force and excellency is ſuch, as whereby the moſt excellent gift & vertue of patience (a ſingular point of heauenly wiſedom) is obtained, the vertue and efficacie whereof is ſet downe farre & wide in the ſcriptures of God: wherof, if we will in few words conſider, it cõmendeth prayer not a little. Firſt, that almighty God hath made ſo large and liberall promiſes thereunto, as that, we ſhall obtayne that from him by prayer, which wee aske, to which purpoſe almighty God by his Prophet ſayth; Call vpon me in the day of thy trouble, and I will deliuer thee, and thou ſhalt glorifie me, call vppon me, and I will deliuer thee. By another Prophet to like purpoſe it is ſaid, thou ſhalt call and the Lord ſhall aunſwere thee, thou ſhalt crie, & hee will heare thee. The Wiſeman *Salomon* commending vnto men, the excellencie of prayer, by the promiſe thereunto made, that God would heare it, ſayth; God is farre from the wicked, but he heareth the prayers of the righteous. *Dauid* by great experience and long triall, hauing felt the trueth thereof, cryeth out; The eyes of the Lord are vpon the righteous, and his eares open to their prayers. And in another place ſubſcribing thereunto, hee affirmeth, that the Lord is neare to them that cal vpon him, euen all ſuch as cal vpõ him faithfully. Our bleſſed Sauiour in the Goſpell, to allure all men earneſtly to pray, commendeth Prayer and the force thereof, from the promiſe of obtayning thereunto made: therefore (ſayeth hee) ſeeke and you ſhall finde, aske and you ſhall haue, knocke and it ſhall be opened vnto you. And againe, whatſoeuer you aske the Father in my name, hee will giue it you.

The excellent vertue of prayer in three thinges conſiſteth.

pſal. 50. 15.

Eſai 58. 9.

Pro. 15. 2.

Pſal. 34. 15.

pſal. 145. 18.

Mat. 7. 7. 8.

Iohn 14. 13. c 16. 23.

Seeing then to prayer ſo large and liberall promiſes are made by GOD and by Chriſt, dooth it not greatly aduaunce, and ſet foorth the excellencie and vertue of Prayer? The Apoſtle Saint Iohn to commend prayer vnto men, from the largeneſſe and certainetie of this promiſe, witneſſeth

1. Ioh. 5. 14.

seth vnto vs, that whatsoeuer wee aske of God according to his will, it should be giuen vs. And finally, our Apostle there hence to shew the excellency and rare vertue of praier, willeth if any man want wisedome, he should aske it, and it should be giuen him. Herehence then is prayer first commended, that thereunto are so large promises made, that what wee aske in prayer, shall be giuen vs.

Iam. 1, 5, 6.

Secondly, as the promises made of obtayning doe greatly commend the excellent vertue and force of prayer, so do the testimonies and witnesses in Scripture, touching the worthinesse thereof, not a little commend it vnto vs. For what vertue is there, whose prayse in more places, whose force in better manner, whose excellent power by more testimonies is commended? *Sirach* extolling the great vertue, and enlarging the singular excellencie of prayer witnesseth, that who so serueth the Lord, should be accepted with fauour, and his prayer should reach vnto the cloudes. Our Sauiour Christ expressing the rare force and vertue of prayer, auoucheth that by prayer men shall be able to make mountaines remoue out of their places, and to cast themselues into the sea. Saint *Iohn* in the Reuelation, calleth the prayers of the Saintes, that sweete odour which came out of the golden Viols and Censers, and ascended vp to God. S. *Iames* expressing the great vertue of prayer, sayth; that the Prayer of the righteous is of greate force, if it be feruent. Many like are the testimonies of holy Scripture, wherin great force is attributed to prayer, which were tedious to set downe in particular: Finally, hee attributeth this force and power vnto it, that it obtayneth the vertue of Patience, a singular point of diuine Wisedome. To all which Saint *Augustine* subscribing in aduancing the worthinesse of Prayer, affirmeth, that it is the Key which openeth heauen, and bringeth vs to the presence of God; our Prayer ascendeth, and Gods mercy descendeth vppon vs. Prayers therefore proceeding from faith, easily mount vp and pierce euen vnto God. S. *Chrysostome* in like manner both vpon the Gospell, and in another place of his writinges, setting down the great prayse of Prayer, and the excellencie thereof, concludeth, that there is nothing of greater force and power, thē

Ecci. 35, 16.

Mat. 21, 22.

Reu. 5, 8. & 8, 3

Iames 5. 16.

Iames. 16.

Sermon. 226. de tempo.

Vpon 22. Mat. opus imperf. & profectu Euangelii. &c.

sincere

ſincere and earneſt prayer. Whether then we reſpect the promiſes made vnto the Prayers of the Saintes, or whether wee looke vnto the liuely teſtimonies of the holy Scriptures, and the reuerend Fathers, whereby the force of prayer is witneſſed, both wayes prayer for her excellent vertue, is commanded vnto vs.

Thirdly, the vertue and force of prayer, by ſundry effectes, & diuers examples of men, by prayer working great matters and miracles alſo, is manifeſt and apparant. Herein leauing the effectes of the prayers of the holy Patriarkes before the time and law of *Moſes*, wherein the great power and force of prayer appeared; let vs come to *Moſes*, and ſuch as ſucceeded, in their times and places. What ſhall wee here ſay of the prayers of *Moſes*? were they not of great force, when therby he both remoued the plagues of God from *Pharao*, and alſo obtained paſſage by the red Sea, *Pharao* and his Army therein deſtroyed? Were they not of great vertue, when at the Prayer of *Moſes*, the people ouercame the Amalakites their enemies, when he ceaſed, they were ouercome of them? The Prayer of *Ioſhua* was of great vertue, when thereby the Sunne ſtayed in the heauen, vntill he had ſubdued the fiue Kings his enemies. Great was the prayer of the man of God, when at his prayer the hand of King *Ieroboam*, which was dried vp for that he ſtretched it out againſt the Prophet, was reſtored. Great were the Prayers of *Dauid*, who in infinite places witneſſeth, that he cryed vnto the Lord, and his Prayers were effectuall. Great was the force of *Elias* his Prayer, who prayed to God, and it rained not for three yeares and ſixe moneths; and he prayed againe, and it rained, and the land was fruitefull, as this Apoſtle out of the ſtorie gathereth. Great were the prayers of the ſame Prophet and Elizeus alſo, by whoſe prayers the dead were reſtored. Great was the prayer of *Iob*, when God accepted it for his three friendes, which had in the matter of *Iob* ſo ſhamefully offended, in handling ſo euill a matter ſo cunningly? What ſhould I rehearſe vnto you, the prayers of *Peter* and *Iohn*, whereby the begging Cripple was healed? The prayers of *Peter* alone, whereby both *Æneas* was healed of the palſie, & *Tabitha* reſtored to life alſo? The pray-

Exod. cha. 8. 8. 9. 10. 11. 12. 13. v. & 30. 31. v. eiuſdem. c. 9 33.
Exod. 14. 15. 16. 17. 11. 12.
Ioſhua 10. 12 13.
3. Kin. 13. 6.
Pſal. 118 5.
Pſal. 3. 4.
pſal. 120. 1.
pſal. 69.
pſal. 18. 6.
3. Kin. 17. 1.
Iames 5. 16.
3. Kino. 17. 9.
King. 4. 4. 33. 34.
Iob 42. 9.
Act. 3. 6.

er

Act. 9. 33. 34. & 40. Act. 16. 25. 26. Act. 4. 31. er of *Paul* and *Sylas*, whereby the foundation of the prison was shaken? They shake then both earth & heauē, to make way & passage vnto God. As also the place was shaken wherein the Apostles were praying, being persecuted of the Iewes. By prayer *Iehosaphat* was deliuered from the daunger, when with *Achab* he fought against the Aramites in Ramoth Gilead: By prayer hee obtayned victory against the Moabites and Ammonites, which came out against him. By Prayer *Hezechiah* escaped the huge host of Senacherib King of the *Assirians*, whose Princes, Captaines and people, were mightily by the Angell of God destroyed, and *Hezechiah* deliuered. No man euer by force of sword fought more happily, or destroied his enemies more speedily, then hee by prayer. By Prayer *Anna* obtained a sonne; By Prayer *Daniel* was deliuered from the rage of cruell Lions: what shall wee say of the rest of Gods Saintes, who through prayer haue wrought miracles, rayſed the dead, vanquished their enemies, subdued the rage of cruell tyrantes, obtayned victorie ouer Sathan, got strength against temptations, wisedome to beare afflictions, and finally haue seene wonderfull effectes of their prayers? How many blind haue hereby receiued sight, how many lame haue hereby walked, how many sicke haue beene healed, how many dumbe haue spoken, how many deafe haue heard; how many possessed with vncleane Spirites haue beene deliuered? So that all thinges are possible to him that prayeth effectually, and in assurance of faith, so that the vertue & force of prayer, herehence is worthily commended vnto vs: which in this place the Apostle by all these meanes intimating, willeth, if any man lacke wisedom, to aske it of God, and it shall be giuen him.

3. King. 22. 32. 2. Chro. 20. 3. 4. 5. 2. Chro. 32. 20. 1. King. 1. 10. Dan. 6. 22.

Fourthly and lastly, out of this place of *Iames*, who willeth vs to pray without doubting and wauering, is taken away the multitude of mediators, for when mē in need & necessity are sent and posted ouer to many meanes and Mediators, & rest not vpon one onely, they doubt to which they should runne vnto, whether to men Saintes, or women Saintes, whether to Angels, or to the Spirites of men, for succor, whether to this Angell or that, this Saint of God or that, in the dayes of their afflictions.

afflictions. The eſtabliſhing of many Mediators, is the cauſe of the diſtracting of mens mindes, and cauſe of wauering, which this place remoueth from the prayers of men, eſpecially, which profeſſe godlineſſe, and the Goſpell of Chriſt, Whereof thus the Apoſtle, Hee that wauereth, is like the waues of the Sea, toſte with the winde, and carried away: neyther let him thinke to obtaine any thing of God. A double minded man is vnſtable in all his wayes, and this is that which I haue to note out of this place, and to adde to the former place of the Apoſtle, & it containeth the ſecond place by the Apoſtle handled, concerning the iuſt reproofe and condemning of doubting and wauering prayers. Let vs pray vnto Almighty God to eſtabliſh our heartes in the infallible truth of his heauenly promiſes, that in all thinges we may reſt vpon his power and promptneſſe in all our petitions, that in all our needes we may call vpon him without wauering, and obtain the things we pray for according to his will, through Ieſus Chriſt our Lord, to whome with the father, and the holy ſpirite, be all prayſe and honour, all glory and Maieſty, for euer and euer, *Amen.* Iam. 1. 6, 7. 8

IAMES Chapter 1. Verſes 9. 10. 11. 12

Sermon 4.

9 *Let the Brother of low degree reioyce in that he is exalted.*

11 *Againe, he that is rich, in that he is made low, for as the flower of the graſſe ſhall he vaniſh away.*

11 *For as when the Sunne riſeth with heate, then the graſſe withereth, and his flower falleth away, and the goodly ſhape of it periſheth, euen ſo ſhall the rich man wither in all his wayes.*

12 *Bleſſed is the man that endureth Temptation, for when he is tried he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.*

A returning to the first place which is the matter of the Crosse.

IN which wordes the Apostle returneth & commeth again to the matter first proposed, which is of patience and comfort in afflictions, which was the first place of the Chapter, and consisteth of foure thinges: 1. Of the proposing of the matter, 2. Of the cõfirming thereof, 3. Of the distinguishing of the persons to whome the Crosse is profitable. 4. Of the conclusion. Of these foure, two of them are gone before, the other two in these words are contained.

Two things in these wordes and verses are to be obserued Namely.

- *The distinguishing of men to whome the crosse is profitable, and whereunder they must reioyce, and all mẽ are.*
  - *Eyther low of degree, and they must reioyce vnder afflictions, remembring that they are exalted to the profession of Christ.*
  - *Eyther rich and mighty, and they must reioyce vnder the crosse, because thereby they are profitably humbled.*
- *2. The conclusion: which is drawne from the reward of patience, wherein may bee noted fiue thinges.*
  - *1 The reward it selfe, blessednes promised to the Saintes.*
  - *2 When it shall bee giuen: whẽ they are tried.*
  - *3 Whereunto it is compared to a crowne of life.*
  - *4 How shall it be giuen: by promise not by desert.*
  - *5 To whome: to such as loue God*

The third thing in the treatise of the Crosse is the distinguishing of the persons

Touching the first of these, which is the third thing in the first treatise, which is of the Crosse; it is the distinguishing of persons, to whom the Crosse is profitable, and this doctrine to reioyce in affliction, necessarie. There are two sortes of men, poore and rich, to both, the Crosse and doctrine of patience

tience therein, is neceſſarie, ſo that it is profitable then to all. to whome it is profitable.
Firſt to the poore Brother, whereof thus ſaith *Iames*: Let the The poore.
brother of low degree reioyce in that he is exalted: the croſſe
and doctrine of afflictions and patience, is profitable for the
poor brother, for if he be afflicted with pouertie, contēpt, ig-
nominy, or any other calamitie, he muſt not be preſſed down
with ſorrow, griefe, feare and fainting of heart, but reioyce
rather vnder his Croſſe & calamitie, becauſe he by the croſſe
is exalted, and called euen to the Company of Chriſt and his
holy Angels in the kingdome of God: for by affliction the
poore brethren humbled, are thereby exalted, eyther to the
true profeſſion of the Croſſe and Goſpell of Chriſt eyther to
be like Chriſt and his Saints, who haue al in this world drūke
of the cuppe of affliction, or elſe to the glorious Company of
Chriſt and his holy Angels: vnto whome the way is perſecu-
tion and ſuffering: for euen as Chriſt himſelfe by manifold Luke 24.26.
perſecutions and troubles, and by dayly Croſſes and ſuffe-
ringes in this life, entred into the glory of his father, as hee
proteſted vnto his Diſciples betwixt Ieruſalem and Emaus:
ſo in like manner muſt al the Saints by many tribulations en-
ter into the Kingdome of God, as the Apoſtle *Paul* auouch-
eth to the brethren of Lyſtra, Iconium and Antiocha, in the Act. 14.22.
Scriptures, for which cauſe hee aſſureth vs no otherwiſe to be Rom. 8.17.
heyres with Chriſt of glory, then conditionally, that we ſuffer
with him: If we be ſonnes, then alſo heires, and heires an-
nexed with Ieſus Chriſt, ſo that wee ſuffer with him, that wee
may bee alſo glorified with him, neither otherwiſe to bee
crowned with him, then that firſt here with him wee be croſ-
ſed alſo: for if wee bee dead with Chriſt, then ſhall wee liue
with him alſo, and if we ſuffer with him, we ſhall alſo raigne 2. Tim. 2. 11.
with him, if the Croſſe aduance vs to the Crowne, if the ſuf- 12.
fering of calamitie and miſerie here, bring vs to glory, if their
humbling by afflictions, exalt the brethren of low degree to
the profeſſion of the Goſpell in this life, and in the life to
come to immortality and glory with Chriſt: then muſt the
Brethren humbled by the Croſſe, and by any meanes afflic-
ted, reioyce therein: let the Brother of low degree reioyce,
when by the croſſe hee is exalted. The humbling of vs by

affliction in this worlde, is the exalting of vs to glory before God, the casting downe of vs here by the crosse, is the lifting of vs vp to heauen before the Lord, the abasing of our selues vnder the diuers temptations of this life, is the aduancing of vs in the kingdome of Christ. Seeing then by patience vnder the Crosse, the brother of low degree is exalted, hee ought therein not to be faint hearted, but ioyous and glad. As then
Phil.2.8.9.10. our Sauiour Christ being by affliction and death it selfe humbled by the Father, was therefore, and thereby exalted vnto great glory: euen so if patiently wee suffer the triall of our faith by afflictions, and suffer our selues thereby by God to
2 *Cor.4.18* be humbled, whether it be by pouerty, whether by contempt, whether by calamitie whatsoeuer, if we fixe & fasten not our eyes vpon the present miseries, but lift vp our hearts, and cast our cogitations vpon the glory whereof we shall be partakers: we shall also be exalted, so that wee haue great and iust cause to reioyce vnder the crosse, wherunto the Apostle exhorteth: Let the brother of low degree reioyce when he is exalted.

Now as the Crosse and afflictions are profitable to the
The rich. poore brother, and brother of low degree, who thereby is exalted, so also is this doctrine needfull and profitable to the rich; Againe, he saith. He that is rich, let him reioyce, in that hee is made low, yea contemptible vnto the world, and as it
1.Cor.4.9.10. were despised of men, as commonly they are which are vnder
11.12.13. the Crosse, wherein is taught how men which haue all things
Heb.10.33. at will, should behaue themselues in wealth, that they waxe not proud of their aboundance and plentie, neither trust too much to the frailety of their condition, but alwayes to looke to the crosse which followeth them, which if it bee laide on them, therein they ought to reioyce also. When God then taketh away, and remoueth the flattering and deceitfull baites of this world from rich men, and so they become cótemptible vnto others, if he turne their wealth into wo, their mirth into mourning, their plentie into pouertie, their aboundance into want, their worldlie happinesse into misery; in this their humbling are they exalted by the Apostle to reioyce: for thereby many occasions of many sinnes are remoued, and therefore rich men, by spoile of goodes, losse of wealth,

wealth, decreaſe of riches, or what other way ſoeuer tried, in that they are humbled, muſt reioyce. Seeing then in the ſtate of this life, there is great occaſion miniſtred of impatiency both in the poore and men of low degree, and alſo in the rich and plenteous eſtate of men: the onelie ſalue of both their ſores, is in all changes and chances of this life, to behaue themſelues patiently vnder the Croſſe: and thus is the doctrine here deliuered, profitable for poore and rich, as the Apoſtle teacheth: Let the Brother of low degree reioyce in that hee is exalted, and againe, the rich, in that he is humbled.

If any obiect here, that Saint *Iames* willeth the Brother of low degree to reioyce when he is exalted, and the rich mã when he is made low and humbled, which ſeemeth contrary to other Scriptures, where we are exhorted to reioyce onelie in God, as by the Prophet *Ieremie*, men are commaunded neither to reioyce in their wiſedome, riches, ſtrength, nor any other thing, but in that they know God which executeth iudgement, equitie and iuſtice on earth, And by S. *Paul*, who aduiſeth men to reioyce in the Lord onely: Reioyce in the Lord alway, and againe I ſay reioyce. Obiection. Iere 9. 23.24. Phil. 4. 4.

Hereunto the aunſwere is eaſie, Firſt, If wee acknowledge whatſoeuer happeneth vnto vs, to bee from God, who both woundeth and healeth, caſteth downe and lifteth vp, humbleth and exalteth, then eyther in our low degree being exalted, or in our riches and plentie being humbled, to reioyce, is to reioyce in that God ſendeth, and ſo to reioyce in the Lord. Secondly, If againe wee looke into our owne wretched condition, who of our ſelues haue nothing: but whatſoeuer wee haue, wee haue receyued it: then in the thinges which wee haue receiued from the handes of God, moderately to reioyce, is alſo to reioyce in the Lord, who is the fountaine and well-heade of all graces and bleſſinges, 3. Finally, if wee hold this as a ground and foundation, that al good giftes flowing vnto man, grow of his meere fauour and mercy, and not from any merite or deſerte of ours, then in the good bleſſinges of God, of exaltation, aduauncement, glory, or other whatſoeuer to reioyce, is godly, chriſtian, & Anſwere. 1. King 2, 6. 7. Deut. 32. 39 VViſd. 16 13. Tob. 13. 2. 1. Cor. 4. 7. Iames 1. 17. 1. Pet 5. 10.

dutifull: and thus men reioysing, reioyce in the Lord: The Apostle S. *Iames* then in exhorting the brother of low degree to reioyce when he is exalted, and the rich in like maner whē he is made low and humbled, is in all points answerable vnto other Scriptures, wherin we are required to reioyce in the Lord, for thus for gods sake and in obedience of his commādementes to reioyce, is to reioyce in the Lord also.

A reason.

These thinges thus set downe, the Apostle giueth a reason of the latter doctrine, why the rich must reioyce when hee is made low, which reason is drawne from the nature of the thinges themselues: for wealth, riches & worldly pompe are most vaine, vncertaine, transitorie, and fraile, so that whē we enioy them, and they flow, we must not bee proud of thē, nor set our mindes vppon them, and if wee bee bereft of thē, wee must not cast downe the heade and heart, but rather reioyce, as the Apostle exhorteth. For what should men put confidence in vaine and transitory riches, or why should they faint in heart for the losse of that, which most easily perisheth.

Psal 61.10.
1. Tim. 6.17.

Touching the vanity and vncertainty of worldly wealth, pompe and glorie, how often and how carefully thereof are we admonished in holy Scripture? *Salomon* the Wise man disswading men from setling their eyes and affections vpon worldly wealth and riches, reasoneth from their vncertaineneſse and vanitie: wilt thou cast thy eye vppon that which is nothing? riches taketh her to her winges as an Eagle, and flyeth away into the heauen. *Dauid* his father through long experience, seeing that there was nothing more vain then the riches and goods of this world, acknowledgeth that albeit the rich be strong, & shoot vp like the green baye tree, yet are they cut downe from the earth like grasse, which withereth: They passe away and are not, if thou seeke their place, thou shalt not finde it. *Salomon* bringeth in the rich, proud and couetous men of the earth, whose whole delight and happines was worldly pompe and glory, euen from the bottom of hell it selfe, to confesse the vncertainety and vanitie of their condition, wherin in their times they so greatly gloried: what (say they) hath pride profited vs, or what profite hath the pompe

worldly wealth and pompe is vaine.

Prou. 23.5.
psal. 37 35.36
wisd. 5 8.9. 10.11.

pompe of riches purchaſed vs? all theſe paſſe away as a ſhadowe, and as a poſte that paſſeth by; As a ſhip in the water, an arrow in the aire, a birde in the heauen and element: our Sauiour Chriſt diſſwading men from heaping and hourding vp ſuch vncertaine treaſures, willeth that men ſhould not lay vp for themſelues treaſure on earth, where ruſt and moath corrupteth, and theeues breake through and ſteale. Math.6.19. To which purpoſe the Apoſtle giueth them Epithetes or additions, and calleth them vncertaine; charge them that are rich in this world, that they be not high minded, and that they truſt not in vncertaine riches, therefore our Sauiour tearmeth him a foole, that in the vanitie of his mind through confidence in vncertaine wealth, plucked downe his barnes and enlarged them, and then ſaide to his ſoule, Soule eate and drinke, for thou haſt much goodes laide vp for thee. Seeing his ſtate was ſo vncertaine, as that night it ſhould be chaunged. The Apoſtle *Iohn* diſputing of the vanitie of worldly wealth and pompe whatſoeuer, concludeth, the world vaniſheth and the thinges therein: finally, the Preacher concluding, all worldly thinges vnder a moſt vncertain, fraile and brittle condition, cenſureth them all with one iudgement, Vanity of vanitie, all is vanitie. See we not by dayly experience, the miſerable vanitie of this worldly condition? came not *Cræſus* the rich Prince, (of whome it became a Prouerbe, richer then *Cræſus*,) to miſerie for all his wealth? was not Xerxes the King of Perſia, for all his pompe and glorie diſcomfited? did not *Dioniſius* the King of Siracuſe fall from a King to be a Schoolemaſter? came not holy *Iob* from great riches to miſerable pouerty for a ſeaſon? do not many now flouriſh in wealth, & to morrow come to extreame penury? Seeing theſe thinges are of fraile, vncertaine and doubtfull condition, ſhal men thereof by the will of God berett, moorne and not rather reioyce, as the Apoſtle exhorteth? Saint *Iames* therefore to perſwade men to reioyce, when God turneth their condition by affliction, and ſo humbleth them, draweth his reaſon from the vncertaineneſſe and vanitie of their eſtate, whereby being humbled, they ought to reioyce, Luke 12.16. 17.18. 1.Ioh.2.17. 1.Eccleſ.2. 1.Tim.6.17.

The vanitie and vncertainetie of worldly wealth and

riches the Apoſtle deſcribing, thereunto vſeth a ſimilitude & compariſon, reſembling the glorious eſtate of this life vnto a flower. There is nothing for the time more beautifull, flouriſhing and excellent then the flower, yet the flower and the beautie thereof, vaniſheth away, and withereth ſpeedilie: for though it now flouriſh, ſprout and ſpring vp, though the
Mat. 6. 28. beautie appeare wonderfull, and excellent, that *Salomon* in all his royaltie, was not to be compared to the lillie of the fielde for brauerie of beautie, yet if the ſunne appeare in heate, it drieth it vp, it ſcorcheth it, it burneth it, and ſo it withereth, falleth away, and the goodly ſhape thereof periſheth. So that the lillie, the roſe, the violet, and other flowers of account, which in the morning were beautifull in ſight, fragrant and ſweete in ſmell, moiſt in hand, are in the euening conſumed and periſhed: So when the Sunne and burning heate of perſecution and trouble ſhal ariſe vpon the riches of this world, they are eaſily remoued, and periſh quickly.

This compariſon, wherein mans pompe and worldly glory is compared to a flower, is in ſundrie places, and vppon di-
Iſai 40. 6. uers occaſions vſed in holy Scripture. The Prophet of God ſpeaking not onely of worldly riches, but of mans life alſo, with all the pompe and glory hee can heere attaine vnto, and whatſoeuer is in him, vſeth the ſame compariſon in a thing not altogether diuers, and therefore ſayth, I heard a voyce ſaying, Crie, And I ſaid, What ſhall I crie? He ſaid that al fleſh is graſſe, and all the glory therof as the flower of the field, the graſſe withereth, and the flower fadeth away, becauſe the ſpirite of the Lord blew vpon it. Whereby it appeareth, that not only worldly wealth and riches, but alſo all mans wiſedome and naturall powers, are as the flower that withereth.

Pſal. 103. 15 The Prophet Dauid deſcribing the miſerable, weake, and fraile condition of man, thereunto compareth him alſo; The dayes of man are as graſſe, as a flower of the fielde ſo flouriſheth hee. For the winde goeth ouer it, and it is gone, and the place therof ſhall know it no more. As then the flower which in the morning flouriſheth, through the burning heate of the Sunne withereth and periſheth: Euen

ſo

so they now which wallow in wealth, and haue all thinges at their willes, which are now clothed in fine silke and purple, who now glitter and glister with golde and pearles, which are now attended on with great traines and troupes of men, who leade mightie Armies, and are carried in coaches like Princes, who for aboundance of all thinges, & perfect beautie and glorie in worldly respectes, are as mortall Gods vpon earth, oftentimes are bereft of all their riches and glorie, and perish as the grasse. And thus all their pompe, glory, wealth, earthly felicity is vncertaine. What foolishnesse then hath wrapt vp our vnderstanding, what blindnesse hath possessed our heartes, what vanitie hath bewitched vs, and ravished our mindes, what mist of errour hath compassed and ouershadowed the light of our knowledge, that we see not the frailetie of our owne estate and condition, to learne a better profession of the holy Apostle; that being humbled by afflictions, wee may reioyce as we are exhorted? Let the Brother of low degree reioyce when hee is exalted, and againe, the Rich man when hee is made low: for as the flower of the grasse shall hee vanish away. For as when the Sunne riseth with heate, then the grasse withereth, and his flower fadeth away, and the goodly shape thereof perisheth: euen so shall the rich man wither away in all his wayes. And thus the Apostle proueth by the distinguishing of the persons of mē, that the doctrine of the Crosse, and the patient bearing of the same, is profitable to all men, both to poore and rich, and so to all. Luke 16. 21.

The persons thus distinguished, the next and second thing in these verses, which is the last and fourth thing in the whole treatise of the crosse, and comfort taking therin, is the conclusion. Seeing therefore the case thus standeth, that we must count it exceeding ioy when we fall into diuers temptations, seeing the bearing of affliction is the triall of our faith, which to suffer for to be tried, is comely and honest for a Christian: seeing by triall of our faith wee attaine to that worthy vertue of patience, seeing patience attained vnto, maketh vs perfect, seeing the Crosse and the doctrine thereof is necessarie and profitable for poore and rich; therefore blessed is the man that

The fourth thing in the treatise of the Crosse, is the coucluſion.

that endureth temptation, for when hee is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him. In which conclusion, fiue thinges may bee obserued.

First, the reward it selfe promised to such as patientlie endure the Crosse, which the Apostle noteth vnder the word blessed: Blessed is that man that endureth temptations.

Blessednes. Blessednesse is the greatest of all rewardes giuen vnto men, wherein, whatsoeuer is good, is contained: The Apostle therefore to pricke them forwarde, and to stirre them on to patience, promiseth happinesse and blessednesse to those

Math.5.3. that endure temptation. Our Sauiour Christ entreating of the rewarde which the poore in spirite, that is, such as by sũdrie miseries and calamities, (which are ioyned with pouertie) were afflicted, should haue, promiseth them happines & felicitie: Blessed are the poore in spirit, for theirs is the kingdome of heauen. And a little after vnfolding this pouertie by her kindes and particulars, as persecution, reproach and slaunder, he promiseth likewise rewarde vnto those afflictiõs

v.10. also, Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of Heauen: blessed shall you bee when men reuile you, and persecute you, and say all manner of euil, saying against you for my sake falsly, reioyce and be glad, for great is your reward in heauen. Which reward if wee would alwayes set before our eyes, and imprint and impresse in our memories: as thereby wee should easily contemne all earthly thinges, and set at light all transitorie & momentanie pleasures, so should there nothing seeme heauie to vs to beare, so that in fine, we might possesse the promise of good thinges, which Almighty God hath made vnto them, which patiently suffer for righteousnes sake. Whose vnspeakeable blessednesse the Angel of God in the Reue-

Reu.7.14.15. 16.17. lation ouershadowing, Sayth, these are they which came out of great tribulation, and haue washed their long robes and haue made their long robes white in the bloude of the Lambe, therefore are they in the presence of the throne of God, and serue him day and night in his temple, and hee that sitteth on the throne, will dwell among them: they

shall

ſhall hunger no more, neyther thirſt any more, neyther ſhall the Sunne light on them any more, neither any heate, for the Lambe that is in the midſt of the throne, ſhal gouern thē, and ſhal leade them to the liuely fountaine of waters, and God ſhal wipe away all teares from their eyes.

Thus then if we endure pouertie and miſeries thereunto annexed, if we endure temptation of perſecution, ſlander, reproch, and ſuch like, we are pronounced bleſſed. Hereunto Saint *Peter* ſubſcribeth, who exhorting men patientlie to beare perſecution and affliction for righteouſneſſe ſake, reaſoneth from the reward, which with *Iames* he calleth bleſſednes, Who wil harme you if you follow that which is good? notwithſtanding, bleſſed are you if you ſuffer for righteouſneſſe ſake: yea feare not their feare, neyther bee troubled. And a litle after touching the reward of our patient abiding and ſuffering for Chriſt, he calleth it happineſſe and bleſſednes, if you be rayled on for the name of Chriſt, bleſſed are you: for the ſpirite of God and of Chriſt reſteth on you, who then is ſpoyled of his goods for Chriſtes profeſſion, who ſuffereth perſecution for Chriſtian religion, who endureth impriſonment for the teſtimony of his conſcience, who abideth patiently the trial of his faith by ſundrie temptations, is both by Chriſt and his holy Apoſtles accounted bleſſed: The reward of our patience then is happines and felicitie. 1.pet.3.13.14. 1.pet.4.14.

Wherein the Apoſtles defend a Paradoxe, and an opinion contrary vnto the iudgement of men of this worlde, for the world holdeth them onely for happy, who abound in wealth, who haue all things at their pleaſures and will, who neuer come into any miſfortune, neither are vexed or afflicted with any miſerie or calamity. But ſuch as are preſſed with pouerty, diſtreſſed with griefe, tempted by afflictions, aſſaulted with miſerie, ſubiect to calamitie, theſe they accoūt for curſed, miſerable, and of all men moſt wretched, as they in the Prophet counted our ſauiour to be in woful plight, becauſe he was vnder the rod of his father, & therby plagued, & the wicked cōdemned the ſaintes, and cenſured them miſerable, and their end grieuous, becauſe they ſuffered paine, and were tried by afflictions among men. From whoſe iudgement and opinion Saint

To be happy in affliction is a paradoxe.

What is eoūted for bleſſednes in the world.

Iay 53.4.

wiſd.3.2.3.

Saint *Iames* diſſenting, calleth and counteth them which endure temptations, happie. Let worldlinges then count proſperitie their felicitie: let Epicures count plenteouſneſſe of breade their happineſſe: let greene and flouriſhing youth make the deſires of their heartes their bliſſe, let other men count worldly delightes, carnal pleaſures, wicked mammon, vaine pompe, quiet reſt, and continual ſecurity, their chiefeſt good and onely ioy in this world, yet with Saint *Iames*, muſt all the Saintes count the triall of their faith, the exerciſe of their patience, the bearing of the Croſſe, the ſuffering of affliction, the enduring of temptations, their happineſſe and felicitie; and holde the ſentence of the Apoſtle for moſt true and ſure, Bleſſed is the man that endureth temptations.

If happineſſe and felicity be the reward of our patience, and all men by inſtinct of nature deſire happineſſe, as the very Heathen Philoſophers haue in their learned writinges plentifully diſcourſed, ſhall there be any man or woman ſo careleſſe of himſelfe, ſo voide of reaſon, ſo farre from knowledge, ſo great an enemie to his ſoules health, which ſhall refuſe the burthen of the croſſe, ſeeing patient endurance purchaſeth our happineſſe? Let vs in the feare of God, addreſſe our ſelues to the bearing of the Croſſe, let vs arme our ſelues againſt the day of affliction, let vs in full aſſurance of hope, endure the temptations which are laide vppon vs, that thus enduring wee may receiue our full reward, euen eternall bleſſednes for euer.

Ariſt. lib. 1. eth. c. 1. &c.

The crowne followeth the conflict and combate.

Secondly, this reward of our endurance ſhall then be getē when we are tried, the crown is promiſed after our contētions, the hire is rendred after our labor. If thē we will enioy the rewarde, & haue our bleſſednes in the kingdome of God, then muſt we in this world be tried by afflictiō. The doctrine of this place is, that we muſt firſt ſuffer before we bee rewarded, firſt be tried, before we be recōpenſed: which thing *Paul* preacheth vnto *Timothy*, ſetting downe the labour before the hire, & the contēding before the crown: No man (ſaith hee) is crowned, except he ſtriue lawfully. The ſame Apoſtle ſetteth downe his trauell before his reward, and his labour before

2. Tim. 2. 5. 2. Tim. 4. 7. 8

fore his recompence, when hee ſaith; I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: from henceforth therefore is the crowne of righteouſneſſe laid vp for me, which the righteous Iudge ſhal giue me at that day, & not me onely, but all thoſe that loue his appearing. There is no price where there is no ſtriuing, there is no garland where there is no goale to runne to, there is no crowne, where there is no triall of maiſteries, there is no victory, where there is no enemie, there is no hire, where there is no labour, there is no happineſſe, where there is no triall by temptation.

Now the full triall of man is not at once or twiſe, but in the whole courſe of his life, ſo that the whole life of man is nothing elſe but a continuall triall and warfare vppon earth: ſtriuing and ſtrugling againſt all afflictions, miſeries, calamities and troubles of this world. In which contention and cõflict, if we acquite our ſelues like men and in inuincible conſtancie endure temptations to the end, wee ſhall bee bleſſed: whereof our Sauiour Chriſt aſſureth vs. He that continueth, (ſaith he) vnto the end ſhall bee ſaued. And the Angel to the Church of Smyrna, Be thou conſtant & faithfull vnto death, and I will giue thee the crown of life. When therfore to the end of our life, and in the whole courſe thereof, we be patiẽt: when to the full meaſure of our triall, which is in the ende of this mortall condition, wee endure temptations, then ſhall wee bee bleſſed, for bleſſed is the man which endureth temptations, for when he is tried, hee ſhall receiue the crowne of life.

Iob.7.1

Mat.10.22 24.13. Reue.2.10.

If our triall muſt then goe before our happineſſe, which is giuen vs in rewarde, and our labour before our hire, then doe thoſe Chriſtians flatter and deceiue themſelues, who thinke to bee partakers of this rewarde without affliction in this life: Seeing the triall of our faith by troubles muſt goe before our happineſſe. Vaine therefore and ſlothfull, too daintie and too delicate are they, who refuſing the burthen of the Croſſe, and the enduring of temptations, hope to attaine to this happineſſe by wallowing in wealth, by ſtretching themſelues vppon their beds of Down, by pampering and puffing vppe of their fleſh with riotous life, by pricking

Happines is not attained by idlenes and ſolitie of this life,

and

and pranking vppe themselues in intollerable pride, by wearying and wasting their bodies with carnall pleasures, with liuing at heartes ease and in all security in this world: for the Apostle promiseth reward of happines onely vnto them that endure temptations, and then too, onely to bee giuen, when they are fully tried by affliction. Wherefore as this blessing is promised onely, if we endure temptation, so is it giuen also then, when our triall is finished, and in the meane time to bee looked for in full assurance of hope.

Thirdly, to shew the excellency and greatnes of this reward, and of our heauenly happinesse in the Kingdome of God, the sacred Scripture diuersly compareth it, but most specially to a Kingdome or to a crowne, which is annexed eyther to excellent vertue, eyther else to princely dignity.

Luke 22.29. Our Sauiour Christ compareth the happy estate of the saints to a kingdome, when to his Disciples and Apostles, who had bidden with him in his afflictions, and had beene partakers with him of his sufferinges, and therefore should also be partakers of his glorious kingdome, he saith; you haue continued with me in my temptations, therefore I appoint vnto you a Kingdome, as my father hath appointed vnto mee; that you may eate and drinke at my table in my Kingdome, and sit and iudge the twelue tribes of Israel. And in another Euangelist speaking of the blessed reward of the Saints, which shou'd be giuen them at the generall iudgement, he calleth it by the name of a kingdome: Come ye blessed of my father,

Mat.25.34 possesse the Kingdome prepared for you from the beginning of the world. Wherfore as vpon earth there seemeth nothing to be compared vnto a Kingdome, wherein are all thinges whereby worldly happinesse is made perfect, so in the Kingdome of Christ, all thinges appertaining to happinesse, and true felicity being included, and therefore aboue all thinges to be desired, the holy Scriptures describing the most blessed and glorious estate of the Saintes, and the reward wherewith their patience and other vertues shall be crowned, compareth it sometimes vnto a Kingdome.

And as to a Kingdom, so also to a crown, which is the reward of vertue, or the ensigne or token of princely dignity.

The

The holy Scripture therefore teaching men both what ſhall be the reward of their vertue, and alſo how excellent and ſingular ſhall bee their dignitie, who by Chriſt are made both Prieſtes and Kinges vnto God, compareth their happy and bleſſed eſtate to come, to a crowne. Which compariſon or ſimilitude, is borrowed from victorious conquerours, who eyther in warres, or other bodily maſteries ouercomming, were crowned, ſome with laurel, ſome with roſes, ſome with bayes, ſome with oliues, ſome with gold, ſome with one thing, ſome with another, thereunto the Scriptures alluding, giue the name of a crown to ſuch as excell in vertue, ouercome their affections, and in the afflictions and miſeries of this life, are more then conquerours through Chriſt. Saint *Paul* therefore diſputing of the reward which ſhall bee giuen vs, if we runne out our race with patience, and fight conſtantly vnder the diſplayed banner of the Croſſe, promiſeth an incorruptible crowne to our labours and afflictions, and entreating of the reward of his owne trauaile, conſtancie and endurance, proteſteth, that ſince he had fought a good fight, runne forth & finiſhed his race, kept the faith in great conſtancie and inuincible patience, there was therehence laid vp for him a crown of righteouſnes. *S. Iohn* is commaunded to exhort the church of Smyrna to be patient vnder the afflictions, which ſhould be laide vpon them, and promiſeth a crowne of life to their patience, be thou faithfull vnto death, and I will giue thee the crowne of life. The holy Apoſtle according to the vſe and manner of other Scriptures, doth here alſo compare the happy reward of the Saintes patience to a crowne: Bleſſed is the man that endureth temptation, for when he is tried, hee ſhall receiue the crowne of life.

Reuel. 1. 6.
Reue. 5. 10.
Rom. 8. 37.
1. Cor 9. 25.
2. Tim. 4. 8.
Reu. 1. 1.
Iames 1. 12.

There is old heauing & ſhouing among men in the world for crownes, and great ſtrife and cruell warres among princes, who ſhall weare each others crown, and their labor, trauell, ſhouing, is commonly vnlawfull, from their ambitious and couetous deſires of their heartes, and when all is done, their crownes are corruptible and mortall. Shall not the Saintes ſtriue with all chriſtian fortitude and courage againſt the miſeries and calamities of this life, that when they are tri-

1. Cor. 9. 25.

ed,

ed, they may receiue an immortall crowne of glory.

All men naturally are desirous of life, and they often seeke euill and vnlawfull meanes and wayes to prolong their life, which is yet but momentanie: And shall not the children of God in much affliction, in manifold miseries, in sundry temptations, in all the changes, and chances of this worlde, acquit themselues like men, that patiently bearing the triall of their faith, they may in fine receiue the crowne of eternall life?

1. Pet. 1. 6. 7.

Fourthly, to this crowne men attaine not vnto, for their worke of patience, as if our patience deserued this rewarde: but they enioy and receiue it by the promise of God. The crowne of life is not then a due and deserued hire, but a free reward of our labour from the bountie of God, who regardeth not so much what wee deserue, as what of his liberality he hath promised. Wherein he doth as a naturall father, who promiseth his sonne, that if hee will doe this or that, hee will make him Lord and heire of all his landes and liuing, which farre passeth that which the Childe hath deserued, yet that done, the father performeth that hee promiseth, not looking so much to the obedience of his Sonne, as to his owne promise: euen so doth God. Wherefore the Apostle here to note so much vnto vs, saith that such as are tried shall receiue the Crowne of life by promise. Saint *Paul* in like manner speaketh, I haue fought a good fight, I haue finished my course, I haue kept the faith, henceforth is there laide vp for me a crowne of righteousnesse, which least hee might seeme arrogantly to haue chalenged for his worke, he referreth the gift thereof vnto God, which God (saith he) shall giue me: if it were giuen of God, then was it not deserued of *Paul*. So that the reward of our obedience and vertue is giuen vs, not for the desert and merite of our workes, but for the trueth of Gods promise, who as hee truely promiseth, so he faithfully performeth rewardes of righteousnesse to his Saintes & seruantes, and giueth eternall life to men of his free mercy, according to the doctrine of the Apostle, eternall life is the gift of God, through Iesus Christ our Lord.

Happines is not a desert or merite of man, but a gift of God.

2. Tim. 4. 7.

Rom. 6. 23.

Obiection. If the crowne of life bee not purchased and deserued by our

our workes, but onely be giuen by promiſe, and of grace: why doe ſo many ſcriptures promiſe happineſſe, life, immortality and glory, ſo often rather mentioning workes, then faith vnto men? It ſeemeth therefore that happineſſe and eternall life, are the hire and due rewarde of our workes of righteouſnes.

For aunſwere whereof, it is worthy the obſeruation: 1. That the holy Ghoſt in all the Scripture, ſpeaketh according to the capacitie of man, applying it ſelfe to the weakenes of our wittes, and in the doctrine of workes hee doth ſo alſo, oftner mentioning workes then faith, becauſe workes are more familiar then faith, being an inwarde vertue of the minde, and it ſelfe not ſubiect vnto ſenſe, as workes are. 2. Seeing God hath made vs capable of reaſon, and hath giuen vs deſire, will and iudgement, whereby wee are carried ſometimes to that is good, ſometimes to that is euill, therefore it pleaſed the holy Ghoſt oftentimes to mention workes, and to vſe ſundrie exhortations, to make many promiſes, to denounce heauie curſes, to adde diuerſe admonitions, reprehenſions, and reproofes, thereby to ſtirre our deſires, willes & iudgements to that which is good, & to ſhunne and decline the contrarie. 3. Workes are trials and tokens, ſignes and teſtimonies of mens faith, which being an internall qualitie and habite of the minde, is knowne in it ſelfe only vnto God: whereof that men might haue knowledge, and might alſo follow it in vs, therefore by workes it muſt bee made manifeſt. Therefore are wee willed to make our inwarde man knowne too, by good workes. 4. Moreouer men naturally giuen to hypocriſie, would eaſily deceiue, not themſelues onely, but others alſo in a vain oſtentation and name of faith, careleſſe of the fruites of righteouſneſſe, without which our faith is dead, which to ſhew, the Scriptures require workes as fruites, in all ſuch as are once iuſtified by faith in Chriſt Ieſus. 5. We are eaſily ſtirred vppe to the doing of thinges by rewardes, and deterred by puniſhmentes. That wee might by rewardes be ſtirred vppe to the fruites of righteouſneſſe, therefore doth Almighty God promiſe great rewardes vnto the workes of men, thereby to allure vs to righ-

Anſwere.

Heb. 13. 8.

Iames 2. 17.

Phil. 2. 13 nes and holineſſe. Which workes hee alſo doth worke in vs,
Tract 3. vpon S. Iohn. for he worketh in man both the will and the deed, according
to his pleaſure: wherefore when hee crowneth our vertues
Luke 17. 10. and good workes in vs, which hee himſelfe onely worketh in
vs, he crowneth not our merites, but his owne gifts, as nota-
bly auoucheth Saint *Auguſtine*: So then by working wee
deſerue nothing, yea rather if wee looke into our owne deſer-
uinges, wee ſhall bee forced to crie, that wee are altogether
vnprofitable ſeruantes. The Scriptures then mention
workes, not thereby to merite, but by promiſe of reward to
allure to vertue. 6. The Scriptures mention workes ſo of-
Ephes. 5. 2. ten to teach vs our dutie, to be fruitfull in all works of righ-
Math. 10. 38. Matth. 11. 29. teouſneſſe, and in all goodneſſe to imitate Chriſt our exam-
Rom. 15. 3. ple and patterne in all vertue, that wee might bee ſuch vnto
2. Cor. 8. 9. chriſtians our brethren, as Ieſus Chriſt was to vs, louing, gen-
Coloſ. 3. 13. tle, patient, bountifull, righteous, eaſily entreated, ready to
forgiue, and plentifull in good workes, and in the fruites of
righteouſnes, to the glory of God. 7. Finally, they mention
workes, and thereof the rewards are promiſed, to ſhew what
ſhall follow our workes of obedience, euen eternall life, not
for deſert of workes, but by the grace of God, and according
to his mercifull promiſe, as in this place the Apoſtle promi-
ſeth the crowne of life to the patience of Gods Saints, not for
the worke of patience, but for the promiſe of God, who hath
promiſed to rewarde therewith, the patience of his Saintes,
whoſe patience is the way and meane, but not the cauſe of
their happineſſe. For as the high way is not cauſe of our cō-
ming into the Cittie, but the meane whereby we come there-
unto, and as the race or place of running, is not the cauſe of
the goale or garland there giuen, but the way and meane
thereunto, ſo are not our workes, neither is our patience
2. Pet. 1. 10. 11 the cauſe of our Crowne, but the way and meane where-
by wee come vnto it. For thus it pleaſeth almighty God,
to bring vs to all happines & felicity, therefore *S. Peter* ſayeth
well, that by practiſe of vertue, & abounding in the fruites of
righteouſnes, not onely our election is ſealed vppe and made
ſure vnto our ſelues and others, but alſo that thereby an en-
trance is made and miniſtred aboundantly, into the euerla-
ſting

sting kingdom of Iesus Christ. Agreeable whereunto is that of S. *Bernard*, affirming that good workes, are the way to the kingdome, but not the cause of raigning to the Saintes. Bernard.

And that our workes cannot cause our crowne and eternall blessednesse, it is manifest, 1. If man might deserue eternall life, then the workes of men might binde God, but God cannot be bound by vs, because he receiueth nothing by our workes of righteousnesse, as both *Dauid* and *Iob* auouch: therefore we cannot deserue life. 2. If men could deserue life, then life were not the gist of God through Iesus Christ, therfore man cannot deserue it. 3. If man could deserue eternall life, then must there be a proportion betwixt that which deserueth, which is temporall righteousnes, and that which is deserued, eternall happinesse, and what proportion is there betwixt thinges temporall, and thinges eternall? Insomuch as *Paul* saith, that our sufferings are not to be compared with our future glory, and that momentanie afflictions cause a far more excellent and an eternall weight of glorie. 4. Such as will deserue, must haue in themselues whereby they deserue: but all our vertues whereby in the vanitie of our mindes wee hope to gaine heauen, are from God, not of our selues, which the Church of God duely considering, ascribe all vnto God, as the onely cause of their saluation. Lord vnto vs, thou wilt ordaine peace, for thou also hast wrought all our workes for vs. The Prophet *Dauid* also confessing both the beginnings of good workes, accompanying our saluation, and the perfect accomplishment thereof to bee from God, prayeth in this wise. O Lord make perfect that which thou hast begunne in vs. So that for all vertues, all graces, all goodnesse receiued, (and wee haue nothing that good is, but wee haue receiued it) we may sing with *Dauid*, Not vnto vs O Lord, not vnto vs, but vnto thy name giue the prayse. Wee haue nothing that we haue not receiued, of our selues wee can do nothing, not so much as thinke that is good, whose willes are framed by God to euery vertue practised of vs, therefore cannot we deserue eternal life. Let vs hold then with this Apostle, that this crowne is due patience, not by our desertes, but by the promise of God.

Why men cānot deserue eternall life.

pſal. 16. 2.
Iob 35. 7. 8.
Rom. 6. 23.
Rom. 8. 18.
2. Cor. 4. 17.
Isai. 26. 12.
Pſal. 68. 28.
pſal. 115. 1.
1. Cor. 4. 7.
1. Iam. 17.
2. Cor. 3. 5.

2. Tim. 1.8. Rom. 5.28.

5 Now to conclude this place, this is giuen to such as loue God, to them which loue God, in many places, many promises are made, so in this place the crowne of life is promised to them that loue God: Why? because we can expresse our loue by no way better, then by suffering for him, and by bearing such things as he layeth vpon vs. Thus then such as shew thẽselues to loue God, in patient bearing afflictions from him, are they to whom the crowne of life shall be giuen. Now let vs pray, &c.

IAMES Chap. I. Verses 13. 14. 15. 16. 17

SERMON. V.

3. place of the Chapter.

13 *Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with euill, neither tempteth he any man.*

14 *But euery man is tempted when he is drawne away, by his own concupiscence, and is inticed.*

15 *Then when lust hath conceiued, it bringeth forth sinne, and sin when it is finished, bringeth forth death.*

16 *Erre not my deare brethren.*

17 *Euery good gift & euery perfect gift is from aboue, & cõmeth down from the father of lightes, with whom is no variablenes, neither shadow of turning.*

In these verses are 4. thinges to be obserued Namely.

1. *The Proposition, that men may not count God the cause of their euil temptations.*

2. *The reasons and arguments for confirmation of the proposition, which are three.*
   1. *From the nature of God, who neither is tempted, nor tempteth to euil.*
   2. *From the true and naturall cause of temptation, which is concupiscence.*
   3. *From contrary effects.*

3. *The effects of lust and concupiscence, which is cause of euill temptations, and they are two.*
   1. *Sinne.*
   2. *Death.*

4. *The conclusion, seeing then God cannot be counted the cause of our euill tẽptations, wee must beware that wee erre not, in making him the cause therof.*

The

THe Apoſtle hauing ended the treatie touching outwarde temptations, hee now proceedeth to the thirde place in this firſt Chapter handled, which is chiefly concerning internall and inward temptations of the minde, wherby men are pricked forward & moued to euil, proceeding frō Sathan, who by our owne concupiſcence and carnall deſires, ſolliciteth vs to miſchiefe and wickednes. The ſumme whereof is this, men may not impute their euill temptations to God, neither make him the author therof, ſeeing our own deſires doe tempt vs, and carrie vs away to wickednesſe, and we beare about in our boſomes naturall corruption, which ſnatcheth and catcheth euery occaſion of committing euill, wherehence all ſinne groweth and buddeth as from a ſtocke and roote, and death enſueth and followeth ſinne at the heeles, as the rewarde and wages thereof.

The third place of the Epiſtles, of euil temptations.

Rom. 6. 23.

1 The firſt thing in theſe wordes and this diſcourſe, is the propoſition of the place, whereby their error is confuted and condemned, who holde and affirme, that when they are prouoked and pricked to euill, they are thereunto prouoked and tempted by God, which lay the cauſe of euill concupiſcence, corrupt affections, wicked temptations, yea and of ſinne it ſelfe vpon God and ſay; God prouoked and ſtirred mee vp to this euill, God ſeduced and led me into this tẽptation, God moued and ſolicited me to this ſinne. This the Apoſtle remouing as an horrible errour from the heartes & mindes of men, giueth them this aduice in this preſent propoſition: Let no man ſay when he is tempted by diſordered appetites, which cauſe vs to ſin, I am tempted of God. When pleaſure prouoketh, when pride pricketh, when malice boileth, when couetouſnes aſſaulteth, when reuenge kindleth, when feare diſcourageth, or any other thing tempteth vs to euill, wee may not impute this to God, and thereby thinke our ſelues excuſed: Let no man ſay when he is tempted, I am tempted of God, for God is not the cauſe of temptatiō, neither may our ſins be referred vnto him.

The propoſition.

Three kindes of temptatiõs.

The truth of this propoſition ſhall the better be vnderſtoode and knowne, if we conſider that there are ſpecially 3. kindes of temptations in holie Scripture mentioned, thus diſtinguiſhed in the regarde of the endes of euery one of them.

Temptation of proofe.

1 One temptation is called the temptatiõ of proofe, becauſe the end thereof is the proofe of men, that thereby there may be had a triall of our faith, patience and conſtancy, with other vertues in vs whatſoeuer. And it is then, when eyther ſome work is commaunded vs of God, which is hard & grieuous vnto the fleſh, as was that temptation of *Abraham*, who from God was willed to offer and ſacrifice vp his onely and deare ſonne *Iſaac*, whome he had begotten in his olde age, in whome onelie was the hope of the accompliſhment of all Gods promiſes vnto him, the heyre of his goodes, the ſeed of his poſterity, the very ioy of his heart, which thing was commanded for the triall of his faith, patience, and obedience, that he thus tried, might be knowne and manifeſted to the world, and his vertue and obedience an example and pattern to all poſterity to imitate & follow for euer. Or els when ſome heauy croſſe, great miſerie, ſtrange affliction is laide vpon vs, for the triall of our heartes, whether from an vnfained faith we loue God or no, as was the temptatiõ of *Iob*, whoſe croſſe was heauie, whoſe miſerie was great, whoſe afflictions ſtrãge, that thereby his patience being tried, hee might be thereof an example to all the Saintes: Thus was hee tempted, his children deſtroyed ſodainely, his goods taken from him violently, his body diſeaſed ſtrangely, his wife vpbraiding him wickedly, his friendes rebuking him ſharpely. What greater croſſe could be laid vpon man, then to be bereft of children, ſpoyled of goodes, abuſed by his wife, condemned by his friendes, ſore in body, ſicke in minde, what miſerie herewith is to be compared? yet all to proue him. Like temptation was that of *Tobias*, who ſleeping vnder the wall of his houſe, his face vncouered, the dung of Swallowes fell into his eyes, and he loſt his ſight, therewith tempted for triall. God (ſayth *Moſes*) tempted his people fortie yeares, leading them vppe and downe the wilderneſſe, to humble their heartes, to trie their faith,

Gen. 21 2.

Iob. 1. 13. 2. 7.

Tob. 2. 1.

Deut. 8. 2.

faith, to proue their patience, and so make triall of them, whether they loued the Lord their God or no. Or finally, this temptation is, when God sendeth heresies, false doctrines, errors among men, thereby to trie the true Saintes of God, & the vnfained seruantes of Iesus Christ. This ende almighty God respected in the temptation of Israel, vnto whome hee sent false Prophetes, working miracles, and shewing also wōders among men, thereby to trie his people. To which purpose the holy Apostle affirmeth, that therefore heresies must needes be among men, that they which are proued might be knowne. Deut. 13. 3. Esai. 66. 10. 2 Co. 11. 19. 1 pet. 4. 12.

Thus the Church of Christ hath alwayes beene tempted, In the time of the Apostles many false teachers, & sundrie damnable heresies were sprung vp among them, as *Paul* in sūdry his Epistles, and *Peter* in like manner aboundantly doe testifie. After the time of the Apostles, in the succeeding ages, how many heresies sprung vp, whereby the Church was tempted and tried, who is conuersant in the writinges of the auncient Fathers, who is occupied in the turning ouer of Ecclesiastical stories, who is seen in the chronicles of al times, which knoweth not? Our time is not void of like tēptations, for now the Libertines are reuiued, the Anabaptistes are raked out of hel again, the family of loue, a masse of almischief, a world of all wickednes, a confusion of heresies, is fresh in our dayes, papistes, Seminaries, Iesuites, new sectes of popish heresie, swarme in euery corner of our countrie, euen among our selues, & as it were out of the bosome of the church, men arise, speaking peruerse thinges, drawing (vnder colour of religion and godlinesse) many disciples after them, whereby the peace of Ierusalē is disturbed, which to vs also, as to other, commeth to passe for the triall of the Saintes, and the proofe of the godly. God then sēding these or like things vnto mē, doth it not to solicit, stir, or moue them to any euil, defection or falling from the faith, but to trie thē, to make them know themselues, to exercise their vertues, to cause thē more immoueably to cleaue vnto him, that they being constant & patient vnder all manner temptations, may finally attaine to eternal saluation. In which temptations howsoeuer the in- 1. Cor. 5. 12. 2. Tim. 3. 18. 2. pet. 2. 1. Act. 20. 30.

instrumentes thereunto vsed by God, bee wickedly affected, yet in all thinges respecteth he that which tendeth most vnto his owne glorie, and the benefites of his Church, and so is he neuer to be charged as the cause of wickednes among men. For oftentimes by the same temptation God proueth vs, by the which, Sathan would subuert vs. Well saith Saint *Gregory*, it commeth to passe by a marueilous dispensation of godnesse, that wherehence our malitious enemie (the diuell) doth trie our heart, to slay it, therehence our merciful creator doth teach and instruct it, that it may liue.

Moral. in Iob. lib. 2 c. 32.

Temptation to presumptiō Rom. 2. 3, 5

Beside the temptation to proue, there is a temptation also of presumption, whereby men are moued to tempt God too much presuming of his goodnes, abusing his patience, despising the mercy and long suffering of God, flattering finally, and deceiuing themselues in the power and prouidēce of God towardes the sonnes of men. Such a temptation is it, when men continue in sinne, wallow and welter in iniquitie, committing wickednesse with greedinesse, presuming vpon the mercy of God, and say with themselues, Haue not I sinned? and what euill hath come vnto me? The greater my sinne is, the greater shall his mercy bee in forgiuing mee, the Lord hath mercy in store for vs all, be we neuer so wicked: In the last houre I will returne vnto him, and I shall be receiued. This is a temptation tending to presumption, abusing the mercy and goodnes of the Lord.

Ephes. 4. 19.

Eccles. 5, 6.

Such is that temptation, whereby wee are solicited to say: I know the goodnesse of the Lord is great ouer all his creatures, I know he hath a fatherly and prouident care ouer me, and he will not see the worke of his owne hand to perish for lacke of sustenance: God that giueth clothing to the flowers and lillies of the field, and feedeth the young Rauens that call vppon him, will cloth me and feede me also, what neede I to wearie or waste my selfe with toilesome and troublesome labour? I will rest vpon his prouidence. Such is the temptation of witlesse persons, and very hairebraines, who say, I know there shal not one haire of my heade fall away without the knowledge of God, I know that hee is alwayes at hand & present to helpe and succour at time of need, I will feare nothing

Mat 26. 28. Psal. 147. 9.

Mat. 10. 30. Psal. 34. 18. Phil. 4. 5. Iames 5. 9.

thing therefore, I will runne through fire and water, I will not be terified by the glittering or gliſtering ſword or ſhield: I will paſſe through the pikes by ſword and famine, colde & nakedneſſe, peril and peſtilence, come on it what will: thoſe are ſolicited by Sathan to preſume of Gods mercy, power, prouidence and goodneſſe, whereby they greately abuſe it. Sathan aſſailed Chriſt himſelfe in this kind, ſolicitieg him to caſt himſelfe downe from the pinacle of the Temple, becauſe God had giuen his Angels charge ouer him, that he ſhoulde not hurt his foote againſt a ſtone. To ſinne then, becauſe God is mercifull, to loyter and and be idle, becauſe God is liberall, to caſt our ſelues into preſent danger raſhly, becauſe he is able to deliuer vs, to lie ſtill in the ditch and not to help our ſelues, becauſe he is of power and can rayſe vs, is a temptation and ſuggeſtion of Sathan, whereby hee moueth vs to preſumption. Great ods and difference then is betweene Gods temptations, and the temptations of Sathan, for God alwayes tempteth for good, to purge from vs the olde leuen of maliciouſnes, the corruption of nature, therefore his tẽptations is as a fan, which ſcattereth the chaffe, but reſerueth the corne, but Sathan tempteth to euill, letting the good paſſe, but reſeruing the euill, therefore compared to a ſiue: for as the ſiue letteth the corne goe through. but keepeth the chaffe, and that which is vnprofitable, So in our temptatiós Sathan looſeth the good, but reſerueth the chaffe of our corruption.

Matth.4.6
Pſal.91,11.

1 Cor.5.8.

3 There is finally a temptation, which is to deceiue and ſeduce men, drawing them into errour, mouing them to euil, ſtirring them forward to iniquitie and vngodlineſſe, aduenturing and enterpriſing any thing repugnant to the law and will of God. Of this there are two kindes alſo, 1. Temptation to deceiue, externall, 2. Temptation to deceiue internall. Externall temptation, whereby wee are drawne into any ſinne, is that temptation whoſe cauſe is externall and outward, and the beginning thereof without vs, as when by Sathan, by the world and the thinges which here compaſſe vs about, wee are tempted though in ſome ſence they are inward, becauſe they moue our heartes and inward partes, yet in-

Temptation of leducement

External temptation.

inasmuch as the causes are without, and the beginning of these temptations from others then our selues, they may bee called outward. Sathan tempteth vs by false doctrine which he moueth, by offence which hee causeth, by occasions and allurementes to euill, which hee ministreth, and otherwise. The cause of which temptations, and the instrumentes also being without, the temptation is called externall. The world to deceiue vs, tempteth by vanity thereof, by improbity therin, the vaine pompe of the world tickleth vs, the corruptions therein inuade and assault vs, with the examples of wickednesse dayly seene of vs, these thinges often seduce & deceiue and the temptation is outward. The thinges wherewith wee bee compassed, tempt men manifoldly, power, honour, ambition, pleasure on the one side, feare, daunger and perill, famine, nakednesse, pouertie, death on the other, thus are men also outwardly tempted, and drawne into the errors and corruptions of our common life, and thereby deceiued, and ledde into euill. Yea the very saints of God, not onely haue beene thus tempted, but some euen of the best, haue for a time beene subdued and ouerthrowne thereby. I neede not call to remembraunce *Noe*, who fell through drunkennesse, nor *Lot* who was subiect to incestuousnesse, nor *Abraham*, who was ouercome of fearefulnesse, nor *Moses*, who was tainted for distrustfulnesse: nor *Dauid* ouercome and carried away with desire of fleshly vncleannesse. Let vs come nearer, and we shall see, that *Peter* with timerousnesse, *Iohn* and *Iames* with ambitiousnesse, *Thomas* with doubtfulnesse, were not onely tempted, but for a time ouercome therby, howbeit in fine they ouercame and conquered.

Internall temptation.

The temptations which seduce men, and are internall are such, whose immediate and next cause is in our selues, as man is tempted to commit euill by his owne corruption and concupiscence, moued by his owne disordered appetite to commit sinne. Thus haue wee in our bosomes a domesticall tyrant, originall sinne and natural corruption from *Adam*, pulling, haling and drawing vs dayly to euill, that sinne in all things might exercise power ouer vs. Hereunto though

Rom.7.23. Rom.6.12. Rom.7.13

Sathan

Sathan help, yet the cauſe is in our ſelues, inaſmuch as by him we are not conſtrained, but come and follow freely, deceiued and ſeduced by our owne concupiſcence. And of this kinde of temptation the Apoſtle chiefly ſpeaketh, when hee ſayth, If any man be tempted, let him not ſay, I am tẽpted of God. God to proue men, tempteth his ſeruantes, but to cauſe thẽ to preſume, or to deceiue, and draw them to euill, hee dooth not. So that he is not the cauſe of ſuch temptations, neyther may wee referre theſe euill temptations vnto him. And this the propoſition of this place teacheth vs: Let no man ſay when he is tempted, I am tempted of God,

If God tempt no man to euil, why ſaith the Scripture, that he hardened the heart of *Pharao*, that he blindeth man, and giueth him ouer into a reprobate minde? As of *Pharao* in the booke of Exodus, in many places and Chapters is recorded: of Iſrael the people of God, as in *Iſai*, in *Dauid*, and other Prophetes is mentioned: of the Gentiles, thriſe in the firſt Chapter to the Romans is confeſſed, of others in other places in like manner.

Obiection.
Exod. 4 21 c. 7 3. c. 9 12. 10 1. c. 11. 9. c. 14. 8
Eſ. 6. 8. 9 10. 8. 6. 2. 9. 10.
Pſal 81. 12.
Rom. 1. 24. 26. 28.

Hereunto it may be aunſwered, Firſt, that God in his iudgementes, which are ſometimes open, ſometimes ſecret, but alwayes iuſt, moueth and inclineth mens willes whether him luſteth, wherein, hee eyther with the latter ſinne of man puniſheth the former, or elſe hee taketh away his grace from men, whereof deſtitute, they runne headlong into their own deſtruction, by committing ſinne with greedineſſe, or finally, hee bringeth to paſſe his purpoſe by the wickednesſe eyther of Sathan or men, as able to worke out that which is good by the iniquitie of men, and thus hee is alwaies iuſt. So that wee may ſay with the Apoſtle, that hee is not the cauſe of our euill temptations. Let no man ſay, that when hee is tempted, hee is tempted of God. God moueth not men to euill, hee driueth not men to euill affections, he inſtilleth wickednesſe into no mans heart, but partly in taking away his Spirite from them, partly in puniſhing one ſinne with another, partly, by bringing to light the ſinnes of men, which before were couered, partly in accompliſhing his own will, and bringing to paſſe his determinate Counſailes and

Anſwere.
Auguſtin. de gratia & lib. 10. arb. c. 21. lib. 1. contra aduerſarios legis prophe. c. 24.
Epheſ 4. 19.
Epiſt. maxim. 141. ciuit. Dei 11 c. 17. 18.
Laurentio c. 100.

and purpoſes,euen by euill meanes and inſtrumentes, as ruling all thinges after his will,hee is ſaide to endurate and harden the heartes of men, and to giue them vp to reprobate mindes,as the ſcripture ſpeaketh.

The Propoſition of the holy Apoſtle ſtandeth ſtill for true; Let no man ſay when hee is tempted, I am tempted of God: Of this matter more may be ſeene vpon the 1. Epiſtle of *Peter*, 3. Ch. v 17. Rom. 9. 18. v. If God will.

Thus their error is refuted, who hold that as good motions are inſpired vs from God,ſo euill ſuggeſtions are ſuggeſted by him alſo:ſo that whē men ſteale,take away by violēce, commit adulterie,doe iniurie to their brethren, or any ſuch like, they muſt not ſay, we are moued,ſolicited and ſtirred vp thereunto by God. Wherefore the Apoſtle in his Propoſition giueth thē admonition:Let no man ſay when hee is tempted, I am tempted of God.

Reaſons why God is not cauſe of ſinne in man.

2 This being the Propoſition, in the ſecond and next place followeth the confirmation of that propoſition, containing the arguments and reaſōs,why men may not ſay,they are tēpted of God,which reaſons are three.

The firſt reaſon is drawne from the nature of God, God is by nature and of himſelfe, pure, ſimple, holy, righteous, good,neyther doth he admit the darkenes of error or deceit, neither moueth or ſolicīteth he any to error or euil,he falleth not himſelfe,neyther caſteth hee any into wickedneſſe. For hee being in nature good,pure,holy,cannot be moued to cōmit euill,neither moueth hee any thereunto,wherefore he is not author of euill temptations in men.

That God is good,holy,pure,innocent, righteous & one that hateth ſinne, the Scriptures in ſundrie places teach vs.

Leuit. 11.44. c 19.2. c 20.7. 1.pet.1.16.

For firſt in the book of Leuiticus,not once but often it is ſaid that the Lord is holy,and therefore the people by like example ought in like manner to bee holy. *Iehoſaphat* the King exhorted his princes,rulers,officers,magiſtrates and iudges,to execute iudgement and iuſtice without partialitie or reſpect had of perſons,rendering this reaſon,becauſe they executed the iudgement of God, with whome there is no reſpect of perſons,nor any iniquity.

2. Chr. 19.7.

Dauid

Dauid the princely Prophet telleth men, that the wicked shall not stand in Gods sight, because God hateth all those that commit iniquitie. In another place he beareth this record of God, that hee is true in all his sayinges, and holy in all his works. *Syracides* the Sonne of *Syrach*, would not men to impute the cause of their sinnes vnto God, because he hateth all sinne and wickednesse of man, wherefore he thus exhorteth: Say not thou, it is through the Lord that I turne backe, for thou oughtest not to do the thing that he hateth, and say not thou, he hath caused mee to erre, for hee hath no neede of the sinnefull man, for the Lord hateth all abhomination of error, and they which feare him loue it not. Manie more the like places are in Scripture set downe, which affirme of God, that he is holy, righteous, iust, and a hater of iniquitie, which all confirme this place of the Apostle, who disputing of the nature of God, sheweth that he neither is tempted to euill, neyther tempteth any: for which cause men ought not to say, when they are tempted, they were tempted to euill by God. Sathan being a lyer from the beginning, and not continuing in the truth, moueth men to falshood and error, and not God: the Diuel being the Prince of the wickednes & darkenes of this world, stirreth & soliciteth men therin, to wickednesse, and tempteth many wayes to euill & mischiefe, for which cause hee is called the tempter, because he alwayes tempteth men to commit iniquitie and sinne. So doth not God, who is of a pure, perfect, holy, righteous disposition, and neither himselfe is tempted, neither tempteth he any to euill. Whereupon the Apostle, as by his first reason, here sheweth, that when men are tempted, they must not lay the euill vpon God, neither say, they were tempted of God, because hee neyther can be tempted of any to euil, neither tempteth he any.

Psal. 5.4.
Psal. 145 9.
Eccl. 15.12.
Iohn 8 45.
Ephes. 6 12.
2. *Cor.* 4 4.
Math. 4.3.
Thes. 5.3.
Acts 5.3.
1. *Cor.* 7.5.

The second reason, why, when men are tempted to euill, they may not say they are tempted of God, is drawne from the setting downe of the verie true and perfect cause of tẽptations. The true naturall, and proper immediate cause of temptations, is our owne concupiscence, therefore not God. For there cannot be two or many true, naturall, immediate, proper,

proper, efficient causes of one thing. Therefore seeing of temptations to euill, wee haue the true naturall and proper cause in our selues, euen concupiscence and carnall corruption, which dwelleth in vs by originall deprauation, wee may not make God, but that, the cause of our temptations to euill. Saint *Hierome* therefore against *Iouinian* sayth, that as in good thinges God is the doer and perfecter, for it is neither in the willer, nither in the runner, but in God which sheweth mercy, and helpeth, that wee may come vnto the end: so euill thinges and sinnes, the seede that is in vs, is the prouocation and pricker forward, but the deuill the perfecter of all euill. For Sathan corrupteth our nature, nature corrupted, defileth our desires, our desires defiled and disordered, rebell against reason, and so carrie vs headlong vnto all euill. The chiefe & immediate cause of euill temptations is our owne corruption and concupiscence, which drawing vs away from the rule of reason, and the right path of the commaundements of God, entiseth vs, whereof Saint *Iames* here sayeth, euery man is tempted, when hee is drawne away by his owne concupiscence, and is enticed.

Contra Iouinian. Rom. 9. 16.

The similitude of entising, whence.

The similitude of entising, is taken eyther from beastes, which hunting after their pray, are oftentimes entangled by the baite of the taker, and pursuite of the hunter, or from birdes which seeking for meate, spying corne, or breade, crummes or wormes, or the like baite in the snare or pittefold, or among limetwigs, or vnder the net which shall ouerwhelme them, are taken, entised, and entrapped, or from the fish, which greedily gaping and running after the baite of the angler, swalloweth downe both baite and hooke, and so is deceiued. Euen so men through their concupiscence are drawne away, eyther the sweetenesse and pleasure, eyther the gaine and profite, either the easinesse and facilitie of a thing proposed, and so are entised, which is imputed vnto vs for sinne, inasmuch as the cogitation hath giuen consent, for as one saith well, It is imputed vnto men for sin, though the fact follow not, when the conscience is held guiltie by cõsent to sinne. Our own concupiscence therefore drawing vs away, and entising to euill, being the naturall and proper cause of euil

euil temptations, we may not aſcribe our temptations vnto God, but vnto our ſelues, and this is the ſecond reaſon, why when we are tempted we may not ſay that we are tempted of God, becauſe our owne concupiſcence, not God is cauſe of theſe temptations.

The effects of luſt and concupiſcence the third thing in this treatiſe.

3 By occaſion of this place, before he come to the thirde reaſon, he ſetteth down the effects of this concupiſcence, the cauſe of euill temptations, which I noted for the thirde thing in this diſcourſe, This he dooth by a kinde of gradation, or ſliding from one thing to another, whereof thus ſaith Saint *Iames*, Then when luſt hath conceiued, it bringeth forth ſin, and ſinne when it is finiſhed bringeth forth death. In which place he noteth firſt the conception of concupiſcence, then the birth, the firſt and the ſecond.

The conception of concupiſcence.

Touching the conception of concupiſcence, it is the aſſent and agreeing of the will, when it poſſeſſeth the affection and will of man, ſo that the aſſenting and agreeing of our willes to the intiſement of concupiſcence, is the conception of concupiſcence, euen the firſt thing it worketh in vs. When the luſt and concupiſcence of man ſeazeth and reſteth vpon any obiect, whether it bee by deſiring, as glory, riches, pleaſure, or the like, or by auoiding it, as Gods word, holy life, vertue, and godlineſſe, which luſt naturally careth not for, eyther by hating, as iniuries, oppreſſions, wronges, rebukes, violence of men and ſuch like, then is mans luſt ſaid to conceiue, Concupiſcence had her conceptiō in *Euah*, when ſhee ſeeing the fruite of the forbidden tree to be faire and pleaſant to the eye, her luſt riſing thereupon, and giuing conſent to that iniquitie, luſt in her conceiued. When the Iſraelites ſaw the daughters of Moab, their luſt ſeazing & reſting about their beauty, luſt conceiued in them. Whēthe childrē of God ſaw the daughters of mē that they were faire, their luſt reſting about that matter, and they yeelding conſēt to the inticement, concupiſcence conceiued adulterie in them. When *Sichem* his luſt reſted vppon *Dinah*, *Putiphers* wife vpon *Ioſeph*, *Dauid* his luſt vppon the beautie of *Barſeba:* they yeelding the conſent of their willes thereunto, luſt conceiued in them, when *Ahab* the king ſet his affections vpon

Gen. 3 6.

Num. 25. 1.

Gen. 6. 2.

Gen. 34. 2.

Gen 39. 7

2. Reg. 11. 2.

3. King. 21. vpon *Naboth* his vineyeard, and thereabout his luſt reſting, yeelding thereunto the conſent of his will, deſire and luſt cõceiued in him. Generally, in al ſinne, ſpecially in euery ſinne, whether it bee in deſire to couetouſneſſe, or in pleaſure to adulterie, or in reuenge to murther, or in ambition to honor: eyther in diſdayne to contempt, or finally, in miſlike to reproch and ſlaunder, when our luſt reſteth thereabout, and we giue conſent of will to the inticement of concupiſcence, then doth concupiſcence conceiue in vs. Wherefore as in naturall procreation, firſt there is conception, thẽ afterward birth, ſo in inward temptations to euill, luſt firſt conceiueth, then is it deliuered and bringeth forth. It ſhall be beſt thẽ for all men and women to deſtroy luſt in the very conceptiõ, leaſt conceiuing it bring forth to our deſtruction, and to reſiſt euill in the beginning, leaſt it increaſe to further danger, the Poets counſell is therefore good.

Reſiſt beginninges, for medicine prepared is in vaine,
VVhen cancred euill, within the breaſt, of long time doth remaine.

Suffer not the Vipers ſeede to increaſe and grow in thy boſome, leaſt ſpringing vp, it caſt out poyſon and deſtroy thee. Subdue thy euill thoughts in the beginning, leaſt thou ſuffering it freely to conceiue, it bring foorth alſo to thy greater danger. For if thou haue not continual warre with them, but be at peace, and conſent thereunto, by allurementes they wil enter into thy ſoule, and by conſent vnto euill, they will ſlay thee.

The birth and bringing forth of luſt. After conception, in it time, birth and bringing forth followeth, ſo by obtaining conſent of will, luſt conceiuing, at it time, bringeth foorth alſo. Therefore the Apoſtle ſaith: Then when luſt hath conceiued, it bringeth forth, firſt ſinne, then death.

The firſt iſſue of luſt. Here is the former and the latter birth of luſt: firſt it bringeth forth ſinne, as the immediate thing, which after conception once had, followeth, where, by ſinne, actuall ſin is vnderſtoode, ſuch a ſinne as is brought into act, and done in deede, as in the examples before cited is manifeſt. *Euah*

giuing

giuing consent to concupiscence intising, concupiscence cõceiued, and hauing conceiued, it brought forth sinne in her: euen the very tasting and eating of the fruit it selfe, which was forbidden. Gen. 3. 6. When the Israelites gaue their consent of will to the entising lust toward the daughters of *Moab*, their lust cõceiued by consent, and brought foorth sinne, euen the committing of adulterie with them. Numb. 25. 1. Lust conceiued in the men of the first worlde, when their consent of will was to the daughters of Men, but their Lust brought foorth the first birth, sinne, when it caused them to commit fornication indeede with them. Gen. 6. 2. Lust conceiued in *Sichem* the sonne of *Emor*, when hee gaue consent to his desire towarde *Dinah*, the daughter of *Iacob*, but when hee rauished her, and lay with her, the lust brought foorth sinne in him. Gen. 34. 2.

When *Dauid* yeelded to the temptation of his lust, by the beautie of *Barseba*, lust conceiued: but when hee sent for her, and had the vse of her bodie: then lust brought forth sinne in him. 2. King. 11. 4. When *Ahab* desired the Vineyearde of *Naboth*, lust conceiued, but when hee knew he was wrongfully put to death, and went to take possession of the Vineyeard, concupiscence brought foorth sinne. 3. Kin. 21. 16. Finally, when in any thing, lust so ouermastreth, and ouerruleth vs, as that thereby wee put in execution that whereunto lust enticeth & tempteth, then lust in vs bringeth forth sinne. The first fruit and birth of Lust in men is sinne, for when lust and concupiscence hath conceiued, when time, place, opportunitie serueth, it also bringeth forth sinne. whether concupiscence bee sinne.

That the Apostle here saith, Lust when it hath conceiued, it bringeth forth sin, thereupon our aduersaries the Papistes take an occasion to broch this their opinion, concerning concupiscence, that it is no sinne, for thus they conclude, lust bringeth forth sin, therefore lust is not sinne. One thing cannot be cause and effect too, the effect it selfe, and the cause of it selfe, lust therefore cannot be sin, if it bring foorth sin: for then should it be cause of it self, and bring forth it self, which is a speech most vnproper. Obiection.

To this bee it aunswered, that one thing may be cause Answere.

and effect also, but not cause and effect in the same respect. One thing may bee cause of sinne, and yet not sin: for one sinne is oftentimes cause of another sinne. As idlenes, riotousnesse, and drunkennesse, are not onely themselues sins, but causes of sin also, euen of the sin of vncleannesse and fornication, incest and adulterie, as *Moses* recordeth of *Lots* incest. Of the Sodomicall vncleannesse, and the Scripture of *Dauids* adulterie, and many the like examples doe proue the same. Concupiscence and lust, therefore is not onely cause of sinne, but sinne it selfe, yet not the same sin whereof it is cause. Lust conceiueth and bringeth forth sin, that is, an actuall sinne, a sinne done indeede, seene of men, manifestly apparant to the view. Such sin is not Lust, but the cause of this sin: but lust is a conceiued euill, an inward cõsenting to euill, and therefore sin. Thus lust is not onelie the cause of actuall sin, but sin it selfe, not onely before Baptisme, but euen after also.

Gen. 19. 33. Leuit. 18. 22. 2. King. 11. 2.

Lust is sinne and why?

1 Which may appeare by reasons of inuincible strength, Whatsoeuer God in his law, Christ in his Gospel, the apostles in their epistles, and canonized writings haue forbidden, that is sin, God, Christ, the Apostles haue forbidden and condẽned lust, therefore it is sin.

That nothing is in Scripture condemned but that which is euill and sinne, no man of witte, capacitie or reason can denie. That concupiscence and lust, that desire it selfe, is in the Scriptures condemned, it appeareth euidẽtly. Almighty God in the law, hauing forbidden theft and adulterie, & such like sinnes, when they come into Act, least any should thinke, if theft and adulterie onely be accounted for sinnes then, when they come into an open action, then peraduenture to lust and desire my neighbours goodes, is nothing, so that I abstaine from theft, to desire and lust after my neighbours wife, is no sinne, so that I keepe my selfe from the act of adulterie. To preuent this, God telleth vs, that wee must not onely not vse our neighbours wife in fleshly maner, but not lust after her: Wee must not onely not robbe or steale, but not so much as desire the goods of our neighbor, wherefore in the last commaundement he vtterly forbiddeth desire

Exod. 20. 17.

or luſt: Thou ſhalt not luſt after thy neighbours wife, his houſe, his manſeruant, his maideſeruant, his Oxe, his Aſſe, or any thing that is his. Thereupon our bleſſed Sauiour in the Goſpell condemneth not onely for adulterie the vſing of other women beſides our owne wiues, but alſo the very deſiring and luſting after them in our hartes, therfore as the true Expoſitor of the law of God, corrupted moſt ſhamefully, & horribly depraued by the Scribes and Phariſees, who condemned outward actions onely for ſinne, he ſaith, I ſay vnto you, whoſoeuer looketh vpon a woman to luſt after her, hath committed adulterie alreadie with her in his heart. The holy Apoſtle Saint *Paul* diſputing of the effectes of the law, reckoneth this one among others, that thereby we come to the knowledge of ſinne, and condemning their concupiſcence for ſinne, ſaith, I knew not that to luſt had beene ſinne, if the law had not ſaide, thou ſhalt not luſt. Wherein the Apoſtle not onely confeſſeth luſt to be ſin, but to bee ſinne in the law forbidden. Now leaſt we ſhould thinke that the Apoſtle had ſpoken it vnawares, or that, that ſpeech had ſlipt out of his mouth before he wiſt, it is vſuall with him to condemne luſt, and that fountaine of all other ſin, for ſin. wherefore in the ſixt Chapter at the leaſt fiue times he calleth that corruption, which in man (albeit it raigne not in the Saints by actually committing any thing) by the name of ſin, luſt which is the fouutaine of all actuall euill, is in like maner in the next chapter at the leaſt ſixe times called ſinne. In the eight chapter about thriſe, the luſt and concupiſcence, the inward affection and inclination to ſinne indeede, is called ſinne, The author to the Hebrewes calleth it ſinne, which hangeth on, and compaſſeth about.

Mat. 5. 28.

Rom. 7. 7.

Rom. 6. 12. Rom. 7. v. 5. 7. 8. 9 13 20. 15. Rom. 8. v 2. 3 10. Heb. 1. 12 Col. 3. 5.

Finally, S. *Peter* reputeth luſt for ſinne, when he exhorteth men to abſtaine from fleſhly luſt, not onely from groſſe ſins, actually committed, but euen from corrupt affections, and euill motions of the heart, from whence all actuall ſinne ſpringeth. Seeing then concupiſcence and luſt is forbidden and condemned both in the law and alſo in the Goſpel, how may a man denie it to be ſin.

1. pet. 2, 11.

Mar. 15. 18. 19

2 Againe, Whatſoeuer is repugnant to the law of God and

and his will, is ſinne. Luſt and concupiſcence is repugnant to the law and will of God, it is ſinne therefore. Sinne is a rebellion and repugnancie to the will of God, and a tranſgreſſion of his commaundementes, wherefore Saint *Iohn* the Apoſtle defining ſinne, ſaith: Sinne is the tranſgreſſion of the law, but luſt and concupiſcence, not onely in the wicked, but in the regenerate, oppoſeth it ſelfe to the law of God, & draweth men into the tranſgreſſion of his will, which S. *Paul* affirmeth, when he crieth out, that he ſaw a law in his members repugning and withſtanding the law of his minde, & leading him captiue vnto ſinne. And that by the law of his minde, againſt which, luſt being the law of his members fighteth: the law of God is vnderſtoode, he ſheweth in his concluſion: Then I my ſelfe in my mind ſerue the law of God, but in my fleſh the law of ſinne.

1. Iohn. 3. 4

Rom. 7. 23.

Rom. 7. 25.

In which place, what before hee called the law of his mind, here he calleth the law of God, and what before the law of his members, here he calleth the law of ſinne.

Rom. 7. 23.
Rom. 7. 25.

If then luſt and concupiſcence, euen in the regenerate, be contrarie and rebellious to the law of God, thē muſt it needs be euill and ſinne, for whatſoeuer is contrarie to Gods law is ſinne.

3 Moreouer, concupiſcence is from the fleſh, and not from the Spirite. That which commeth from the fleſh, is altogether euill, not good, therefore luſt proceeding from the fleſhly part of man, is euill and ſinne, not pure and good. The fleſh and whatſoeuer is thereof, is nothing elſe but euill and ſinne, euer ſtriuing, euer ſtrugling againſt the ſpirite, wherefore S. *Paul* ſaith, I know that in me, that is, in my fleſh, dwelleth no good. Who ſetting downe the conflict and ſtriuing of the fleſh and ſpirite, affirmeth, that the fleſh coueteth and luſteth againſt the ſpirite, and the Spirite againſt the fleſhe: ſo that the verie Saintes of God cannot do the things which they would doe.

Rom. 7. 23.
Gal. 5. 17.

In the ſame place a little after, diſcouering and deſcribing the workes of the fleſh, he reckoneth vp nothing that thereof commeth, but ſinne and wickedneſſe. The workes (ſaith he) of the fleſh are manifeſt, which are whoredom, enuie, idolatry wantonneſſe,

Gal. 5. 19.

neſſe, vncleanneſſe, craft, debate, emulation, &c. And therefore hee confeſſeth that in him, that is, in his fleſh, no good thing dwelleth. There is then in the fleſh nothing but ſinne: nothing but rebelling againſt the ſpirite, nothing but euill and iniquitie. Luſt therefore being from the fleſh, cannot be but fleſhly. For all that is borne of the fleſh is fleſhly, as ſaith our Sauiour Chriſt in the Goſpell. Hereuppon then it muſt needs follow, as a reſolute concluſion, that ſeeing luſt is from the fleſh, therefore it is ſinne. Rom.7.18. Iohn.3.6. Rom.8.5.

4 Finally, euen this place conuinceth luſt and concupiſcence to be euill. For whatſoeuer is the proper cauſe & prouoker vnto ſinne, that ſame is euill and wicked, but euerie ſinne proceedeth from the luſt and concupiſcēce of the hart, from the euill motions, and corrupt affections in men, which if they be not ſtaied, euen in the Saints of God, but let raigne in our mortall members, then forth with, as time, place and other circumſtances will ſuffer, they bring forth the very ſin in Act, whereof the Apoſtle here ſpeaketh. Laſt, when it hath conceiued, it bringeth forth ſin. Seeing all ſinne and wickednelle among men, proceedeth from luſt, it cannot bee, but it muſt be euill, for an euill tree cannot bring forth good fruit, nor a good tree euill fruit, but as is the fruit, ſuch is the tree, as is the effect, ſuch is the cauſe, as is the birth, ſuch is the cōception, as ſinne is in nature, ſuch is luſt and concupiſcence from which it proceedeth. For it is the euill motion and affection of the hart, it is the wicked thought that riſeth in our mindes, it is concupiſcence and luſt in our members, which kindleth the flaming fire of all vngodlineſſe, and pricketh & tickleth the heartes of men to entiſe them to ſinne. Men thē ſinne not onely by worde and deede, which both are manifeſt to men, but in heart, thought, conceite and inward luſt onely knowne vnto God. And if thou wilt know, how by thought, deſire, and luſt thou doeſt ſinne, then conſider, that when thou vniuſtly deſireſt the goods of thy neighbour, whē thou burneſt within, with deſire of his wife, when thou fretteſt in thy heart, at the proſperity of thy brother, when in thy ſoule thou deſireſt to bee auenged of thy enemie, and whatſoeuer other euill thou haſt inwardly conceiued, thou haſt Mat.7.18. Mat.15.19. Rom.7.23.

offended against him, which is the beholder of the heart and reines, and hath forbidden the very thoughts of the heart, which he will call to iudgement.

Ambrose. Concupiscence and lust therefore, is not onely the cause of sinne, but euil and sinne it selfe. The Fathers hereunto subscribe, Saint *Ambrose* calleth it iniquity, and affirmeth that there is a certaine delectation, pleasure or desire in man, repugnant to the will of God, of which saith hee, Saint *Paul* speaketh, I see a law in my members, resisting the law of my minde. Saint *Hilarie* calleth the euils which are in vs, maliciousnesse, by reason of the condition of originall sinne. Saint *Hierome* sayth, that those first motions, whereby men are solicited and moued, be such as want no fault. Saint *Augustine* in many places calleth the naturall lust which is in men, which I call concupiscence, remaining euen in the regenerate, by the name of euill, and how it is euill hee expoundeth against *Iulian*. In the same worke he saith: that lust is not onely the euil of punishment, but of fault also. Finally, he saith, it is a vice against which we must striue by vertue.

Rom. 7. 23. Hillarie vpon Mat. c. 7. Contra Iul. lib. 6. c. 2. lib. 5 c. 4. c. 5.

Wherefore if eyther in holy Scripture, (as wee neuer do directly, but by consequent as here) we heare concupiscence is not sinne, because it is the cause of sinne, therefore not sinne, or in the Fathers, as in Saint *Augustine*, who in some places calleth not this naturall corruption, remaining in the Saints, by the name of sinne, but disputeth the contrary, that it is not sinne in them: Wee must distinguish of sinne, there is sinne raigning, there is sinne dwelling in men, it is not sin raigning, but it is sinne dwelling in our mortall bodies. There is sinne mortall, and sinne veniall, it is not sinne mortall but veniall, because in the Saints it is not imputed. There is sinne actuall, there is sinne originall, sinne in heart & will, not effected, nor done, it is not sinne actuall, but it is sinne in heart conceiued and consented vnto, which before God is sinne.

Bonifa. c. lib. 13.

When Saint *Iames* here sayeth, Lust when it hath conceiued, bringeth forth sinne, he speaketh of sinne after the phrase of Scripture commonly vsed, taking sinne for sin committed, sinne actuall, not denying, either the consenting vnto sinne

ſin, which is the conception of luſt, neither luſt it ſelfe, which is (as it were) the ſeede, the fountaine, the mater of miſchiefe, to bee ſinnes in their kinds, albeit not actuall & committed, being as yet ſuppreſſed and kept down in the heart and will of man. Neither doth S. *Iames* here curiouſly diſpute, whē ſinne is in it ſelfe, and before God, when it firſt ſpringeth & beginneth in the account and iudgement of GOD: but hee ſpeaketh of ſinne, as it is knowne to bee ſinne before men. Sinne conceiued in heart before God is ſinne: All euill motions, cogitations, affections of the minde, by God are condemned as ſinnes, but actions and deedes done, are knowne onely to men, who pierce not into the heart or cogitation, but iudge accordingly to the outward action. Wherefore whē a thing is in act, then onely with men it is accounted. Seeing then that ſinne is not ſeene and knowne for ſinne with men, but then when it is in act, and done, or in doing, which is actuall ſinne, the Apoſtle in this ſenſe, ſpeaking of ſinne ſaith: Luſt, when it hath conceiued, bringeth forth ſinne. Wherehence it followeth not, that becauſe Luſt bringeth forth ſinne, therefore it is not ſinne: for albeit it bee not ſeene for ſinne with men) who iudge onely by the outward actions of men) yet is it ſinne with God who knoweth the very heart, and firſt motions. Albeit it bee not raigning ſinne, yet is it ſinne dwelling, albeit it be not mortall ſinne in the Saintes, yet it is veniall ſinne in them alſo, waſhed away, and clenſed by baptiſme, the fountain of regeneratiō, throgh the bloud of Chriſt. 1. Kin. 16. 7.

The firſt birth, and firſt fruit of luſt, to our knowledge, & brought into act, is ſin, whereof S. *Iames* ſaith, Luſt when it hath conceiued, bringeth forth ſinne.

The ſecond and latter birth of luſt is death: For luſt bringeth forth ſinne, and ſinne bringeth forth death, death riſeth & groweth out of ſinne, being perfected and committed, ſinne being finiſhed, bringeth forth death. The ſecond birth of luſt. Rom. 6. 21. 23. & 8. 13. 1. Pet. 2. 11.

Sinne is then ſaide to be finiſhed or made perfect, when wee giue conſent to it, when wee yeeld our ſelues thereunto, when wee ſuffer it to rule and raigne ouer vs, as bearing chiefe ſway and ſwinge in our life. Sinne being thus perfected

bringeth forth death. Wherein hee ſheweth what effect followeth the carnall life of man, agreeable vnto that of Saint *Paul*. The wages or recompence of ſinne is death, but eternall life is the gift of God throgh Ieſus Chriſt our Lord. And not long after, If ye walke after the fleſh, yee ſhall die, in aſmuch as ſinne bringeth forth, & purchaſeth death vnto men. This may appeare manifeſt by one only exãple, *Iudas* the traitor was firſt tempted by couetous motions, this temptation hee withſtood not, but conſented, and followed the motion, and ſo was drawne away from dutie to Chriſt by his deſire, ſo luſt conceiued, luſt hauing now conſent of his will, broke forth into treaſon, and ſo ſinne was brought forth, euen the ſinne of treaſon, whereby Chriſt was ſold and betraied to the people, and prieſtes of the Iewes.

Rom 6.23. Rom.8.13. Mar.26.14. 15.16. Luke 22.6. Iohn 18 3. Luk.22.47.48

This treaſon committed, and ſinne perfected, purchaſed death, for thereby hee procured, and purchaſed vnto himſelfe, eternall deſtruction, which followeth ſin as the hire, the labour, the wages, the trauell, the crowne, the works of men. Men therefore being tempted, and entiſed by their owne luſt to commit ſinne, by committing of ſinne procure death, becauſe ſinne being done indeede, bringeth forth death.

1. Act. 18.

All ſinne deſerueth death.

Death is due to euery ſinne which men commit, ſo that no ſinne committed, conſidered in it ſelfe, is ſo little, but deſerueth death. But ſeeing the ſinnes of the Saintes are waſhed away by the fountain of regeneratiõ, through faith in Chriſt, therefore their ſinnes which through infirmity they commit, to them procure not death, as they doe to the wicked. But the ſinnefull liues of men, who tempted to euill by their own luſt and deſires, and carried away thereby to commit ſinne, procure to them death, according to the doctrine of the Apoſtle, ſinne when it is finiſhed, bringeth forth death. This did Almightie God intimate, nay rather plainely proteſt to *Adam*, telling him that at what time ſoeuer he eate of the forbidden fruit, he ſhould die, he finiſhed ſin, he eate of the apple, by him therefore ſinne came vppon him ſelfe and vppon al his poſterity. The Prophet *Moſes* teacheth *Iſrael*, that their ſinnes and breaches of the law of God ſhould bring vnto thẽ death: the Prophet *Ezechiel* from the mouth of God himſelfe

Eph.5.26. Tit.3.5. Rom.8.1.2. Gen.2.17. Rom.5.12. c.15.18. 1.Cor.15.21. Deut.30.19.

ſelfe proteſteth, that euery ſoule that ſinneth ſhould die, hereunto Saint *Peter* ſubſcribeth, diſſwading men from walking after the luſt of their fleſh, becauſe they fight againſt the ſoul, they procure the death and deſtruction thereof, which is that which Saint *Paul* in ſundrie places threateneth to ſundrie, that they thruſt vs out, and diſſenherite vs of the kingdome of God, and this death is not the death of the body, which is naturall and common to all men, but the death of body and ſoule for euer, which is the ſecond death, this is due to the committing and finiſhing of ſinne in all men, vnleſſe there come betwixt our ſinne and death, the remedie which God for the Saintes hath prepared by Ieſus Chriſt, euen his death, paſſion, interceſſion, whereby we ſhall liue for euer. To be vnder condemnation, to be thruſt out from the preſence & face of God, to be in perpetuall darkenes, to haue a worme in our conſcience which dyeth not, to burne continually with fire which cannot be quenched, to be caſt into the Lake which burneth with fire & brimſtone, to be tormented in body, to bee afflicted in conſcience for euermore, this is the thing which ſinne committed, bringeth forth vnto men, whereof all they ſhall taſte, who are not clenſed from all iniquity by the bloud of Ieſus Chriſt.

Ezech. 18 4. *Prouer.* 11.13. Eccle. 21 2. 1. *Pet.* 2.11. 3. c. 27. 10. 1. Cor. 6. 9. 10. 3. Col. 5. 6. *Epheſ.* 5. 5. Reu. 21. 27 Reu. 22. 15. *Eſai.* 66. 24. Mar. 9. 44. 48. Reu. 19. 20. 1. *John* 1. 7.

Let men therefore which delight in their ſinnes & haue their pleaſure in committing iniquity, whoſe handes are giuen to ſpoyle and robbery, whoſe feet are ſwift to ſhed innocent bloud, whoſe tongues are inſtrumentes of blaſphemie, falſhood, deceit, and whoſe liues are filled with oppreſſion, extortion and crueltie, whoſe bodies are wearied and waſted with fornication, adultery and vncleannes of the fleſh, whoſe maners are ful of al iniquity, impietie, and vngodlineſſe: alwayes record and recount with themſelues this ſaying of the Apoſtle, ſinne when it is finiſhed bringeth foorth death: for howſoeuer we flatter and deceiue our ſelues in the vanity of our owne minde, and hope wee ſhall finde ſhiftes enough to auoide his iudgement: yet let vs remember that God will not bee mocked, but looke what we ſow, the ſame ſhall wee reape, if we ſow to the fleſh, we ſhall reape of the fleſh corruption, and this of the Apoſtle ſtandeth ſure: Sinne when it is finiſhed

Pſal. 26. 10. *Iſai* 59. 2. prou. 1. 16. pſal. 5. 9. *Iſai* 3. 15. Mich. 3. 23. pſal. 14. 3. Iſai. 1. 5. 6. *Eſay.* 28. 15. Gal. 6. 7. 8. Rom. 5. 12. Rom. 2. 16. Eccl. 12. 14.

finiſhed bringeth forth death, for if through originall ſinne incloſed in our breaſtes, All men by nature deſerue death, & if God ſhall in the day of his wrath, iudge euen the ſecret thoughtes and cogitations of the wicked, and therefore condemne them, ſhall men thinke, that when luſt breaketh out into open ſinne, actually committing of euill, they ſhall not be puniſhed, ſeeing eſpecially the Apoſtle here affirmeth, that ſinne being finiſhed, bringeth forth death?

This Doctrine carefully conſidered, ſhould put a bit into our iawes, and be a bridle to our mouthes, and ſtrong raines in our whole liues, to withdraw and keepe vs backe from yeelding to euill temptations, ſeeing the end thereof is death and deſtruction. If intemperate perſons, drunkards, and ſurfeters, if theeues, ſpoylers and robbers, if ſlaunderers, liers and blaſphemers, if adulterers, fornicators, and vnclean liuers, if ambitious men, proud and vaine-glorious, if all workers of wickedneſſe would conſider, that if they commit and finiſh ſinne in their mortall bodies, their ſinnes thus finiſhed ſhould bring forth death, vexation in ſoule, torments & torture in body in hell fire for euermore, were not their heartes more hard then Adamantes, were not themſelues more ſenſeleſſe then beaſtes, had they eyther care of ſaluation, or dread of deſtruction, loue of God, or hatred toward Sathan, deſire of heauen, or miſlike of hell, hope of life, or feare of death, aſſurance of ioy, or perſwaſion of puniſhment in the life to come, they would herehence be reſtrained, holding faſt this place of the Apoſtle, as a ſtoppe againſt ſin: Luſt whē it hath conceiued, bringeth forth ſin, & ſin being finiſhed bringeth forth death.

Concluſion. Theſe thinges thus ſet downe, and the fruits of luſt thus deciphered, the concluſion followeth, which is interlaced and intermingled among the reaſons, whereof thus ſaith S. *Iames*, Erre not my deare brethren, ſeeing God cannot bee tempted, neyther yet tempteth any to euill: Seeing the true and naturall cauſe of theſe temptations, is our owne concupiſcence and luſt, which both conceiueth, and bringeth alſo foorth, firſt ſinne, then death in vs, then cannot God be the cauſe thereof, ſo that no man when hee is tempted, muſt

ſay,

ſay, I am tempted of GOD: Doe not ſo groſſely and grieuouſly erre my brethrē, as to impute the cauſe of theſe things to God, this error is great, blaſphemous and wicked, beware therefore you thinke not ſo of God, as that hee ſoliciteth or moueth any to euill: Erre not my deare Brethren.

The Concluſion thus enterlaced with the reaſons: the third and laſt reaſon why men may not ſay when they are tempted, they are tempted of GOD, is from contrarie effectes, and thinges repugnant, to bee the author of good & euill, are thinges repugnant, GOD is author of good thinges, therefore he cannot be author of euill temptations, euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whome is no variableneſſe, neither ſhadow of turning. If God therefore bee the cauſe of all good thinges, then can hee not bee cauſe of euill thinges alſo, not of euill temptations therefore, whereby we are ſolicited to wickednes. Nothing can be cauſe truely and properly of contrarie effectes, therefore God, the cauſe, author and worker of all good giftes in men, may not be ſaide to be the cauſe of euill temptations. 3. Reaſon.

Of this reaſon the former parte or antecedent is onelie ſet downe: Euery good giuing, and euery perfect gift commeth from aboue, from the Father of lightes, &c. wherby the Apoſtle teacheth vs, that God is the fountaine of all goodneſſe, the giuer of all good giftes, the author of al good thinges in men, he is the bottomleſſe pit of all grace, that cannot be emptied or drawne drie of vs, he worketh whatſoeuer is good in the whole world. Herehence Saint *Peter* calleth him the God of all grace, becauſe all grace and all good giftes come onely from him, as from a wel-head and fountaine. The God of all grace who hath called vs vnto his eternall glorie by Ieſus Chriſt, after that you haue ſuffered a little make you perfect, ſtrengthen and ſtabliſh you. *S. Iohn Baptiſt* being tolde of the Iewes, that Chriſt baptiſed, and al men came to him, acknowledging the graces which were in Chriſt to come from heauen from God, as frō a fountain of al goodneſſe, anſwered and ſaid vnto thē, a man can doe nothing except it be giuen him frō aboue, this is anſwerable to the apoſtles. All good giftes are from God. 1. Pet. 5. 10. Ioh. 3. 26. 27.

ſtles doctrine, Euery good giuing, and euery perfect gifte, is from aboue, from the Father of lights. Al the effects of Gods will are only good, and whatſoeuer, vertue, grace, good gifts, it is frō God. To think then that any euill cōmeth frō him, that is author of all goodneſſe, is impiety, to ſpeake it is blaſphemie. Seeing therefore all good things come from him, hee being the onely author of al goodneſſe and graces in the children of men, we ought not to make him the cauſe of our temptations, whereby wee are moued to euill, for then ſhould he be cauſe, not only of diuerſe, but of contrary effects, which hee properly cannot bee. And thus is his reaſon plaine & euident.

Three attributes giuen to God.

In this place Almighty GOD is adorned and beautified with three ornamentes, wherein his excellent goodnes more appeareth.

First, hee is called the father of lightes, the fountaine and wel-ſpring, the author and cauſe from whence all good gifts flowe and ſpring vnto men. For this cauſe is God called, not onely the Father of lightes (but as pure, innocent, holy, righteous, good, and the author of all goodneſſe) hee is alſo

1. Iohn 1. called light. The Apoſtle Saint *Iohn* recordeth of God, that hee is light, and in him is no darkeneſſe: the fountaine of al vertue, the giuer of all grace, a nature moſt perfect and iuſt: farre from all contagion or mixture of ſinne, the author of good, but not of any euill, this the Apoſtle in theſe wordes expreſſing, calleth God the Father of lightes. By lightes he vnderſtandeth vertues, graces, good thinges, as by darkeneſſe the contrarie is vnderſtood, by the Phraſe of the Hebrues. If then God be the father, fountaine, and authour of lightes, vertues, graces, and good thinges in men, then may it not bee ſaide, that hee is cauſe of euill temptations, for that agreeth not to light but darkeneſſe. And God may wel be called the father of light, for whether wee looke vnto the world, and viſible frame thereof, or whether wee looke vnto man himſelfe in ſpeciall, or to the Church of God, the vndefiled Spouſe of Ieſus Chriſt, God is Father of lightes. For touching the world, inaſmuch as God made the Sunne, the Moone, the Starres, euen all the lightes thereof, hee is Father

of

of the lightes of the world, yea what goodneſſe or vertue is in heauen in earth, or the whole world, all is from him, as for mans lightes, God is Father thereof alſo, for what good qualitie is eyther in his body or in his ſoule, is wholy from him, for the church, what truth, what knowledge, what ſpiritual influences, or heauenly graces it hath, are from God, therefore is called the euerlaſting light of his church, 1.Cor.4.7. Iſai 60.19.

Secondly, and moreouer, it is attribuied vnto God, that he is not variable, mutable, chaungeable, with whome there is ſaith Saint *Iames*, no variableneſſe. This is added to preuent that which otherwiſe might haue been obiected, they might ſay, God indeede is ſometimes cauſe of good thinges among men, it followeth not therefore, but that hee may be ſometimes in like manner the cauſe of euill. Men excelling in vertue, and oftentimes the cauſes of good thinges in common wealthes, may ſometimes chaunge their good into euill, and ſometimes doe one thing, and ſometimes the contrarie, and why may not God ſo doe, the Apoſtle ſheweth, God is not variable, there is no changing with him, he is conſtāt, alwaies alike, euer cauſe of good, neuer author of euill: Whereof euē *Balaam* the couetous Prophet hath truely propheſied to *Balac* the King of Moab, God is not man, that hee ſhould lie, nor as the ſonne of man that hee ſhould repent: Seeing thē hee had once bleſſed his people Iſrael, hee being alwayes like himſelfe, will not varie or change his purpoſe. The princely Prophet *Dauid*, remouing all variableneſſe from God, and making him conſtant, and euer like himſelfe, affirmeth, that albeit heauen and earth periſh, and be changed like a garmēt, yet God remaineth the ſame, and his yeares faile not, This *Samuel* told *Saul* the King of Iſrael, that ſeeing hee had giuen the Kingdome from him to *Dauid*, therefore that purpoſe ſhould ſtand, becauſe the ſtrength of Iſrael will not lie, nor repent, for he is not a man that he ſhould repent. GOD is like himſelfe in all thinges, with whome there is no variableneſſe. VVhen God altereth things at his owne pleaſure, ſaith Saint *Gregorie*, the thinges alter, but hee remaineth the ſame, and changeth not. Therfore by his Prophet *Malachie* he crieth, I am the Lord, I change not, and you ſonnes of *Iacob* are

God is immutable and changeth not. Num.23.19. Pſal.102.25. 26.27. Pſal.89.34. 1.Kin.15.29. Lib.20.25. on Iob. Malac.3.6. Gen.6.6.

not

Exod. 32.14. not consumed. When then in Scripture it is said often, it repented God, the Scripture speaketh to the capacitie of men, but in no wise attributeth inconstancy and variableness to God. This doe these manifold places teach, which witnesse that GOD is sure, immutable, and constant in all his wayes. If therefore God varie not, then he being once the author of good thinges, hee alwayes doth good, not euil, & is the fountaine of good giftes, not cause of euill temptatiõs to any.

1. King. 15. 11. 1. Chro. 21. 15

Thirdly, as God changeth not, so there is no shadowe of turning with him, He is not like the Sunne, the Moone, the Starres, which appeare and shine sometimes, but at other times are couered with darkeneſſe, which haue their changes and their courses, the day now, within ten, eleuen or twelue houres, the night, the Sunne glorious now in beautie, but anone in an Eclipse, the Moone now in the full, now in the wain, now new, now a quarter old, and so forth. The Planets now in this place of heauen, now in that shining. There is no such turning with God. Hee is not now good, & now turned to the contrarie, for he is alwayes light, and with him is no darkenes at all. For his goodnes is alwayes cleare, bright, and continually shining, his light changeth not with Sunne, Moone or stars in the firmament, he giueth not good things at one time, & at another draweth vs to euil by any temptation, but as himselfe is immutable, so are his giftes and graces alwayes good, and not changeable into euill, wherefore he is not to be counted author of euill in any wise, as by the wicked hee is wrongfully charged, neither sendeth hee euill at any time to men, wherof they they themselues are not the first causes. For howbeit God almighty rule and gouern the very willes and mindes of men in the committing of euill, so that there is no wickednesse wrought of man, but hee ordereth it: as able of euill, to worke that which is good, as wisely sayeth S. *Augustine*, yet is he not therefore cause of euil. He excelleth not now in vertue, and anone falleth into infirmitie, he is not now the author of good thinges, and anone turneth to the contrarie, but hee is indeede that God of grace and goodnes, that fountaine and father of lightes, with whome there is no vari-

3. Iohn 1. 5.

Epist. Maximæ. 14. de gratia libro arb. 20. 21. 23. Contra Iulian lib. 5. c. 3.

variableneſſe, nor ſhadow of chaunging, wherefore the worker of good thinges, but not the prouoker of man vnto wickedneſſe, by any euill temptation, which is the thirde thing here attributed vnto God, that with him there is no ſhadow of turning, and this is the third reaſon why men being tẽpted, ought not to ſay, they are tempted of God, becauſe he is the author of good, and therefore he cannot be the authour of euil, for that he cãnot be cauſe of cõtrarie effects: And thus entreating of the goodneſſe of God, as the fountaine of all grace in man, and ſhewing by theſe reaſons that God cannot be counted the author of euill, or the cauſe of euill temptation in vs, he diſcendeth to the worke of regeneration, as the moſt manifeſt token and teſtimonie of his goodnes.

For the greatneſſe therefore of his goodneſſe towardes the children of men, and for his manifold graces, let vs dayly pray vnto him, that hee may ſhroude vs vnder his merciful ſhielde of protection and defence, that thereby wee being armed, may be able to withſtand all aſſaultes and temptations of Sathan, the world and our owne concupiſcence, that wee may ſtand faſt in the day of our triall, and with inuincible fortitude and patience, may finiſh our weariſome Pilgrimage in his feare, religion and ſeruice, to the glory of his name, the profite of our Brethren, the comfort of our owne conſcience, the ſtrengthning of our Faith, through Ieſus Chriſt our Lorde, to whome with the Father and the holy Ghoſt, be praiſe for euer and euer, *Amen.*

The end of the V. Sermon.

IAMES

IAMES Chapter 1. Verses 18. 19. 20.

Sermon 6.

18 *Of his owne will begat he vs with the word of truth, that we should be as the first fruites of his creatures.*

19 *Wherefore my Brethren, let euery man be swift to heare, and slow to speake, and slow to wrath.*

20 *For the wrath of man dooth not accomplish the righteousnesse of God.*

4. Part of this Chapter.

IN these words, and so to the end of the Chapter, the Apostle handleth the 4. & last part of the Chapter, which is touching the excellencie of the worde of God. In which three things must be obserued, 1. The excellency it selfe, & the singular effect of the word, what it worketh in the childrē of men. 2. The remouing of certaine faultes which hinder our attending to this word so excellent. 3. Against these faults, he setteth down certaine exhortations and admonitions, flowing out of the word, and they are foure, as shall appeare from the 21. verse, to the end. Now touching these verses, they are of this fourth and last part.

The fourth place of the Epistle, is concerning the excellency of Gods word.

Wherein are two thinges set downe by the Apostle, & to bee considered of vs.

1. *The excellency of the word of God it selfe.*

2. *The remouing of hinderances to the attending thereunto, and they are two.*

1. *Babling and talking when wee shoould heare.*

2. *VVrath and anger when we are taught and reproued.*

Touching the former of these, the excellencie of the word of God it selfe in speciall, thereunto hee descendeth by the former

former treatiſe, wherein diſputing of the goodneſſe of God, he here ſheweth, that his goodneſſe eſpecially appeareth in the worke of our regeneration, the inſtrumentall cauſe whereof, is the word of God, whereof in this place hee ſpeaketh. So then in this 18. verſe, the Apoſtle giueth vs as it were, a taſt of that, which in generall hee had ſpoken, that God is the fountaine of all goodneſſe, which as in ſundrie other things appeareth, ſo eſpecially in the worke of our regeneration, the moſt expreſſe teſtimonie of his goodneſſe towardes vs, which being apparant and manifeſt, wee muſt needes confeſſe, that all good giuinges, and all good giftes come from him: ſo that wee cannot ſay without blaſphemie, nor thinke without impietie, that GOD is authour or cauſe of our euill temptations: and inaſmuch as GOD both firſt created man in perfect innocency, and afterward regenerated him to be like the Image of his own ſonne in excellent vertue, his great goodneſſe doth ſo appeare to all men, that it were incomparable iniquity in any wiſe to make him cauſe of our wickedneſſe.

Gen. 1. v. 26. Rom. 8. 29. Ephes. 4. 24.

1 To come therfore to the excellency of the word, which is the mean of our regeneratiõ, the Apoſtle ſetteth down the other cauſes thereof alſo, ſo that in this 18. verſe, there are three cauſes of our regeneration, the moſt apparant teſtimony of the goodneſſe of God towardes man, 1. The Efficient, 2. the Inſtrument, 3. The Finall cauſe.

The excellencie of Gods word.

Cauſes of our new birth, or regeneration.

Firſt, the Efficient cauſe of our regeneration, is the free will of God, Of his owne will, ſaith *Iames*, begatte he vs, The good will of God, the gracious fauour and free purpoſe of God, is the firſt and efficient cauſe of ſaluation and regeneration in men, to the truth whereof all the ſcriptures of God beare witneſſe. The electing, preferring and aduancing the Iewes aboue all other people, being as it were a figure and reſemblance of the eternall election, and regeneration of the Saintes, was not for any merite of man, but of the only mercy and loue of God towardes them, as *Moſes* witneſſed. But Saint *Paul* ſpeaking not of temporall calling, (as was that of the Iewes,) but of an eternall calling of Gods Saintes, to regenerate them to eternall life, maketh the onely and efficient

The efficient cauſe of regeneration.

Deut. 7. 7. & 9. 5. Ephes. 1. 5.

cient cauſe thereof, the free will and goodneſſe of GOD, whereof hee ſaith, God hath predeſtinate vs, to be adopted through Ieſus Chriſt, in himſelfe, according to the good
Rom. 3. 24. pleaſure of his will, whereunto that is agreeable in another place, all haue ſinned, and are depriued of the glory of God, and are juſtified freely by his grace, through the redemption that is in Chriſt Ieſus. Thus of his owne will, and freely he electeth, thus of his owne goodneſſe he iuſtifieth, thus of his
Phil. 2. 13. free mercy he regenerateth vs vnto life.

The holy Apoſtle noting this cauſe of all theſe wonderfull workes of God in man, affirmeth that God worketh in vs, both to will and to doe, according to his owne good pleaſure. To like ſenſe ſoundeth that to his ſcholler and ſonne
1. Tim. 1. 9. *Timothie*, God (ſaith he) hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe & grace, which was giuen vnto vs in Ieſus Chriſt, before the world was. Finally, to *Titus*, when the boũ-
Tit. 3. 4. tifulneſſe and loue of God our Sauiour towardes man appeared, not according to our workes, but according to his mercie he ſaued vs. Thus in this place hee maketh the good will and free mercie of God, the cauſe of our regeneration. As God therfore freely, & of his own will, worketh in al thinges,
Oſe. 14. 4. So in the election, iuſtification, and regeneratiõ of the ſaintes it is apparant. Herehence it is that God ſaith by his prophet; I will loue thee freely, and of mine owne will. The prophet Dauid ſaith therfore vnto God: Thou haſt ſaued vs for nought: what is that for nought, ſaith Saint Auguſtine but this? Thou
Pſal. de verbis Apoſt. 15. foundeſt nothing in vs wherefore thou ſhouldeſt ſaue vs, yet haſt thou ſaued vs: Freely doeſt thou giue, freely doeſt thou
Iohn. 15. 26. ſaue. This our bleſſed Sauiour to expreſſe, telleth his Diſciples that he choſe them, not they him, becauſe there was nothing in them, wherfore he ſhould choſe them yet of his own free will he choſe them.

2. Iohn 4. 10. Saint Iohn ſubſcribeth hereunto, in that he ſaith, herein is loue, not that we loued him, but that he loued vs firſt, and gaue his ſonne to be a reconciliation for our ſinnes. Saint
Rom. 11. 35. *Paul* to ouerthrow all foreſeene works, and merites in man, & to ſhew that in election, iuſtification, predeſtination, & ſanctification

ſanctification, God worketh all after his owne will freely, hee thus concludeth, Who hath giuen him firſt, and he ſhall bee recompenced, for of him, and through him, and for him are all thinges, to him be glory for euer, *Amen*.

Thus his free will and fauour towardes man, is the onely Efficient Cauſe, as of all other his vnſpeakeable graces, ſo of regeneration in his Children. That therefore (ſaith *Beda*) which he ſaid before, that euery good giuing, and euery perfect gift commeth from aboue, from the Father of lights, that doth he conſequently confirme, by adding, that not for our merites, but by the benefite of his owne will, through the water of regeneration, he hath changed vs from the children of darkeneſſe, to be the children of light. Bede vpon this place.

In this place therefore, not onely plainely, Saint *Iames*, but agreeable to the ſcripture, reuerend *Beda* condemneth the doctrine of done or foreſeene workes, held by the Papiſts and out of this Epiſtle (as they dreame) moſt ſpecially concluded. For if regeneration be through the free will of God, if predeſtination, election, iuſtification and ſanctification, bee from the mercie and fauour of God, as from the firſt and efficient cauſe, then are none of all theſe by-workes or deſertes of men, for there is a plaine contrarietie betwixt fauour & merite, grace and deſeruing, ſo that *Paul* reaſoneth from the oppoſition thereof, againſt workes, in the matter of iuſtification: To him that worketh, the wages is not counted of fauour, but of debt. Rom.4.4.5. And againe, in the queſtion of election, If it be of grace, it is no more of workes, elſe were grace no grace, if of workes, it is no more of grace, for then were workes no more workes. Rom.11.5.6. This contradiction Saint *Auguſtine* confelling, ſheweth, that grace, fauour, and free gift, cannot bee mingled with workes, and therefore concludeth and defineth what grace or free gift is, *Hæc eſt gratia*, This is, fauour, free gift, grace, which is giuen freely, not for the merites of the worker, but by the mercy of the giuer. Epiſt.120. Seeing therefore, that wee which were all by nature the Children of wrath, the Sonnes of *Adam*, ſubiect to eternall death, and damnation, repleniſhed in minde, heart and will, with iniquitie and ſinne, compaſſed about with thicke, darke, and Epheſ.2.3.

miſtie cloudes of error and wickedneſſe, loathing heauen, & louing earth, carried away of our owne deſires to worke wickedneſſe and greedineſſe, are now, not for our merites, but of Gods meere mercy, not by our workes, but by his grace, not of our deſertes, but of his owne will, begotten againe & regenerate. Wee muſt referre this whole worke to his good will, and account his goodnes for the onely efficient cauſe of our regeneration. Whereby it appeareth that he is the foũtaine of all goodnes, and that our wickednes muſt not be imputed vnto him. The regeneratiõ then of Gods ſaints (a moſt manifeſt teſtimonie of his goodnes) ſheweth that he is onely author of good, and not of euil, which the Apoſtle here proouing, addeth, of his owne wil begat he vs.

Eph. 4. 19.

Man new birth by God ſheweth his only goodnes.

The good wil and fauour of God, being the firſt and efficient cauſe of regeneration: The ſecond cauſe, which is the inſtrumentall cauſe and meane whereby we are regenerate, is the word of God, which Saint *Iames* expreſſeth in this place, in this manner, of his owne will, hee hath begotten vs with the word of truth. In which place he ſlideth and falleth into the commendation of the word of God, the chiefe thing in this laſt part to be obſerued. Which wordes are as it were, the circumſcribing and ſetting forth of the worde of God, and the Goſpell of Chriſt, whereunto is attributed ſpecially aboue all other wordes, that it is the word of truth. Which addition the Prophet Dauid giueth to Gods worde, becauſe therein onely is the ſound truth to be found, and in no other. In which word, (as in many other places) hee deſirous to be inſtructed, giueth that addition to the word, that it is truth, Teach me thy wayes O Lord, ſaith the Prophet, & I wil walk in thy truth: and in another place, calling the word of God by the name of truth ſaith, Thy word endureth for euer in heauen, thy truth is from generation to generation: Our ſauiour Chriſt in his moſt holy prayer to God hereunto ſubſcribeth, who deſiring that the diſciples might be ſanctified with the truth, ſheweth that by the truth, he meaneth the word and Goſpell: Sanctifie them (ſaith he) with thy truth, thy word is truth. This name of excellency, this marke of difference, S. *Paul* giueth vnto the Goſpel aboue other words when

The inſtrumental cauſe of new birth.

Gods word the word of truth.

pſal. 86. 11.

Pſal. 119. v. 89. 90. 142.

Iohn 17. 17.

2. Cor. 13. 8. 3. Ga. c. 5. 7.

when he affirmeth, hee could doe nothing againſt the truth, but for the truth. Who vpbraiding the Galathians for reuolting and ſliding away from the Goſpell, crieth out, O you fooliſh Galathians, who hath bewitched you, that yee ſhould not beleeue the truth? To like purpoſe exhorting the Epheſians to be conſtant in the profeſſiō of the Goſpel, he calleth that the profeſſion of truth, wherefore he thus exhorteth, Let vs follow the truth in loue, the Goſpell, the profeſſion of the truth. It is therefore an excellent ornament, and an honourable addition in this place giuen to the word of God, that it is the word of truth.

2. Cor. 6. 7
1. Col. 1.
Ephes. 1. 12
Heb. 10. 16.
Ephe. 4. 15.

And this addition to be called the word of truth, moſt fitly agreeth vnto the holy word and Goſpell of Ieſus Chriſt, & that in foure reſpectes, and for foure chiefe conſiderations. 1. In reſpect of God, 2. In reſpect of Chriſt. 3. In reſpect of the holy Ghoſt, and ſpirite of God. 4, In reſpect of the particular thinges themſelues in the word contained.

In foure reſpects the word of God, is the word of truth.

Firſt in reſpect of God, the worde and Goſpell, is the word of truth, becauſe it is Gods word and Goſpell, who is true & cannot lie, therefore this his word, is then the word of truth.

The Goſpel is Gods word.

1. Rom. 16.

That this word is Gods word and Goſpell, it is euident: S. *Paul* calleth it therefore the power of God to ſaluation, to all that beleeue, & in another place, the preaching of the croſſe, is to them which periſh, fooliſhnes, but vnto vs which are ſaued, it is the power of God. He ſaith in the beginning of the Epiſtle to the Romaines, that he was ſeparated to preach the Goſpell of God, and clearing himſelf elſewhere from the ſurmiſed ſuſpitions of his aduerſaries, hee thus writeth: haue I therfore offended, becauſe I abaſed my ſelfe, that you might be exalted, and that I preached freely the Goſpel of God vnto you? Saint *Peter* ſubſcribeth thereunto, The time is come that iudgements beginne firſt at the houſe of God, if iudgementes beginne firſt at vs, what ſhall be the end of thoſe that beleeue not the Goſpell of God? And this God, who is the author of this word and Goſpel, is true and canot lie: *Balaam* the Prophet coulde ſay of GOD, that hee is not as man, that hee ſhould lie, neyther as the ſonne of mā that he ſhould repent. *Moſes* in his ſong beareth record to

1. Cor. 1. 18
1. Cor. 1.
2. Cor. 11. 7.
1. Pet. 14. 17
God is true, & the God of truth.
Num. 23. 19:
Deu. 32. 4 5.

the truth of God, perfect saith he, is the worke of the mightie God, for all his wayes are iudgement: God is true, and without wickednesse, iust and righteous is he. *Samuel* telleth king *Saul*, that indeede the strength of Israell will not lie, nor repent, for he is not a man that he should repent. Our blessed Sauiour Christ speaketh of his Father, and saith, I haue many thinges to say and iudge of you, but he that sent mee is true, and the thinges that I haue heard of him, those speake I vnto the world. Saint *Paul* defending Gods truth, sayeth, Let God be true and euery man a lyer, as it is written, that thou maiest be iustified in thy wordes, and ouercome when thou art iudged. And for this cause holy *Dauid* calleth God, the God of truth: Into thy handes I commend my spirite, thou God of truth. Seeing the Gospel is the word and Gospel of God, and God the God of truth, and cannot lie, then must needes this word be true, and the word of truth.

1 King. 15. 29
Iohn 8. 26.
Rom 3 4.
Psal. 51. 4.
psal. 31. 5.
Iere. 10. 10.

The summe and matter of the Gospel is Christ.

Secondly, as in respect of God, the author thereof, the gospell may rightly be called the word of truth, so in respect of Christ, who is the matter, the very substance and subiect whereof the gospell entreateth, it is the word of truth, for it intreateth of Christ, and Christ is truth it selfe, therefore the gospell the word of truth. That it entreateth of Christ, it appeareth by all the Euangelistes, who entitle their writinges the holy gospell of Iesus Christ, of whome therein they entreate, by the Apostles, which call their preachinges & writinges, the gospell, the testimonie of Christ, of whome therein they speake, and to whome they giue and beare witnes, I am not ashamed of the Gospell of Christ, saith S. *Paul*, for it is the power of God to saluation, to euery one that beleeueth. Elsewhere, if our Gospell be hid to any, it is hid to those that are lost, in whome the God of this worlde hath blinded their minds, that is the infidels, that the glorious Gospel of Christ which is the image of God, should not shine vnto them; elsewhere saith hee, hee hath sent *Timothy* the Minister of God, & his labour-fellow in the Gospell of Christ, vnto the Thessalonians, and for this cause it is also called the testimonie of Christ, because it beareth witnes and record of him. To which sense soūdeth that of S. *Paul*, who giueth thāks to God for the

Iohn 14. 6.
1. Rom. 16.
2. Cor. 4. 3.
1. Thes. 3. 2.
1. Cor. 1. 5. 6.

riches

riches of the grace of God vpon the Corinthians, who aboũded in all knowledge, euen as the teſtimonie of Ieſus Chriſt, (that is) his Goſpell, was confirmed in thẽ. And a little after, he ſaith, that when he came vnto them, he came not in the excellency of wordes and wiſedome, preaching vnto them the teſtimonie of Ieſus Chriſt, & finally, he exhorteth his ſcholler *Timothie*, not to be aſhamed of the teſtimonie of Chriſt, (that is, the goſpel) neither of him the Lords priſoner. Seeing then the Goſpel ſpeaketh wholy of Chriſt, or at leaſt tendeth wholy vnto him, & he truth as himſelfe affirmeth, I am the way, the truth, and the life, the goſpell in that reſpect alſo is the word of truth. Thirdly, & moreouer, this word is inſpired from the ſpirite: For all Scripture (ſaith *Paul*) is inſpired from aboue. And *S. Peter* ſaith, that propheſie came not in former times by the will of man, but holy men ſpoke and vttered the word, as they were moued and inſpired by the holy Ghoſt, & the holy ghoſt is the ſpirit of truth, as our ſauiour affirmeth, I will pray the father, & he ſhall giue you an other comforter, that he may abide with you for euer, euen the ſpirite of truth. And againe, when the comforter ſhall come, whome I wil ſẽd vnto you from my Father, euen the ſpirit of truth, which proceedeth from the father, he ſhall teſtifie of mee. And in like manner in his Epiſtle generall, he giueth this attribute, and this addition vnto the ſpirite, that it is truth, it is the ſpirit that beareth witneſſe, for that ſpirite is truth. The word and goſpell being inſpired by that ſpirite, which is the ſpirite of Truth, is in that reſpect alſo the word of Truth.

1. Cor. 2. 1.

2. Tim. 1. 8.

Iohn 14. 6.

The goſpell is inſpired by the holy Ghoſt.

2. Tit. 3. 16.
2 pet. 1. 20.

Ioh. 14. 16. 17.
Iohn 15. 26
Iohn 16. 13
1. Ioh. 5. 6.

Fourthly, and laſtly, in reſpect that euery particular thing in the Goſpell contained, is true, therefore is it alſo the word of Truth. Whatſoeuer Chriſt ſpoke and preached, it is truely in effect there deliuered, whatſoeuer he did, it is truly reported, whatſoeuer he promiſed, it is truely, and ſhall truely be performed, what punihment is therein threatened to the wicked, it ſhall aſſuredlie bee inflicted. Finally, whatſoeuer is there mentioned, is moſt true. This worde containing nothing but the ſounde truth, and hauing therein no lie, no vntrueth, no falſhood, no error, as the wordes of men haue, for al men are liers, & their words oftẽtimes are full of

Pſal. 116. 11.
Rom 3. 4.

therfore may the Gospel rightly be called the word of truth. Wherefore, whether we respect God the author, or Christ the subiect and matter, or the holy Ghost, the inspirer, or the thinges themselues in this word contained, the holy Gospell is the word of truth. For God is God of truth, Christ is Lord of truth, the holy Ghost, the spirit of truth, the things in this worde, thinges of truth: Therefore the Gospell the word of truth.

Men are new bornethrough the Gospel. 1 Cor 4 15.

By which word of truth wee are begotten and regenerate, wee are new framed, and as it were, new fashioned vnto a holy birth, to our new birth, whereby wee are born, not of flesh and bloud, but by the word of truth to eternall life. This is the seede of the new birth, from hence our new birth and regeneration ariseth. Whereof Saint *Paul* speaking, testifieth to the Corinthians, that he had begotten them through the Gospell. For this cause speaking of the spirituall begetting and of the regeneration of *Timothie, Titus and Onesimus*, whom hee had begotten by the Gospell, and by his means through the word of truth regenerate, he calleth them two his natural sonnes through faith, because they comming by his Ministery to the knowledge of the faith of Christ, were regenerate by the word of truth, by him preached.

1 Tim. 1. 2. Tit. 1. 4. Phil. v. 10.

1 pet. 1. 22.

Saint *Peter* speaking of the causes of our regeneration, maketh the Gospel, and word of God, the meane and instrumēt of our new birth: Being borne a new (saith he) not of mortall but of immortall seede by the word of God, which endureth for euer. Therefore attributing our new birth, & growing vp by regeneration vnto the word, as the meane and instrument, in the next Chapter hee prosecuteth his former purpose, and addeth thereunto exhortation: Therefore (saith he) as new born babes, desire the sincere milke of the word, that you may grow thereby. And when wee do come to haue the word preached, we giue small or no reuerence thereunto, we seeme to haue none or little care thereof, as if wee were perswaded, that it were not the word of truth, the meane of our regeneration, which is preached.

1. pet. 2. 1.

Iude v. 19. Col. 3. 2.

Finally, our Sauiour Christ, acknowledging the word of truth to be the meane and instrument of our regeneration,

John 17. 17.

to

to that end prayeth vnto his Father, that his Disciples might not only be consecrate to his seruice, and by him made fit for the office of the Apostleshippe, whereunto they were called, but also might be purged, and regenerate and borne a new) saith, Sanctifie them with thy truth, thy word is truth. And as the word of truth is the instrument, wherby our new birth is caused, so is it the meane also, whereby therein wee are continued, and therefore a thing of singular excellency.

If the gospell of Christ bee the word of truth, why doe we not beleeue it? if it bee the instrument of our regeneration, why doe wee not honourably embrace it? if thereby God hath begotten vs againe, why are wee in any wise so careless of it, (that onely such times excepted, as for feare of law, or shame of the world, wee must come) wee come not to the hearing of this word of truth? but eyther we talke out at table, or walke out abroad, or sleepe out at home, or play out with companie, or spend out in vain exercise, or contriue out with dalliance, or passe out by euill meanes, that time which is appointed for the preaching & hearing of the word. Thus are wee become carnall men, and haue not the spirite, lumpish and earthly, whose affections reach not to this heauenly doctrine, to beleeue that the gospell is indeed the worde of truth, and the singular meane of our new birth and regeneration, as in this place the blessed Apostle *Saint Iames* hath assured vs; of his own will hath he begotten vs, through the word of truth.

If the Gospell be the word of truth, whereby we are regenerate and borne againe, why are men and women so daintie and coy, why are they so choise hereof, that they will heare it onely, when, where, & of whom they lust? as if the men made it the word of truth, and the instrument of our regeneration? Let not men and women pretend, that they are sanctified mē and women, let them not vaunt themselues to be purer then their Brethren, and heare this word with this partialitie. For I protest vnto euery such, in the feare of God, that vnlesse this word of truth, and instrument of regeneration, bee sweeter vnto them then the hony, and the hony combe, by what messenger soeuer the Lord doth send it, that they flatter and deceiue

psal. 19. 10.

deceiue themselues in a vaine shadowe of holinesse, and are not truely sanctified vnto the Lord, neither haue effectually tasted of the doctrine of regeneration, whereof this worde is the meane and instrument.

Saluation attributed to the Sacraments. *Ephes.5.26. Tit.3.4.*

As then our regeneration is attributed vnto the word of truth, as vnto the meane and instrument, so is saluation also, (as elsewhere is added) to the Sacramentes in like manner as Saint *Paul* sayeth, that Christ washeth and sanctifieth his Church, by the washing of water through the worde. And againe, when the bountifulnesse of God our Sauiour appeared, not by workes, but according to his mercy hath he saued vs; by the washing of the new birth, and the renuing of the holy Ghost. The holy sacramentes are meanes, the word of truth, the instrument and meane whereby wee are begotten againe, and new born, which greatly commendeth the excellency of the worde, which this Apostle expressing, saith, Of his owne will begat he vs, with the word of truth.

The finall cause of regeneratiou *Exod.19.5 Leu.20.26. Deut.14.2. Deu.26.18. Tit.2.14 1.Pet.2.9.*

Thirdly, the finall cause of our regeneration is, that wee shold be the first fruits of his creatures, that is, that out of the whole lumpe and masse of mankinde, out of al people, tongs, nations, and kindreds of the earth, we might be select, culled and chosen out, to be a peculiar people, and speciall people vnto him, who had called vs, euen vnto God, whose chief treasure, whose portion and lot, whose inheritance, and peculiar people the Saintes are. In which place hee alludeth chiefly vnto the law, wherein the first fruites, and the first increase were the Lordes, as thinges picked out, set apart, chosē out for God himselfe. Whereof thus saith God in the lawe: *Exod.22.9.* Thou shalt not linger, nor defer to render thy tythes, and thy first fruites, and thou shalt giue me the first borne of thy children. In the same booke of *Moses* it is commanded the people, that they offer the first fruits of their ground in the house of the Lord their God. In the repeating of the law by *Moses*, *Exod.34. 26 &c. Leuit.2 14. Deut.12. 27.* thus was it saide to Israel, Thou maiest not eate in the towns, the tithe of thy corne, wine or oyle, neyther the first fruites of thy cattell, or sheepe, nor the fruites of thy handes. The first fruites therfore, as appeareth, were dedicate to God, neither was it lawfull for men to eate or touch them, as thinges reserued

ued to the vſe of the Lord only. As then the firſt fruites were the Lordes portion of the people, and thinges dedicated and conſecrated as holy vnto him, ſo the ſaintes of God, regenerate by his word, are holy, peculiar, proper, ſanctified to the vſe of the Lord, the chiefe treaſure he hath, the thing he hath commanded to be reſerued for himſelfe, which the Apoſtle inſinuateth in this place, when ſetting downe the end of our regeneration, he affirmeth it to be, that we might be the firſt fruites of Gods crearures, of his owne will begat he vs, with the word of Truth, that wee might bee the firſt fruites of his creatures. The Iſraelites were called ſometimes the firſt fruites of God, becauſe they were choſen of God aboue all other people, to ſerue the Lord onely, and the firſt offered vnto the Lord of all Nations: whereof the Prophet *Ieremie* ſayeth, Iſrael was a thing hallowed vnto the Lord, and his firſt fruites, all that eate it ſhall offend, euill ſhall come vpon them, ſayth the Lord. This is moſt true of the true Iſrael, which is of God, of the Saintes, of the Church, whome God hath ſeparated from all people, hallowed and ſanctified vnto himſelfe, choſen to be a ſpeciall poſſeſſion, inheritance, and treaſure vnto himſelfe, for which cauſe wee by him are regenerate. Of his owne will hath hee begotten vs, with the word of truth, that we might be the firſt fruites of his creatures. Saint *Paul* diſputing to like purpoſe, of the cauſes of our regeneration and ſaluation, teacheth vs the end thereof to bee the inheritance of life, wee are ſaued by his mercy through the waſhing of the new birth, and the renuing of the holy Ghoſt, which he ſhed vpon vs aboundantly, through Ieſus Chriſt our Lord, that wee being iuſtified by his grace, ſhould be made heires according to the hope of eternal life. The like end ſhal we finde of our redemption, predeſtinatiõ, & the like, all which tend to one & the ſame purpoſe, to ſhew that we are redeemed, called, iuſtified, regenerated to be partakers of immortall glory, that thereby wee ſhould bee dedicate and conſecrate to God, to bee a ſpeciall treaſure vnto him, to ſerue him in holineſſe and righteouſneſſe all the dayes of our life. We are begotten by the will of God, with the word of truth, according to the Apoſtles doctrine. Being

The ſaintes are Gods firſt fruites.

Iſrael Gods firſt fruites Ierem. 2. 3.

Tit. 3. 7.

now

Luke 1.75. now to this end regenerate, we muſt endeuour our ſelues to ſhine in vertue, to excell in holineſſe, to abound in all righteouſneſſe, and be chiefly carefull, that we bereaue not our ſelues of ſo holy an end of regeneration, by contagion of ſins, and the workes of wickedneſſe.

The excellency therefore of the word of God is here apparant, partly, in that it is called the worde of truth, partly in that it is here the meane and inſtrument of regeneration, the moſt manifeſt token of Gods goodneſſe towardes vs.

Many commendations of Gods word Pſal. 197. 8.9.10.11. Sundrie are the commendations of the word of God, and the Goſpell of Chriſt. *Dauid* the holy Prophet falling into the praiſe thereof, ſaith the law of the Lord is perfect, conuerting ſoules, the teſtimonie of the Lord is ſure, and giueth light or wiſedome to the ſimple, the ſtatutes of the Lord are right, and reioyce the heart, the commaundement of GOD is pure, and giueth light vnto the eyes, the feare of the Lorde is cleare, and endureth for euer, the iudgements of the Lord are true, and righteous altogether, more to bee deſired then gold, yea then much fine gold, ſweeter alſo then the hony & the hony combe, Moreouer by them is thy ſeruant made circumſpect, and in keeping them there is great reward. In anpſal.12.6.7. other place to like praiſe is it ſpoken: The wordes of the pſal.12.6.7. Lord are pure words, as the ſiluer tried in a fornace of earth, fined ſeuen folde. It is no ſmall commendation of the word, pſal.119.9. that it is the direction of our youth, a lanterne to our feete, Iob.23.12. and a light vnto our pathes. Which holy *Iob* feeling, counted it more pretious and deare vnto him, then his daily food, Yet there is no praiſe greater, nor any thing that more extolleth the incomparable glory thereof, then that it is here called the word of truth, whereby wee are begotten again to be the firſt fruites of the creatures of God. Seeing therefore the word of God conuerteth mens ſoules, ſeeing it is pure as the golde and ſiluer, which ſeuen times is tried, ſeeing it is the direction of vnbrideled youth, the guide of our fliding feete, and the ſure light to the wandring pathes of man, ſeeing it is more precious then dayly foode to Gods children, ſeeing it Ephe.1.13. is the word of ſaluation, the immortall ſeede of our regene- Act.13.26. 1.pet.1.23. ration, the word of truth, the inſtrument whereby wee are borne

borne anew, to be the firſt fruites of the creatures of God: who is then ſo blinde, which ſeeth not: ſo wilfully ignorant, which knoweth not: ſo maliciouſly wicked, which confeſſeth not, the incomparable and ſingular excellencie of the word and heauenly doctrine of the Goſpell? Whereof the Apoſtle to aſſure vs, ſaith, of his own will hath he begotten vs with the word of trueth, that wee ſhould be the firſt fruites of his creatures.

2 The word of God being then ſo excellent, and the excellencie it ſelfe therof ſet forth in that it is the word of truth, & the meane of our regeneration, in the ſecond place of this treatiſe, the Apoſtle remooueth ſuch thinges as hinder the attending thereunto: and the thinges which greatly hinder the word, are two. Firſt babling and talking, when we ſhould heare with attentiue and deepe ſilence: Secondly anger, when we are taught and reformed by the word.

The remouing of the hindrances of Gods word.

Concerning the firſt, thus ſaith Saint Iames: therefore my brethren, let euery man be ſwift to heare, but ſlow to ſpeake Wherein our vaine babling, and fooliſhe talking when we ſhould heare, is condemned: and attention & audiẽce to the word, commanded vnto the ſaints: that we ſhew our ſelues prompt and ready to learne, and not haſtie to teach others, when we ſhould heare and learne our ſelues rather. Thus is our raſhneſſe, which are vnlearned, reproued, when wee talke of high and heauenly matters, too excellent and deepe for our ſlender capacitie: As of the nature, and ſecret wiſedome of God, of his inſcrutable iudgement, in calling and chooſing ſome, and condemning other at his free pleaſure, and ſuch like: wherein wee muſt ſtay our ſelues, contented therein to bee informed with patience and ſilence of ſuch as are learned.

The firſt hindrance of Gods word.

The Heathen Philoſophers would not mẽ raſhly to ſpeak, but rather to heare with ſilence, for which cauſe noble Pythagoras inioyned his hearers 7. yeares ſilence, that that while they might learne, but not raſhly talke of the precepts of philoſophie. Was that needefull iu humaine philoſophie, and is it not much more needful in the heauenly philoſophie of God, that, that we be ſwift to heare, and ſlow to ſpeake, of the

Pythagoras

Cleobulus. the diuine misteries of his word? And *Cleobolus* taught, that men should be more carefull to heare, then to speake, because audience and attentiue hearing, more becommeth most men then to speake. When *Zeno* heard a young man prating and

Zeno, speaking much, mocking him, he told him that his eareswere growne into his tongue, because hee heard little, and spoke much: where hee should haue heard much, and spoken little, yea natureit selfe, would haue vs swift to heare, but slow to speake, for which cause we haue two eares giuen vs, to heare much, and but one tongue to speake little.

When men therefore haue not the sufficient knowledge of things, they ought rather to heare in silence and learne with patience, then rashly to speake of the thinges they know not. A thing no doubt, not onely needefull in worldly wisedome,

Eccl.5.11.12. but necessarie also in heauenly Philosophie. *Sirach* wisheth men to be swift to heare good thinges, and to be of pure life, but to giue aunswere with aduised patience. And if they haue vnderstanding, to shape an aunswere vnto their neighbour, if not, to lay their handes vppon their mouthes, least they bee trapped in an vndiscreete word, and so be blamed. The Apostle S. *Iames* seeing rash babling to bee a disturbance vnto the attention of men, which they ought to performe to the worde, exhorteth men to be swift to heare, but slow to speake.

That we are willed to be swift, quicke, readie and prompt, to heare and learn, but slow to speake, it forbiddeth not men to speake at all, but not to speake rashly, but to obserue time, place, person, and other circumstances in their speech as shal be most conuenient. And the circumstances in our talke, &

Circumstances in mens speech to bee obserued. speaking to be obserued, are especially these. 1. The person to whome, 2. The place where, 3. The time when. 4. The maner how, 5. The thinges whereof we speake, 6. The end wherfore, which carefully obserued, greatly beautifie and adorne the talke and speech of men.

First the person to whome we speake, whether our equall, our better or inferior, whether a prince or subiect, honourable, or of meane birth, learned, ignorant, wise, or foolish, this ought in talke to be considered, that regard had of the person

perſon, our talke may be accordingly.

Secondly, the place is to bee noted, for in ſome place it is better to ſpeake, then to be ſilent, in another place, better to bee ſilent then ſpeake. *Salomon* therefore ſaith well, A word ſpoken in his place, is like apples of gold, with pictures of ſiluer. Pro. 25. 11.

Thirdly, time alſo maketh much to the ſwiftneſſe of our ſpeach. There is a time to ſpeake, and a time to bee ſilent, (ſaith the Preacher. The Son of *Sirach* accounteth it a greate point of wiſedome, to ſeeke opportunitie to ſpeake in, therefore he ſaith, A wiſe man will hold his tong, till he ſee opportunitie, but a trifler & foole will regard no time. And again, a tale out of time, is as muſicke in mourning, but wiſedome knoweth the ſeaſons of correction & doctrine. The prophet counted it a great gift to ſpeake in time, wherefore he ſaieth: The Lord hath giuen me a tong of the learned, to know how to miniſter a word in time to him that is wearie. *Salomon* teaching men how to make their talke comfortable and profitable vnto others, willeth them to waite for time and ſeaſon: A ioy commeth to man by the aunſwere of his mouth, and how good is a word in due ſeaſon? when *Abigail* ſaw the drũkēnes of *Nabal*, ſhe ſaid nothing vnto him touching *Dauid*, whome hee had bitterly reuiled, and abuſed ſhamefully, but in the morning ſhe told him of the matter. Thus ſought ſhe opportunitie. *Archeſilaus* the Philoſopher therefore being at a banket, and among the pots, being deſired to diſpute and reaſon of a certain matter, refuſed, and anſwered, that it was a chiefe thing and proper, eſpecially to philoſophie, to know the time of euery thing. If the light of nature teach mẽ this, how much more ought the light of ſcripture to teach vs this wiſedome? Eccleſ 3. 7. Eccle. 20. 7. Eccl. 2. 26. Iſai. 50. 4. pro. 15. 23. pro. 25. 11. 1. King 25. 36 Archeſila us.

Fourthly, as the time, ſo the maner how, muſt not be neglected, ſometimes we ſpeake familiarly, ſometimes reuerendly, ſometimes meekely, ſometimes ſharply, ſometimes gently, ſomtimes haſtely, reſpect had to the diſpoſition of men, with whome we haue to talke.

Fifthlie, the thinges we ſpeake of, muſt be weighed, they muſt bee honeſt, ſeemely, good, profitable neceſſarie for time & perſon, ſuch as we our ſelues know, and therefore can the better

better talke of them to others.

Sixtly, and finally, our talke must be to aduance the glory of God, whereof it ought to be the instrument, it must tende to the benefite of our brethren, to peace, godlinesse, iustice, equitie, loue and all manner of vertue. These thinges being diligently obserued, we may speake and offend not, against this place of the Apostle, Wherefore, my deare Brethren, let euery man be swift to heare, but slow to speake.

All men now are speakers but few good hearers.

But we obseruing neither person, place nor time, regarding neither maner, matter, nor end, bable out we know not what, and oppose our selues to the Apostle here, being swift to speake, but slow to heare. Euery one will now speake, all men become teachers. The Artificer, the Shoemaker, Hosier, Tinker, and Tailer, the Vintener, the Clothier, the Weauer, and the Cobler, the Marchant, the Mariner, the Carpenter, and the Painter, the Master, the Seruant, the Father, the Children, the Mistresse, the Maiden, the Mother and the Daughter, the young men, the olde folke, the simple and the ignorant, will now take vpon them, not to speake onely, but to teach also, and not others but their teachers, of whome they should learne with patience, heare with silence, take coũsell with reuerence, and be informed with humblenes. Therfore our Sauiour in the Song of *Salomon*, biddeth his church being ignorant, to goe to the pastor to learne knowledge, if thou know not (saith hee) O thou fayrest of women, get thee foorth by the sheepefoldes, and feede thy Kiddes, by the tẽts of the shepheardes. And almighty God perswadeth the people, to take the law of the Lord at the mouth of the priest, who should bee as the treasure house of Gods word, and of whome the people ought to be instructed.

3. Cant. 7.

Mal. 2. 7.

Dauid being a Prophet in the humility of his mind, with gratefull memory, and great thankfulnesse to God, of whome hee was instructed, saith vnto the Lord, thou hast made mee wiser then my Teachers. Hee truely, humbly, thankfully, but men and women now, in arrogancy of their spirite, in pride of their hartes, in vanitie of their mindes, in presumption of their owne knowledge, thinke themselues wiser then their teachers, and take vpon them to alter and chaunge, to order

Psal. 116. 99.

order and ſet downe, what in the Church ought to be done, obſerued and retained. Theſe falſely, proudly, vnthankfully, diſorderly, contentiouſly, prepoſterouſly deale, wherefore let them learne here a better leſſon, and holde faſt the counſell of the Apoſtle: that they bee ſwift to heare, but ſlow to ſpeake, as they are exhorted, let them hearken with reuerence to the word preached, by the faithfull Miniſters of Ieſus Chriſt, and bee not new fangled, nor carried away with euery wind of vanitie, that they may follow the truth in loue, & in all quietneſſe, humilitie, peace, and godly vnitie, grow vppe vnto him, that is the head, euen Ieſus Chriſt, and heare his word with reuerence, and not raſhly prate and pratle thereof with inſolencie, that thereby they may preuent this firſt inconuenience, and remoue the firſt hinderance of our attention. Whereof the Apoſtle ſpeaketh. wherefore brethren, let euery man be ſwift to heare, but ſlow to ſpeake. *Ephe.4.14.*

This place then remoueth loquacitie, and raſh ſpeaking, when wee ſhould giue attentiue eare to the worde of GOD taught vs, this is an enemie to knowledge, to heauenly doctrine, this hindereth the courſe of the worde of God in our heartes, wherefore it ought to bee farre from the Saintes of God, which to aboliſh, the Apoſtle here exhorteth: Let euery one be ſwift to heare, and ſlow to ſpeake.

The other euil which hindereth the word of God in man, is wrath and anger, choler and ſnuffing, when wee are taught and informed in the word. For wee cannot profitably heare, vnleſſe we be peaceable, quiet, and modeſt both towardes all men, and ſpecially towardes our teachers. The ſecond hinderance of Gods word.

Many kindes there are of wrath and anger, many thinges wherefore, and wherein men are angrie, but to paſſe that ouer, as appertaining to another place: the Apoſtle ſpeaketh of that wrath and anger, which riſeth from deſire of contending, and of intractablenes or waywardnes, whereby we ſuffer not our ſelues to be taught or reproued, no not by the word of God it ſelfe, as appeareth in *Aſa* the King, who iuſtly reproued by Gods Prophet, was iniuſtly wroth and diſpleaſed with him, whome alſo he impriſoned for the ſame thing, and in *Vzzah* the King, who being reproued of the Prieſtes, for 2 Chro.16,10. 2.Chro.26.18. 19.

Act 7.54. going obout to offer incēse against the law of God, was therfore wroth and angrie with the Priestes for that iust reprehēsion, which he worthily deserued, and in the Iewes, whose heartes brast in them for anger, and gnashed at S. *Stephen* with their teeth, for telling them of their grieuous iniquities. And Luk. 4 28. in the same people also, who were filled with wrath, at Christs reprouing of them.

Thus by the affections and perturbatiōs of our minds, we oftentimes make the word of God frustrate and fruitlesse in vs, and so to lose, not onely the blessed effect it would worke in vs, but also in a manner, the credite and estimation which it should haue among men, whereunto (were we the seruants and true Disciples of Christ) we would yeeld all attentiue audience.

This anger groweth partly from selfe-loue, and preiudicate opinion of our selues, when seeming wise in our own Cyril in Ioan lib. 4 c. 34. conceites, we disdaine to be checked, controuled, informed or reproued of any. Partly herehence, that naturally we more esteeme darkenesse then light, falshoode then truth, error thē veritie, superstition then religion. From which if men draw vs, then are wee angrie. Herehence in all times, haue risen persecution, imprisonment, calamitie, affliction, with all maner of violence and villanie, against the reprouers of wickednes, teachers of true Religion, reformers of corruption and superstition, by the wicked of this present euill, and corrupt world.

Herehence the anger, furie, and madnesse of the princes & people, against *Isai*, *Ieremie*, *Micheas*, *Amos*, and the rest of the Prophetes, arose, sprung and flowed. Herehence the outrage of the Scribes and Pharisees against Christ Iesus our Sauiour, and his most holy Apostles, the cruell persecution by the bloudy Tyrantes, & Emperours of Rome, against the Saintes and blessed Martyres, was raysed. Herehence the vnquenchable wrath, and malice neuer reconciled, of the Romish Cleargie, against the faithfull Preachers of Christian Religion, who carried away, partly with selfe-loue, and preiudicate opinion of themselues, as the onely learned & wise men in the whole world, and partly being naturally blinded

in

in ſuperſtition, whereunto they haue ſworn their allegiance, curſe with bell, booke and candle, perſecute with fire, ſword and faggot, whoſoeuer ſpeaketh againſt them, whereby the courſe of the word of God is hindered. Herehence miſlike, rebuke, diſgrace, reproch, diſdaine, and all manner of euill dealing towardes the Miniſters groweth, for that men cannot, nay will not heare of their faultes, bee reclaimed from their ſin, and enformed in their duties roundly and ſharpely, without offence and anger, who ſeeme they neuer ſo wiſe in themſelues, yet are they both teſtie fooles & wayward, which refuſe to be informed: theſe are they of whome *Salomon* ſpeaketh in his Preacher, be not of an haſtie Spirite to anger, for anger reſteth in the boſome of fooles, theſe know nothing, and nothing will they learne. If they bee reproued, they are offended, if they doe know any thing, they know not as they ſhould, whereof admoniſhed, they fal into anger. *Salomon* ſaith, the ſcorner will not loue him which rebuketh him, neither go to the wiſe. *Oſei* condemneth it in Iſrael, that they ſpoke againſt their Prophets and prieſts, for rebuking them. It was reckoned for great ſin in the people for hating the prophets which reproued them openly in their aſſemblies, Si rach condemneth it with Salomon among the follies and fooleries of men, to hate inſtruction, and diſdaine to be taught and informed, therefore he ſaith: He that is not wiſe, will not ſuffer himſelf to be taught. And the Apoſtle here forbiddeth anger & wrath to be wreaked againſt them, which enforme & teach vs wiſedome. Thus then to hate the inſtructor, to ſpeake againſt the teacher & prophet, to perſecute thē which rebuke ſin and iniquitie among men, to diſdain to be taught and inſtructed, to be angrie with thoſe by whom our ſins are condēned, our enormities reformed, our errors reclaimed, is not onely great infirmitie, but malitious wickednes, & diueliſh folly: which thing as an hinderance vnto knowledge by the word of truth, an impediment to our new birth & regeneration in Chriſt, rebellious & wickedly oppoſed vnto God himſelfe, who by the word calleth vs to repētance, the apoſtle here condēneth & remoueth: wherfore my deare brethren, Let euery mā be ſwift to heare, but ſlow to ſpeake, & ſlow to wrath.

Eccle 7.11.

Pro.15.12. Oſe.4.4.

Amos.5.10.

Eccles.21.12

The reason of the remouing of the second hinderance. 1. Ephe. 13.

Of this latter, there is a reason here rendered, why men should not be angrie when they are reproued, and taught in the word, because that, that anger worketh not the righteousnesse of God, but rather hindereth the worke of regeneration, iustification, sanctification which God worketh in our heartes, if we with meekenesse and gentlenes receiue the worde of God, the Gospell of our saluation. A reason from disprofite, from disaduantage: This wrath and anger herehence conceiued, worketh not the righteousnes of God, yea it hindereth Gods worke in vs, in that the audience and hearing of the word is hindered. It worketh not that which is righteous before God, and which of his seruantes he requireth, namely, to heare his word with reuerence, to doe his will with carefulnesse, and be fruitfull in all good workes to his glory. This anger, wrath, and giuing place to disordered affections, and tumultes of our mindes, worketh not the righteousnesse of GOD. Yea, where this is, there godly righteousnesse, christian dutifulnesse, and holy obedience to the word, is exiled, abandoned, abolished and cleane estrãged from among vs, therefore the righteousnesse of God ruleth not, neither is that moderation and godly attention, which before was commended, that wee should bee swift to heare, but slow to speake, in any measure performed, yea rather sinne is suffered to haue his soueraignty in vs. For as patient and godly reuerence hath all other vertues, tied as in an indissoluble and inseparable chaine, so al impietie, all vngodlinesse and vnrighteousnes of men, ruleth and raigneth, whẽ wrath and impatience disquieteth vs. This reason ought to moue men to put away all swelling, al anger and wrath from them, and without choller, snuffing or disdaine, to heare Gods worde instructing them, that they may be begotten againe by God, with the word of truth, to be the first fruits of his creatures. Now let vs pray vnto God, who of his owne will hath begotten vs with the word of truth, that we shoulde be the first fruits of his creatures, that we may be strengthned with the grace of his holy spirite in the inward man, to heare with readinesse, to speake of his worde with soberneſſe, and to keepe it with carefulnesse, that in happy issue of our waies,

waies, we may be blessed with spirituall blessinges in Christ our Sauiour: To whome with the Father and the Spirite, the most heauenly comforter, be praise, glory, honour, and maiestie, now and for euer, *Amen.*

IAMES Chapter 1. Verses 21. 22. 23. 24. 25.

Sermon 7.

Verse 21. Wherefore lay apart all filthinesse, and superfluitie of malitiousnes, and receiue with meekenes the word that is grafted in you, which is able to saue your soules.

22 *And be you doers of the word, not hearers onely, deceiuing your owne selues.*

23. *For if any heare the word and doe it not, he is like vnto a man that beholdeth his naturall face in a glasse.*

24 *For when he hath considered himselfe, he goeth his way, immediately forgetting what manner of one he was.*

25 *But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, shall be blessed in his deede.*

THe third braunch of this last and fourth thing in this first chapter contained, is touching certaine admonitions, which follow this doctrine of regeneration, and they are as exhortations to the regenerate. In setting downe whereof, hee descendeth to the fruites of regeneration, & effects of the word of truth in the Saints, least they hiding this inestimable treasure in the ground, and shutting it vp as it were, in the secret closet of their owne bosomes, might in their liues be found fruitlesse and vnprofitable. And the admonitions here are foure.

The third part of the last member of this Chapter.

- Whereof two in these words and verses are contained; Namely,
  - 1. To heare the word of God, In which exhortation, there are three thinges.
    - 1. What he admonisheth of: To heare the word.
    - 2. How it must bee heard.
      - 1. Laying aside filthinesse and malice.
      - 2. With meekenesse.
    - 3. Why, The reason is, It is able to saue our soules.
  - 2. Not to heare onely, but to doe also. In which two thinges are handled.
    - 1. The Admonition or exhortation it selfe giuen.
    - 2. The reasons rendred which are two.
      - 1. From hurt to themselues.
      - 2. From the losse of the vse of Gods worde, by similitude.

1. Admonitiõ. Now to come to the first admonition, and the first thing therein contained, The thing whereof he admonisheth, is to heare the word of God, the word of truth. Whereof he giueth iust admonition here, because he hath before told vs, that thereby we are begotten to be the first fruites of Gods creatures: Seeing then the word of God is the word of truth, wherewith Almighty God begetteth vs againe, to be the first fruites of his creatures, it standeth vs in hand, with all peaceableneſſe, and quietneſſe of mind, without filthineſſe, and superfluitie of malitiousneſſe, to heare it, to receiue it, to embrace it.

Hearing Gods word is often commaunded to men.

1. Concerning hearing this word of truth, which here is called, receiuing the word) what one thing is there, wherein the holy Prophets and other Saints of God, haue more laboured

boured, then often to admonish the people to heare the word of the Lord? *Moses* in the repeating of the law, calleth Israel to the hearing of the law of God, wherefore in sundry chapters hee thus exhorteth and admonisheth the people. Heare (O Israel) the ordinances, lawes and statutes, which I teach you to doe, that you may liue, and go in, and possesse the lād which the God of your Fathers giueth you. Deut. 4. 1. Deut. 5. 1. Deut. 6. 3.

The Princely Prophet *Dauid* exhorteth the people to the hearing of those lawes, which from God hee would giue vnto them as a thing of greatest weight, therefore saith he, heare my law, O my people, incline your eares to the words of my mouth, for I will open my mouth in a parable, and vtter hard sentences of olde. The holy Prophet *Isai*, calling all men to Christ, and exhorting them to heare his law, and attend thereunto, crieth out, Incline your eares, come vnto me, heare, and your soule shall liue, and I will make an euerlasting couenant with you, euen the sure mercies of Dauid. Psal. 78. 1. Esai. 55. 3.

Hearing and attending to Gods word, is the mean whereby we come vnto heauenly wisedom, wherefore the sonne of *Sirach*, calleth all those who would earne diuine wisedome, to hearing of his doctrine, My Sonne, heare thou my doctrine, and despise not my counsell. And a little after in the same place, If thou loue to heare, thou shalt receiue doctrine, and if thou delight in hearing, thou shalt be wise. The wise man *Salomon* commending hearing, as the way to attaine to wisedome and knowledge, saith, The wise man shall attaine vnto wisedome by hearing. And Saint *Paul* making it the mean whereby wee come to faith, which is the greatest point of heauenly wisedome in men, thereof saith, Faith commeth by hearing, and hearing by the word of God. And our Sauiour Christ being the chiefe Scholemaister, and onely teacher from God of this wisedome, is by God himselfe, commēded vnto vs, to be hearkened vnto. Hearing is the way to wisedome. Ecclus. 6. 24 verse 34. 1. Pro. 5 c 8 5. 6. 7 c. 22. v. 17. 18. 19. 23. 19. Rom. 10. 17. Math. 17. 5.

Wherefore the Disciples, *Peter*, *Iames* and *Iohn*, in the daies of Christes transfiguration, were from heauen commaunded to heare him. This is my beloued Sonne heare him. Saint *Iohn* confesseth this to haue beene one way whereby they beleeued in Christ, the word of life: That, (saith he) which was 1 Ioh. 1. 1. Iohn 8. 47.

from the beginning, which we haue heard, which wee haue seene, and our handes haue handled the word of life. This
Ioh. 10. 16. the true Saintes of God know, for which cause they heare the
word of God, as of them our Sauiour witnesseth, they that
Luk. 10. 42. are of God, heare Gods word. And againe, My sheepe heare my voyce. Therefore when *Mary* saw that shee by hearing might attaine vnto faith in Christ, and the true wisedome of God, she sate downe at the feete of Christ, and hearde him
Reuel 2. v. preaching, for which attention she is by Christ commended,
7. 11. v. 7. 29 *Mary* hath chosen the better part, and it shall not bee taken
Reuel 3. 5. from her. Finally, the Angell of God in the Reuelation,
6. v 13. v. 22. teaching *Iohn*, what he should write to euery one of the seuen Churches of Asia, to that which hee had spoken to each one of them, he addeth as a thing most necessarie: Let him that hath an eare, heare what the Spirite saith to the Churches.

Math. 13. 9. And to conclude, our Sauiour commending hearing as a
Math. 13. most necessarie thing in all those that would be partakers of
43. &c. the word of truth, and his heauenly doctrine, so often in the Gospel vrgeth this, he that hath eares to heare, let him heare. If then the Prophets hereunto haue so often moued the people. If it be the way and meane whereby we attaine to heauenly wisedome, if by this wee bee made partakers of faith and heauenly misteries, if it be the property of the Saints of God and sheepe of Christ: If *Mary* were therefore so highlie commended by Christ himselfe, if as a necessary admonition and watchword, to the seuerall charge of euery Church, it was added by the Angell, if our Sauiour so often repeate it, hee that hath eares to heare; who is so wilfully blinded, so malitiously obstinate, so peeuishly peruerse, that seeth not how necessary a thing it is to heare the word of truth? whereof our Apostle here not ignorant, giueth the Saintes this first admonition, to heare the word.

The second thing here, is the manner how to heare 2. Cor. 2. 16. Ezech. 2. 5. Ezech. 3. 7. 2. But because in all ages & times, many do heare, yet neuer the nearer: we are not only taught to heare, but how we shold heare, that we might heare with profit: for if it be to some the sauour of life vnto life, but to others the sauour of death vnto death; if the word soũd in the eares of many to their ruster condemnation, then is it not enough to know we must heare,

but

but also to learne how to heare, is necessarie: for which cause the Apostle teacheth vs, how we ought to heare and receiue this word of truth, whereby God of his owne good will, hath begotten vs againe, to be the first fruites of his Creatures.

In the maner of our hearing and receiuing this word, the Apostle first remoueth certaine euils from vs, which hinder our profitable hearing, then he sheweth positiuely, and affirmatiuely, how we must heare.

Touching the former, he willeth in hearing to put away al filthinesse and superfluitie of malitiousnesse, all iniquitie all carnall affection, all loosenesse of life, all pride and insolencie of mind, al arrogancy and disdainefulnes of spirit, wherehence, wrath, anger, debate, contention often ariseth, and the fructifying of the word is alwayes hindered, all which must be abandoned, and abolished vtterly from them, which will profitably heare the word of truth. Filthines and corruptiō of heart or affection is, whereby our mindes doe wander, & we are occupied about other matters, thinking of our pride, pleasures, vanitie and such like, when our mindes shal be staied and fixed on the hearing of the word. Superfluitie of maliciousnes, is, whereby we grow into contempt of the word, speaking euill and disdainefully of the diuine doctrine, and heauenly wisedome of God, which two must first be remoued. For whereas mens minds are a woolgathering, & caried away with filthy cogitatiōs & desires, there men cānot heare the word with profit: & when mē grow in dislike of the word in hatred of the trueth, & speake euill of the mistery of godlines: what cōmodity can it thē bring to such, & what hope is there, that in them it shal fructifie? This Saint Iames very wel perceiued, therefore hee remoueth these euils from godly hearers: This shall all men by their owne experience most easily learne, and therefore must carefully remoue thē. Wherof to speake no more but this: how is it that many men often heare, & learne nothing: yea, being asked what hath beene saide, remēber nothing: but that, when they should heare, their mindes are either set vppon couetous desires, or occupyed about fleshly imaginations, or carried away with proud conceites or rauished with filthy cogitations, or else

Hinderers of hearing.

Filthines.

Superfluity of maliciousnes.

elſe alienated by miſlike, hatred and contempt, from the word preached, ſo that ſounded in the eare, it pierceth not our hartes, and ſo is fruitleſſe in vs? The firſt hereof, is in carnall profeſſors, who in worde and ſhew pretend religion, but indeede denie it, as did ſome euen in the time of the Apoſtles. The other is true in malitious and obſtinate Papiſtes, who comming with a preiudicate opinion, and conceiued hatred and diſlike of the word, and in partiall hearers, who therein haue reſpect of perſons, and are not indifferent, but heare onely ſuch as pleaſe their humours, of whome S. *Iames* ſpeaketh, ſo that by hearing, neither is profited, ſo long as theſe vices raigne in men, there is no good to be done on mē by preaching: Let S *Paul* plant, let *Apollos* water, yet commeth no fruit thereof. Preach, exhort, improue, correct, inſtruct, comfort, in ſeaſon, out of ſeaſon, thou preuaileſt nothing when thou ſoweſt in thorny places, where the word is choaked, or in ſtony places, where the ſeede is withered, or in the high way, where it is trampled vnder foot. Such hearing, eyther bend the browes, or grinde the teeth, or rubbe the eares as diſcontented, or elſe refuſe vtterly to heare, as altogether peeuiſh peruerſe and obſtinate, ſtopping their eares with the deafe adder, againſt the voice of the charmer, charm he neuer ſo wiſely. Seeing then filthy cogitations, and carnall affections ſpoile men, and ſuperfluitie of malitiouſneſſe bereaue men of the fruite of the word: Who ſo will, to the comfort of his ſoule, the diſcharge of a good conſcience, with reuerence to God, and benefite to himſelfe heare, muſt firſt remoue all filthineſſe, and ſuperfluitie of malitiouſnes, far frō him, as by the Apoſtle he is exhorted.

1. Tit. 16.
2. Tim. 3. 5.
Iam 1. 21.
1. Cor. 3. 6.
2. Tim. 4. 2.
Pſal. 58. 5.

What vertue or qualitie ought to be in our hearing

Filthineſſe and ſuperfluitie of malitiouſnes, put and laide apart, we muſt heare and receiue with meekeneſſe, the word that is grafted in vs, which is the ſecond thing in the manner of our hearing preſcribed.

Meekeneſſe.

This meekeneſſe, is the promptneſſe and readie deſire of our mindes to learne, that Chriſtian docilitie and tractableneſſe, whereby we are content without pride, arrogancie, cōtempt or obſtinacie, to yeelde our ſelues to bee informed & taught by God, and his miniſters in the word. A vertue moſt excel-

excellent, a grace moſt ſingular, an ornament moſt beautiful in the liues of Gods Saintes, ſo highlie accounted of with almighty God, that by his Prophet he proteſteth, that hee will looke vnto, and haue regard to thoſe that are of meeke and contrite heart, and ſuch as tremble at his word. Theſe are the meeke ſpirited commẽded of God, who in humilitie & pureneſſe of heart receiue with readines and reuerence the word of God, and the doctrine of the Goſpell when it is preached. Iſay 66.2.

The people of Iſrael herein were worthy their due prayſe, who hearing Moſes propoſing vnto them all the thinges of the Lord had commaunded him, aunſwered altogether with great readineſſe, promptneſſe, and meekenes of their minds, all that the Lord hath commaunded, that will wee doe. For their like meekeneſſe in hearing the word, after their returne from captiuitie, by *Nehemiah* they are commended, for that from morning to midday, they hearkened to the worde read and expounded vnto them, *Ioſiah* was in this point of ſingular meekeneſſe towardes the word, who hearing the law read humbled himſelfe, and his heart thereat melted, wherefore the plagues therein threatened, fell not vppon the people in his dayes, but after he was gathered to his Fathers. Farre otherwiſe was it in the dayes of *Ieremie* the Prophet, in Zedekiah the King, who receiued not the word by the Prophet ſent with meekeneſſe, but contemptuouſly, rebelliouſly obſtinately refuſed it, and caused the roll wherein it was written in the fire to be conſumed. Exod. 19 8.24 3. & 7. Nehe. 8.3. 2 Chr. 34.30. Ierem. 36.23.

This meekeneſſe ſhined in perfect beautie in the Saints of God, in the Cittie of Antioch, in Piſidia, who hearing *Paul* preaching the word, with all readineſſe receiued it: beſeeching him to preach the ſame vnto them the next Sabboth, whereunto the whole Cittie at that time appointed was aſſẽbled. No leſſe meekeneſſe was in the Athenians, who hearing *Paul* willingly diſputing of the reſurrection of the dead, howſoeuer ſome mocked, yet with all humilitie and meekeneſſe to the word, deſired they to heare him againe of that matter. What ſhould we rehearſe and report vnto you, the meeke hearing of thoſe of *Troas*, who with all meekeneſſe & promptneſſe of minde, heard the Apoſtle preach till midnight? Acts. 13.42. Act. 17.32. Acts. 20.7.

night! O zeale of Gods Saintes! O meekenes of hearing! vnlike whereunto, are our people in this flouriſhing time of the Goſpell, who are wearied with one houres exerciſing in preaching, which time ſeemeth ſo long and tedious to their heauie and dull eares, that they ſpend moſt part thereof, eyther like drowſie heades in ſleeping, or like careleſſe perſons in talking, or like diſdainefull men, in reading other things, in the meane time, as eyther filthy and amorous ballets, or pallaces of pleaſure, or vnchaſt writinges of lewde Poets, or fooliſh pamphlets, not worthy the reading, or other matters at that time not to be looked on, nor medled withall, aboue all other times, as if the word preached, appertained not to them, or occupie themſelues in other matters, becauſe they ſeeme wiſe enough alreadie, and will not be thought to learn of any other. Or elſe our minds are carried away with worldly cogitations, or elſe we are talking of our ſtates and conditions, or elſe we are making our bargaines, and ſo wee make Gods houſe, which was ordained for praier and preaching, an houſe of marchandiſe. Yea, I feare that by ſome it is made a denne of theeues: or finally, we ſpend the time in ſport & jeſting, Or like proud perſons, we diſdaine and thinke ſcorne to be informed, or we will heare whome we liſt, wee will not heare, or we will heare to carpe, and catch, to cauill, to finde faulte both with the doctor, and with his doctrine, vnto whome let vs pipe our bellies full, they will not dance, let vs mourne our heartes out, yet they will not lament, as ſaith our Sauiour. Is this the meekeneſſe of our hearing in the bright ſhining light of the Goſpell? Doth ſuch pride of heart, doth ſuch corruption of affections, doth ſuch ſuperfluitie of malitiouſneſſe ſo mightily raigne in vs, that after ſo many yeares learning, ſo long time of preaching, ſo great trauell and labour vpon vs conſumed in teaching, wee haue not learned with meekeneſſe to heare the word preached? Let vs now at length, heare the Sonne of *Sirach*, who willeth men to be hũble to heare the word of God, that they may vnderſtand it: let vs embrace the admonition of the Apoſtle S. *Iames* in this place: wherefore lay apart all filthineſſe, and ſuperfluitie of malitiouſneſſe, and receiue with meekeneſſe the worde that

Iohn 2. 16.
Mat. 3 1. 13.
Mat. 11. 17.
Eccl. 5. 34. 38.

is

is grafted in you.

With which manner of affection, if wee come not to the preaching of the word, in vaine may *Paul* plant, or *Apollo* water, in vaine shall the preacher preach vnto vs, as we see dayly, for albeit men and women are sharpely reproued for their cruell and cursed couetousnesse, their fleshly filthinesse, their knowne adulteries, their extreame oppressiõs, their blasphemous swearing, their slaunderous reproches, their pestilent vsuries, their long retained malice, their intollerable pride, their new inuented, and new fangled strange deuises, & pride of apparrell, their corruptiõs in their dealings, their falshood in their promises, their deceit in their speeches, and other innumerable, not onely enormities, but iniquities, among mẽ, yet it profiteth not, because they lay not aside filthinesse and superfluitie of malitiousnesse, neither heare the word of God with meekenesse, as here they are commaunded. Wherefore, as men come to bathes, that so they may come there hence the sounder and clearer in body, so must men come to the Church and house of God, that therehence they may come in soule, in minde, in conscience the better, in sight of God and man. 1. Cor. 3. 6.

This worde which wee ought to receiue with meekenesse, is said to be ingrafted in vs, because by Gods spirite mouing and inclining our heartes, and by the painefull and dayly labour of his workemen in his heauenly haruest, which are his Ministers, it is, as it were inserted, and taketh roote in our heartes. For as slippes and twigges of other trees being engrafted, bound together, wrapped about with clay & mosse, or some other thing, by long continuance grow and cleaue inseparably to the stockes, whereinto they are grafted: so the worde of God by the sappe of his spirite, and by the labor of the Ministers, being as it were ingrafted in our heartes, therein oftentimes taketh such roote in that fruitfull ground, that it is said to be grafted in vs. Gods word ingrafted in the Saints.

And as slips or twigs, if eyther they be set in drie ground, of men, or by them planted vpon rotten rootes and stockes, become fruiteleſſe and perish and neuer take roote, but drie away, and die by little and little: so if the word of God be cast in

caſt in the ſtony ground of our heartes, or planted vpon the rotten rootes of our carnall affections: it neuer taketh roote, but decayeth, dyeth and withereth. Wherefore to the ende it may bring foorth fruite in vs,, in ſome thirtie, in ſome ſixtie, in ſome an hundred fold, wee muſt endeuour to haue it firſt engrafted in vs, which in the regenerate, is aſſuredly true whereof the Apoſtle here admoniſheth: Lay aſide all filthineſſe and ſuperfluitie of malitiouſneſſe, and receiue with meekeneſſe, the word ingraffed in you. This word was graffed in holy Dauid, who laid vp the lawes of God in his heart, that he might not ſinne againſt him. This worde was grauen and graffed in the bleſſed virgin, who laid vp Chriſts ſayings in her heart. So if wee nouriſh the worde of GOD in our inward affections, and knit it faſt vnto vs by liuely faith: if wee binde it vpon our hearts, and tie it about our neckes, as Salomon ſpeaketh, and Moiſes, it ſhall bee alſo grauen and ingraffed in vs.

Mat.13.20.
Pſa.119.11.
Luke 2.51.
Pro.6.21.
Deut.6.8.

3. Reaſon.

Now why we ſhould ſo doe, in the third place the reaſō is rendered, becauſe it is able to ſaue our ſoules. The worde of God is the onely medicine for all our inward maladies: it is that ſoueraigne ſalue, which ſaueth our ſoules, it is the plaiſter to lay to the woundes of our ſinnes, yea, and hath in ſtore a ſalue for euery ſore of the minde. Seeing therefore it bringeth ſo great profite with it, we ought with meekeneſſe to receiue it: Which Saint *Iames* intimateth and ſheweth, when hee ſayth, receiue with meekenes the word ingrafted in you, which is able to ſaue your ſoules.

Act.11.14.

Iohn.17.3.

The word of God receiued by faith, ſaueth your ſoules, becauſe it is the meane to bring vs to God, and his ſon Chriſt, whom to know and beleeue, is eternall life. This word aſſureth our hearts in the promiſes of mercy, which wee taking ſure hold of, are thereby ſaued. Hereby doe wee attaine vnto faith, by which we do liue, the iuſt ſhall liue by faith, & faith commeth by hearing, & hearing by the word of God. Being therefore the meane and inſtrument whereby we apprehend Chriſt, in whom onely there is life, being the way whereby we come to true faith, whereby our ſoules do liue, therefore is it ſaid to ſaue our ſoules: To which purpoſe Saint Paul calleth

Abac.2.4.
Gal.3.11.
Rom.1.17.
Heb.10.38.
Ioh.20.31.
Rom.10.17.

it

it the word of ſaluation, and the power of God to ſaluation, to euery one that beleeueth. This worde being the word of reconciliatiõ, preached by the Miniſter, receiued of the hearer, is ſaluation to both: Wherefore *Paul* exhorteth *Timothy* to take heede to him ſelfe, and to learning, and therein to continue, becauſe in ſo doing he ſhould ſaue both himſelfe, and thoſe that heare him. This vertue and power of the worde in another place expreſſing, he affirmeth, that it pleaſed God by the fooliſhneſſe of preaching, to ſaue thoſe that beleeue. In which he labouring, became all thinges to all men, that by al meanes, he might ſaue ſome through his preaching.

Acts.13.26. Rom.1.16. 1.Cor.15.2. Epheſ.1.13. 1.Tim.4.16. 1.Cor.1.21. 1.Cor.9.21.

Notwithſtanding this force is not in the bare and outward hearing of the word, but in beleeuing the word preached to vs, and heard of vs, otherwiſe it profiteth nothing. For as the word profited not the Iewes, becauſe it was not mixed with faith in thoſe that heard it, ſo neyther profiteth it vs, or any other to ſaluation, vnleſſe it be ioined with beliefe, wherfore that it may ſaue our ſoules, it muſt be receiued with faith of all the Saintes of God.

The word receiued by faith ſaueth. Heb.4.2.

This word healeth the wounded heart and conſcience, this is wine to ſcoure, and oyle to ſupple our feſtering ſores: herein is there remedie againſt euery ſinne, leaſt through the heauineſſe of the burthen, wee ſhould fall into deſperation. Againſt preſumption it terrifieth vs, againſt diſtruſt comforteth vs, in ignoraunce it teacheth vs, in errour it comforteth vs, in falſhoode it correcteth vs, in manners it inſtructeth vs, in wandering pathes it directeth vs, in daungerous wayes it guideth vs, being a lanterne vnto our feete, and a light vnto our pathes, that wee periſh not: a preſent remedie for euerie ſickneſſe of the minde, an approued helpe at all aſſayes and needes: a ſoueraigne ſalue for euery ſore of heart, and therefore rightly and worthily ſaid by Iames, to be able to ſaue the ſoule. If then this word be of power able to ſaue the ſoule, if all filthines laid apart, & all ſuperfluitie of malitiouſnes remoued, it be receiued with meekeneſſe, then the contempt hereof is pernitious, daungerous and damnable. For if the Iſraelites eſcaped not, whē they refuſed to heare *Moſes* which by Gods

Luk.10.34. Ambroſ. lib.7. in.Lu. Pſa.119.105.

commaundement ſpoke vnto them on earth, how much leſſe
Heb. 12. 25. ſhall men vnder the Goſpell eſcape, if they turne from him, which by his miniſters ſpeaketh vnto them from heauen.

Now this word is not contemned onely by open rebellion and reſiſtance thereunto, as by Iewes, by Turks, perſecuting tyrantes, Romiſh Prelates, and their adherents, but alſo, when in word it is profeſſed, but in conuerſation of life it is not expreſſed, a thing moſt hainous and horrible in the ſight of God, of which contempt moſt profeſſors are now guiltie. Almighty God and our Sauiour Chriſt ſpeake vnto
Ia Pſ 35. 8. vs in the Miniſters and preachers of the word, as the prophet *Dauid* ſaith, I will heare what the Lord will ſpeake in me, and Saint *Paul* ſubſcribeth thereunto, to the proud and contentious perſons of the Corinthians, whom he proteſted he would not ſpare, ſeeing they ſought experience of Chriſt that ſpake
2. Cor. 13. 3. in him. Wherefore when we ſet light by, contemne and deſpiſe the miniſters and preachers of the word, we contemne God and his ſonne Ieſus Chriſt, as Chriſt himſelfe to his diſciples witneſſeth, hee that heareth you, heareth me, hee that
Luk 10. 16. deſpiſeth you deſpiſeth me, & he that deſpiſeth mee deſpiſeth him that ſent me. And we ſee in theſe our deſperate & dangerous dayes, the ordinarie Miniſters contemned greatly and contentious, ſeditious and turbulē ſpirits, greatly heard and had in regard of men, is not God then contemned of vs?

The word of God is the heauenly Manna, whereon our ſoules doe feede, for as the bodies of men are fedde, preſerued and nouriſhed by meate, drinke and bodily nutrimētes, ſo the ſoule is fedde, preſerued, made ſtrong and nouriſhed by the heauenly doctrine of the Scripture, and the ſpirituall man thereby made able to ſubdue fleſhly deſires to ſpirituall motions. For reading of the Scriptures, prayers of the
Lib. 9. in Leuit. Saintes, the wholeſome doctrine of the word, are the nutriments of the ſpirite, with theſe meates is it fed, hereby is it in health, hereby it preuayleth ſaith Saint *Cyril.* Let vs not refuſe ſuch heauenly nouriſhment, let vs not neglect ſuch ſpirituall dainties, let vs not deſpiſe ſo great ſaluation, leaſt by voluntarie famiſhing of our ſelues, through not hearing, whē wee might, we bring vpon vs the famine by Gods prophets threatned

threatened againſt the contemners of his word; Behold the dayes come ſaith the Lord God, that I will ſend a famine in the lād, not a famin of bread, nor a thirſt for water, but of hearing the word of the Lord, for they ſhall wander from ſea to ſea, and from the North to the Eaſt, ſhall they runne to and fro, to ſeeke the word of the Lord, and ſhal not finde it. This famine our forefathers, with the danger of their ſoules, haue taſted of, let vs take heede, leaſt our coyneſſe, our daintines, our choiſe making of times, places, and preachers, our fulneſſe, yea our plaine loathing of the heauenly Manna, whereof wee haue eaten in great plentie, theſe 47. yeares, cauſe not a want, bring not a famine, either vpon our glutted ſtomacks, or elſe vpon our poſteritie, which, our ſoules faint within vs, and our bowels are troubled to remember. Hereby, then let vs be admoniſhed, and ſo effectually reclaimed. And this is the firſt admonition of the Apoſtle: Wherefore lay aſide all filthineſſe, and ſuperfluitie of malitiouſnes, and receiue with meekenes the word that is graffed in you, which is able to ſaue your ſoules.

Some men too much giuen to pleaſe themſelues, in their fooliſh imaginations and conceites, hereupon thinke it enough to heare the word of God, albeit they doe not thereafter: which fond perſwaſion to roote out of mens minds, the Apoſtle ſetteth down this ſecond admonition, wherein is ſhewed, that it becommeth all the Saintes of God, ſo to heare the word preached, as that they frame their liues thereafter, and liue according as therein they are taught from God, that their conuerſation be anſwerable to their profeſſiō, and their deedes correſpondent to the doctrine, wherein they are informed. In which admonition, two things come to bee conſidered, 1. What is that they are admoniſhed of, namely, to be doers of the word, not hearers onely. 2. The reaſons why they ſhould ſo doe, which are two, as in this diſcourſe ſhall be euidently apparant. 2. Admonition

1 The admonition, be ye doers of the word, not hearers onely. Saint *Iames* hauing not in vaine learned in the parable of Chriſt, that the ſeede being caſt into the foure ſeuerall groundes, yet fructifieth but in one only, and ſeeing by daily Mat. 13. 4. 5. &c.

experience, that many men make ſhew of religion, but yet liue careleſſe in their conuerſation, who turning the eares of their bodies to the word, and in their mouthes profeſſing
Titus.1.16. themſelues to know God, yet in their deedes denie him, being abhominable, diſobedient, and to euery good worke reprobate, and in ſhew make profeſſion, but in life are nothing anſwerable thereunto, in this place inueighing againſt that hypocriſie of men, and condemning that outward hearing as vnprofitable to themſelues, and odious vnto God, ſheweth moſt notably, what manner hearers the Goſpell requireth, euen ſuch as heare not onely, but doe alſo, therefore hee admoniſheth them to be doers of the word, not hearers onely.

A double doing of the word

To doe the worde is double, 1. To doe it abſolutely, & perfectly, ſo that both the heart conſent, and the outwarde life aunſwere fully to the law of God in perfect meaſure. To which doing God in the law did promiſe life: for in the law it is ſaide, I haue giuen thee lawes, ſtatutes and ordinances
Leuit.18.5. which if thou doe, thou ſhalt liue in them. Our Sauiour in the Goſpell, therunto reſpecting, telleth the fooliſh lawyer,
Luk 10.28. who by doing would obtaine life, that if he would loue God with all his heart, with all his ſoule, with all his ſtrength, with
Rom 2.13. al his thought, and his neighbour as himſelfe, he ſhould liue. The Apoſtle ſhewing the Iewes, which ſo much boaſted, beleeuing the law, that they muſt perfectly fulfill the law, wherby they would looke to be ſaued, ſaith, That not the hearers thereof, but the doers of the law ſhalbe iuſtified before God. This perfect fulfilling and doing all that the law requireth, is that doing, which the law and Goſpell mentioneth, and requireth in them, which by their workes hope to attaine life: and this is the legall performing of the word.

This no man can poſſibly performe: for what man euer could loue God with a perfect heart, with all his ſoule, with his whole affection, ſtrength & power? What man euer loued his neighbour as himſelfe? Where is he, and who is hee, that continueth in all things that are written in the law to do thē? Where is that either man or womā, that neither in thought,
Deu.27.26. word nor work, hath broken the commandements of God? this is the obedience, this is the fulfilling, this is the doing, which

which the law requireth, which no man performeth.

Saint Peter the Apoſtle therefore, calleth it a yoke intollerable, which neither they, neither their fathers could beare. Act. 15. 10.
And S. Paul a little before to the Antiochians in Piſidia proteſteth, that by the law we could not be ſaued from our ſins, Act. 13. 39.
becauſe we could not performe it: which was ſo weakened through the infirmitie of the fleſh, that it could not poſſibly Rom. 8. 3.
deliuer man from ſinne, and from death. Which defect is not by nature of the law, but through the naturall impotencie and weakeneſſe of man, which cannot doe in that perfect meaſure, which the law with great exactneſſe requireth. Saint *Auguſtine* therefore in his booke of the ſpirit and letter, ſaith very well and wiſely, The law is not therefore not acompliſhed, for any fault in the law, but by the fault of the wiſedom of the fleſh: which fault is to be ſhewed, and made manifeſt by the law, but to be healed through grace. De ſpiritu, & lit. c. 19.

The holy men of God therefore, ſeeing themſelues to come ſhort of the doing of the word and law, in this matter and manner of doing, haue in the humilitie of their minds, accounted themſelues as ſinners, and therefore haue confeſſed their iniquities and tranſgreſſions, their ſinnes and vnrighteouſneſſe before the Lord, as the Patriarkes and Prophets, *Iob*, *Dauid*, *Daniel*, with the Apoſtles and all the Saintes of God, as it appeareth.

2 Seeing then that no man is able thus to doe the worde, there muſt ſome other kind of doing the word, be by S. *Iames* here required, therefore there is a doing of the word, and law vnder the Goſpell, when Chriſt for vs and our ſaluation, fulfilleth the law in perfect meaſure, and therefore is called the Rom. 10. 4.
fulfilling of the law, to all that beleeue, and therewith alſo giueth vnto his Saintes, as members of his body, the holy Ghoſt, the ſpirit of ſanctification, that therby they after ſome meaſure, may truely doe his will, earneſtly cleaue vnto his worde, faithfully beleeue his promiſes, vnfainedly loue him for his goodnes, and feare him with reuerence for his mighty power: And finally, loue their neighbor (though in great infirmity, great imperfectiō, great weakenes) as thēſelues: this our doing of the word, & fulfilling the law of God, almighty

God accepteth and taketh in good part, for his ſonnes ſake, who hath in all pointes and partes perfectly fulfilled the law for all thoſe that beleeue. And this our doing of Gods word is not thereby to attaine to righteouſneſſe with God, which thing before we haue receiued by faith in Chriſt onely, but partly to teſtifie that by Chriſt we are made righteous before God, and partly to ſhew our obedience to God therefore, whoſe workemanſhip we are, prepared vnto good workes, that we ſhould walke therein, and this is the Euangelicall obedience to the word of God.

Ephes. 2. 10.

Such then (as knowing themſelues to bee iuſtified by faith in Chriſt before God, to teſtifie their righteouſneſſe to men, and their obedience to God, endeuour to expreſſe in their deeds, the hope they haue in Chriſt, and labour in their whole life, to walke worthy the calling whereunto they are called, that in their conuerſatiō they may beautifie their profeſſion, and God may in all things through them be glorified in Ieſus Chriſt, are ſaid to be doers of the word, and theſe are the doers, whome the Apoſtle here mentioneth: Bee yee doers of the word, not hearers only. And hereunto ſerue ſo many exhortations in holy ſcripture, whereby we are ſtirred and pricked forward to the practiſe of good works, & ſtudy of vertue, whereof the Epiſtles of the Apoſtles are ful, & the whole body (as it were) of the holy ſcripture, therewith repleniſhed.

Ephes 4. 1.

This godly endeuour (according to the meaſure we haue receiued,) this ſtudy and practiſe of good works & vertue preſcribed, this performance of obedience offered to God, muſt ſhine in the Saintes, which as neceſſarie in all profeſſors of Gods word, is ioyned with the hearing thereof. Our Sauiour Chriſt ioyning the hearing and doing of the word together, ſaith: That he that heareth the word & doth it is like to a wiſe man, which buildeth his houſe on a rock: and ſhewing whom he accounteth for his brethren and his mother, he ſaith, That they are his brethren and mother, not which heare only, but which heare & do the will of God. And to the woman which ſaid vnto him: Happie is the wombe that bare thee, and the pappes which gaue thee ſucke, he replyeth: Yea rather happy are they, which heare the word of God and do it.

Mat. 7. 24.

Luke 8. 20. Mat. 12 50.

Luk. 11. 28.

Finally,

Finally when he had waſhed his Diſciples feete, mouing them to the imitation and following of his example: in concluſion of the exhortation he ſhutteth vp the matter in this wiſe, If you know theſe thinges, happy are you if you do them To heare or know then the word of God, and not to doe his will preuaileth nothing. This knew the holy prophets, who therfore ioined practiſe of the wil, & the hearing of the word and law of God, as in Deu. 4. v. 1. 5. c. v. 1. Iere. 11. 6. This the holy Angell in the Reuelation weighing, and pronouncing them bleſſed onely which ioyne practiſe with hearing of the word breaketh out and crieth, Bleſſed is hee that readeth & they that heare the words of this propheſie, and keepe thoſe thinges which are written therein. Agreeable to which doctrine the Apoſtle in this place admoniſheth the Saintes in theſe wordes, Be yee doers of the word, not hearers onely.

Iohn 13. 17.

Reuel. 1. 3.

Of which admonition there are two reaſons. The firſt is from detriment and hurt, They that heare onely, and do not the word alſo, are hurtfull to themſelues, for they deceiue themſelues in a vaine perſwaſion, and thereby hurt themſelues, to their owne iuſter condemnation.

Reaſons of the admonition.

Men thinke themſelues highly in the fauour of God, and perſwade themſelues that they doe God good and laudable ſeruice, and haue performed the dueties of Chriſtians in conuenient meaſure, when they are content to hearken and liſtē to the worde of God, albeit they neuer endeuour thereby to leade their liues, neither to reforme their manners thereunto. But this being nothing ſo, they greatly deceiue themſelues, and procure iuſter condemnation againſt themſelues from God. For how much more men know by hearing, ſo much more do they enhance their iudgements, and encreaſe their puniſhment, if they walke not according to their knowledge. Our Sauiour Chriſt proteſteth, that that ſeruant which knoweth the will of his maiſter, and doth it not, ſhould bee beaten with many ſtripes.

1. Reaſon.

Luk. 12. 47.

This Apoſtle witneſſeth, that it is a double ſinne to a man to know what to doe aright, and not to do it, he that knoweth how to doe aright, and doeth it not, to him it is ſinne, not ſinne ſimply, but ſinne with aduantage. Wherefore Saint

Iames. 4. 17.

Augustine writing to *Athanasius*, subscribeth, By Gods word and law, man sinneth so much the more, how much the more by the word hee knoweth that to bee sinne, which he committeth. Saint *Chrysostome* thereunto agreeth, who to the people of Antioch writeth in this manner, against their vsuall swearing; whereof they had often heard, yet were not amended, the oftner men heare, the more they offend, and the more they encrease their punishment, if they reforme not that whereof they haue heard so often.

Epist. 144

Homil. 12. Popul Antiocheno,

Theophilact to the like sence soundeth vpon the wordes of our Sauiour, How much the more hee knoweth which sinneth, so much the greater punishment he procureth to himselfe, Saint *Ambrose* in like manner citing the wordes of Christ in the seuenth Chapter of Saint *Mathew* his Gospell: Not euery one that saith vnto me Lord, Lord, shal enter into the Kingdom of heauē, but he that doth the things which I say, concludeth thereupon, for I know not whether the study of knowledge, without practise and deedes, doe not more inwrappe vs. No doubt then our knowledge without obedience, doth inwrap and intangle vs in heauier iudgementes. And the same Father in his booke of *Iacob*, and happy life, saith, in like maner, knowledge maketh the offence double, and doubleth the sinne.

vpon Luk. 12. cap.

1. Off. c. 26.

De Iacob. & beata vita.

The more often the Israelites heard the voyce of their prophetes, the more inexcusable were they whē they did not obey them: the more our Sauiour and his Disciples preached to Cities and people, the more they denounced punishment, when they hearing, would not doe thereafter. The more knowledge men haue, the more they deceiue thēselues if they doe not thereafter. The more men and women know, (as many very carefully in shew heare such as they list, and to whome they in the vanity of their humours are addicted) the more iust condemnation they procure to themselues, and the heauier wrath of God, they heape and treasure vppe against themselues, when they do not that, which they know by hearing. Whereof, to aduise men, the Apostle giueth vs this worthy admonition. Be yee doers of the word, not hearers onely, deceiuing your selues.

Ier. 5. 14. & 6. 10. 11. Esay. 42. 24. Iohn. 15. 22. Mat. 11. 20.

This

This leſſon muſt we heare, this counſell muſt we follow, this doctrine muſt we embrace, who boſting that wee haue heard two or three ſermons this day, or that day, for all that neither diminiſh ought of our pride in ſtanting raffes, in curious cuttes, in coloured ſtarch, or other vanities: Neither leaue we our boiling malice, our ſwelling hatred, our curſed couetouſnes, our fleſhly pleaſure, neither abate wee any thing of our wanton banquets, our riotous feaſtes, our ſumptuous tables, neither ſtay we our bribed handes, our ſlaunderous mouthes, our blaſphemous tongues, our lying lips: neither withhold we our ſelues from peſtilent vſurie, cruell oppreſſion, violent extortion, fraudulent dealing with our brethren: neither finaly, do we mēd thoſe enormities, iniquities, ſinnes and blemiſhes of our liues, whereof we haue beene admoniſhed and thus to our iuſter condemnatiō, flattering our ſelues with bare hearing, we deceiue our ſelues.

Seeing then the knowledge we haue by hearing the word without practiſe of vertue, and ſtudy of good works, encreaſeth our iudgementes, & in contenting our ſelues with hearing onely, without the doing of Gods will reuealed, wee deceiue our ſelues to our greater condemnation: Let this reaſon moue vs to be doers of the word, and ſtirre vs vp to embrace the doctrine of the Apoſtle, be you doers of the word not hearers only, deceiuing your ſelues.

The hearing of our time, is in many maruailous, the knowledge of the common people is great, and hath not beene the like in any former generation in this our country and nation, their vnderſtanding in Scriptures is ſuch, as that many of the Laitie and people, can talke with glory, reaſon, with feruency, diſpute with a grace of the Scriptures of God, whoſe heartes notwithſtanding, are puft vp, with pride, whoſe mindes are ſet on miſchiefe, whoſe feet are ſwift to ſhed innocent bloud, whoſe hands are ful of briberies, whoſe heades are occupied about couetous deſires, whoſe liues are ſtained with vſurie and oppreſſions, whoſe bodies are wearied and waſted with pleaſures, choaked with the cares, entiſed with the delights, carried away with the vanities, rauiſhed with the inordinate deſires of this wicked world, hearing the

ſound of the word in their eares, but admitting not the ſenſe in their heartes, are greatelie and groſſely deceiued, like the Athenians, who could talke much of vertue, but practiſed nothing thereof, whome *Pantolidas* the Ambaſſador hearing diſpute of vertue, and being demaunded how their ſpeeches pleaſed him, anſwered: This talke was good and deſerued praiſe, but this was to bee lamented, that ſpeaking ſo well, they would not reforme their liues according to vertue. So our knowledge and talking of the Scriptures, of vices to be removed, & vertue to be embraced, is worthy prayſe, but this is greatly to bee lamented, that wee talking ſo well, doe walke ſo wickedly. Herein, if we runne on ſtill, and ſo continue, we enhaunce our puniſhment, encreaſe our iudgement, enlarge our condemnation: Wherefore wee muſt not bee hearers only, but doers alſo of the word of God, as the Apoſtle here admoniſheth.

pantolidas.

The next and ſecond reaſon, why we muſt be doers of the word, not hearers onely, is drawne from the vſe of the word, which is to reforme in vs, thoſe thinges that are amiſſe, this profite and vſe wee looſe, when wee heare the word onely & doe not thereafter: this vſe of Gods law and word, *Moſes* commendeth vnto Princes and people, who exhorting the King continually to reade and meditate in the law, ſheweth him for what end he ſhould ſo do, to learn to feare the Lord, and not to heare and know alone, but to keepe his commandementes. This vſe was reſpected, when hee willed the Leuites to teach the law vnto the people, that they might learn to doe and keepe the ordinances and the wordes of the law of God preſcribed. Dauid diſputing of the vſe and end of the law, maketh it the former of our manners, the directer of our pathes, the line and leuell of our life, and the guide of our wayes to godlineſſe. Saint Paul affirmeth, that all ſcripture is inſpired from aboue, and is profitable to teach ſuch as are ignoraunt, to conuince ſuch as are repugnant, to correct ſuch as erre and wander in conuerſation, to inſtruct in righteouſneſſe, wherefore? to what end? to what vſe? to what purpoſe? euen that thereby the man of God may be abſolute, and perfect to euery good worke. Perfection in righteouſnes, holy

2. Reaſon.

Deut 17. 18

Deut 31. 12.

pſal. 119. 9

The vſe of Gods word, is the reforming our liues.

2. Tim 3. 16.

holy conuerſation in life, is the vſe of the law, and worde of God.

As therefore the chiefe end of ſciences, and humaine arts, is not knowledge but action, that when a thing is learned, it may bee put in vre and practiſe: And as the vſe and ende of Morall Philoſophie, is not to know onely, but to practiſe alſo, whereunto they are vnfit which lacke experience to practiſe (as *Ariſtotle* teacheth,) ſo the vſe of Gods word, which is the art of all arts, and that diuine Philoſophie which neither *Thales*, nor *Pythagoras*, *Socrates*, nor *Plato*, *Zeno* nor *Ariſtotle*, neither any other of the learned heathen, haue deuiſed and inuented, but which wee haue receiued from God himſelfe, is not meere knowledge to write what to doe, but practiſe of obedience, that wee may ſo doe in action, as by hearing the word we haue learned. This vſe and end men then looſe, whē they content themſelues with hearing onely. 1. Lib. Ethic. c. 3.

Which thing the Apoſtle here proueth by a fit ſimilitude, wherein he compareth the word of God to a glaſſe: As the chiefe vſe of the Glaſſe, is not to ſee our faces onely, but to correct our faultes, that there bee no blemiſh or deformitie therein, ſo the worde of God hath this vſe, not to ſhew our ſelues only, but to reforme our enormities, that there remain no iniquitie in vs. A ſimilitude.

The word of God may wel be compared to a Glaſſe: three ſpeciall properties are in a Glaſſe, wherby the word is reſembled vnto it. The word like a glaſſe.

1 A glaſſe ſheweth the perfect forme of our faces, with al the deformities and blemiſhes therin, to correct them if they may be corrected: So the law and word of God, ſheweth the perfect face and faſhion of ſinne in vs, that ſo farre foorth as naturall infirmitie permitteth, all blemiſhes may bee amended, for vvhich cauſe Saint Paule ſaith, that thereby vve come to ſee ſinne, and by the lavv haue knovvledge therof, becauſe by the lavv is the knowledge of ſinne, that then being knovvn vve might by grace reforme it. Rom. 3. 20. c. 7. 7.

2 The glaſſe ſhevveth their ovvn faces, vvhich look thereinto, and not the faces of others, that they might bee carefull to vvipe avvay their ovvn blemiſhes, and dirtie ſpots, and not

to

to bee curious in clearing of others: So the lawe sheweth euery one that looketh thereinto, his owne sinnes chiefly, not the sinnes of his Brethren so much, that euery one should bee carefull of his owne life, and not bee too curious in the liues of others. Wherefore holy Dauid so often desired to bee informed in the law and statutes of GOD, that hee himselfe might walke therein, and bee reformed, as in his Psalmes many wayes it appeareth, and the Apostle exhorting all men to make triall of themselues by the worde, chiefly, at the receiuing of the Sacrament of the Supper of the Lord Iesus, for the proofe of their faith, would not haue them as busie in the liues of others, but as carefull of their owne, to amend themselues: Let euery one examine himselfe, and so let him eate of this bread, and drinke of this cuppe: And againe, proue your selues, whether you are in faith, examine your selues: know you not that Christ dwelleth in you, except yee be reprobates? the word must teach vs to see our selues, and our owne infirmities, and endeuour to reforme our owne blemishes of sinne, and not to be curious in the searching into the liues of others, before our own be throughly reformed.

Psal.25.5. Psal.26.1.
Psal.119.33.
1.Cor.11.28.
2.Cor.13.5.

3 The glasse sheweth vs our blemishes, which seene, wee hate, and with mislike wipe them away, so the word of God sheweth vs the deformity of sinne, which sinne must be hated of vs. Thus Gods word taught *Dauid* to hate his own waies, and *Mary Magdalen* to loath her former life. This maketh the Saintes of God, to hate the very garmentes defiled with the flesh, and conceiue mislike against those sinnes, wherunto in times past they were giuen. These thinges being so, the Apostle compareth the word of God to a Glasse.

Iude.23.

Of which comparison, there are two partes or members, 1. They which looke into the word of God without endeuour, or yet desire to reforme their liues thereby, are like such as looke into a glasse to see thē selues, but not to reforme their faultes or blemishes of face, as soone as they are gone, they forget what fashion they were of, thus the peering, poring and peeping into the glasse, profiteth nothing, as good neuer a whit, as neuer the better. The looking into Gods word

word, or hearing of hypocrites, is like the vaine looking into glaſſes of fooles. Fooles looke into glaſſes to ſee themſelues, but not to correct any thing amiſſe in them: ſo hypocrites heare the word of God, and looke into his will to ſee it, but not to correct their manners thereby. Fooles looking into glaſſes, with perſwaſion of themſelues that they are faire, whē they are deformed, come therehence as wiſe as they wēt, and hypocrites thinking thēſelues righteous, when they are wicked, come as wiſe frō a ſermon, as they went thether: as fooles looking into glaſſes, ſee not, that therin, that which is indeed the right ſide, is the left, & the left the right, and ſo thinke all is well: ſo hypocrites, ſeeing not by the worde their diſordered liues, that all thinges are topſie turuie in them, perſwade themſelues all is wel enough, & ſo are not profited. As fooles looking into glaſſes, thinke they ſee a face indeed, when they ſee but the reflexe or turning backe of a face: therefore they coll, they kiſſe, they fall in loue oftentimes with the face ſeen in the glaſſe, as *Narciſſus* did with his owne face, when he beheld himſelfe in the water, as the Poet ſaith: ſo hypocrites thinke their counterfeite holineſſe to be true holineſſe, wherfore they embrace it, they brook it, they delight therin, they loue it, as if it were ſincere & perfect integrity. And thus they may be cōpared vnto fooles looking into glaſſes, who heare the word, and looke into the law, being careleſſe to obey it. Ouid. Metamorphoſcon. lib. 3.

The other part of this ſimilitude is, who ſo looketh into the perfect law of libertie, hee not being a forgetfull hearer, but a doer of the word, ſhall be bleſſed in his deed.

In which members we ſee the law is called perfect, and a perfect law of libertie.

1. Perfect, which addition *Dauid* alſo giueth vnto the Law: The law of the Lord is perfect, conuerting the ſoule, therfore ſo called, becauſe whatſoeuer appertaineth to faith and godlineſſe, is therein aboundantly ſet downe and deliuered: ſo that neither in doctrine, neither in manners, wee ought to ſeeke for any other thing whatſoeuer. Saint *Iohn* entreating of the perfection of the new law, which is the Goſpell, confeſſeth, that therin all things which our ſauiour did, were not writtē: yet that ſufficiēt things were theria vvritté which men beleeuing Pſal. 19. 7. Iohn. 20. 31.

beleeuing, might thereby liue, wherefore he ſayth, Many other ſignes and tokens did Ieſus in the preſence of his Diſciples, which are not written in this Booke, but theſe thinges are written, that yee might beleeue that Ieſus is Chriſt, that Sonne of God, and that in beleeuing, yee might haue life through his name. Saint *Paul* writeth, that hee kepte not backe any thing from the church of Epheſus, but ſhewed thē all the counſels of God. Tertullian cryeth out, that that Church is happy, to which the Apoſtles haue poured out all the doctrine of God, euen with their owne bloud. Our Sauiour promiſeth the Church a comforter, which ſhould bring them into all truth. What truth is it, that the holy Ghoſt did not teach the Church? But yet leaſt we ſhould thinke, there were other truthes, beſide ſuch as were preached by Chriſt, and penned by the Euangeliſtes, it is added, that, that Comforter ſhould teach them whatſoeuer Chriſt had taught thē before, wherein was enough to ſaluation, as *Iohn* witneſſeth Saint *Paul* ſhewing the excellency of the word of God, and how perfect it is in all points, affirmeth that all Scripture is inſpired from aboue, and is profitable to teach, to improue, to correct, to inſtruct in righteouſneſſe, that the man of God. might be perfect, inſtructed to euery good worke: Vnto this truth the Fathers reuerently ſubſcribe. Saint *Auguſtine* ſayth, that whereas Chriſt had done many thinges, which vvere not written, yet ſuch thinges were choſen to bee written, which the Writers thought ſufficient for the ſaluation of thē which beleeued. Saint *Cyrill* hath almoſt the ſame words: Al things that vvere done by Chriſt, vvere not vvritten, but thoſe things onely vvhich ſeemed ſufficient both to manners and to doctrine, that men ſhining through true faith, and good vvorks might come to the heauenly Kingdome by Ieſus Chriſt our Lord. *Chryſoſtome* vpon *Mathew*, not once, and vpon the Epiſtle to *Titus* in like manner, ſhevveth, that all thinges neceſſarie, are in Scripture reuealed, therefore concludeth hee that it is perfect: *Athanaſius* finally affirmeth, that the ſcriptures inſpired from aboue, are ſufficient for inſtruction in all vertue. And this is true in the whole law of God, but moſt manifeſt in the doctrine of the Goſpell.

Acts. 20. 20.

Tertullian.

Ioh. 16. 13.

2. Tim. 2. 16

Tract. 49. vpon Iohn.

Lib. 12. vpon Iohn. c. 60. 8

Vpon Mat. 22. & homil. 41 In Titum contra Gentes.

The

The law which by *Moiſes* miniſterie was giuen the people was ſo perfect, that Almighty God forewarned them, that they ſhould neither adde thereunto, nor diminiſh therefrom: and how ſeuerely he puniſhed that malapert & ſawcie boldeneſſe in the Iſraelites, which aduentured to adde any thing, eyther to the doctrine, or to the ceremonies, ſo many ſermõs of the Prophetes, the interpreters of the lawes, ſo many teſtimonies of holy Scripture, the holy ſacred and diuine hiſtories, our ſauiour Chriſt himſelfe, witneſſeth moſt plainely: Shall vvee thinke more baſely now of the Goſpell, which is a doctrine more excellent then the law? Shall we thinke God had leſſe carefull conſideration of his Church in the dayes of his ſonnes being on earth, & afterward, then he had in the time of *Moiſes*? Or ſhall we dare to imagine the Prophets, to haue left a more perfect doctrine, then the apoſtles, taught by the very mouth of Chriſt, & led into all truth by the holy Ghoſt, according to the promiſe? Wherefore, if the law were perfect, ſo that the people durſt adde therto, or detract therefro nothing: which who attempted, were puniſhed, ſhall not the Goſpell containe a moſt perfect doctrine, wherunto nothing may bee added, and from which nothing may be detracted? This the Angell acknowledged, when in the ſhutting vp and concluding of the goſpell, he proteſteth, that if any man adde to the wordes of that booke, God ſhould adde the plagues in that booke written vnto him, and if any ſhould diminiſh any thing there from, God would diminiſh and take away his name from out of the booke of life. Thereby therefore, is the perfection of the Goſpell concluded: which thing the holy Apoſtle here to expreſſe vnto vs, calleth the word of God, the perfect law.

Deu. 4. 2. & 12 32. Prou. 30. 6. Ioſuah. 1. 7.

Reue. 22. 18, 19

For this cauſe the Scripture hath the name of a Canon giuen it, and is called Canonicall, becauſe it is the onelie perfect rule, line, leuel, and ſquire, wher by all doctrines, & all manners muſt be mete, meaſured, examined & proued: as by that which is moſt ſufficient and perfect, which ſuffereth no addition nor detraction, for then the rule and meaſure faileth. This being true, as moſt true it is, not onely by the infallible word of God, but by the manifeſt teſtimonies

nies

nies of the reuerend Fathers, then all inuentions, dreames, doctrines, traditions, vnwritten verities, must fall to the ground, and bee condemned, as counterfeit, adulterine, & sacrilegious, which are not warranted out of the perfect law of the Gospell, as *S. Ambrose* affirmeth. The Gospel herehence then is proued to be perfect.

Ambrose. 3: de virgini.

2 As it is perfect, so is it a law of Libertie, not that it bringeth men into carnall freedome, to doe what they lust, whereunto the wicked abuse it, for a cloake of wickednesse: but because it setteth vs at liberty in our consciences, from Sathan, sinne and death, which liberty we obtaine by Christ, who freeing vs, wee are free indeed. The gospel therfore calling vs to the glorious liberty of the Sonnes of God, & preaching the libertie of conscience vnto men, is called the lawe of libertie.

1. Pet. 2. 15.
Iohn 8. 36.
Rom. 8. 21.

3 In this law must we continue, thereinto must we look continually, herein must we meditate day and night, herein must we spend our dayes. Some thinke it enough to looke into this law once in their liues: Some thinke it much to looke into it once in a yeare, two, three, or seuen: Some perswade themselues, that they doe God good seruice, if now & then onely, they haue a spirt, a crash, a fit at the word, & leaue off, but our Apostle willeth vs, to continue therin, often, yea alwayes to bee looking into the perfect law of libertie.

Deut. 6. 7.
Psal. 1. 2.

4 Therein wee must not be idle hearers, but doers of the word. The promise of happinesse is not made to the hearing, but to the doing of the word, we hearing, must do that therein we are taught, and so as good ground bring foorth fruit with patience.

5 This if wee doe, we shall be blessed in our deede, in so behauing our selues, and carefully endeuouring to do Gods will in his holy word, as in a most bright glasse, & cleere christall, to bee seene of all men. Not that our deedes doe make vs blessed, but because studie and endeuour to do well, is a qualitie of such as shalbe blessed. And this blessednes is giuen as a free gift, and rewarde from God, to such as walke in holinesse of life, which life is not the cause of our raigning with God in eternall blessednesse: but the way to the kingdome

saith

saith S. *Bernard*: neyther are our good workes efficient & proper causes of saluation and happinesse, but ornaments of our faith, as S. *Ambrose* writeth. But of this more was spoken, 1. *Iames* 12. Bernard vpon 1. Psal.

Here it may be obiected, that in asmuch as happinesse is promised to our works in scripture, therfore our works purchase this happines *Dauid* pronounceth him blessed which walketh not in the counsaile, neyther standeth in the way of sinners, him blessed also, who considereth the poor and needy, those that are vndefiled in the way, such as feare God, & walke in his wayes. Our Sauiour counteth them blessed, which heare the worde, and doe it: the Angel, those which heare the wordes of that Prophesie and fulfil them. The Apostle here, those which looke into the law of liberty, and continue therein, being not idle hearers, but doers of the word. Obiection: psal 1.1. psal 41.1. psal. 119, 1. Luke, 11.28. Reuel. 1.3.

I answere, that herehence it followeth not, that men deserue by their workes this happines, but first, these places entreate not of the cause why men are blessed, but of their qualitie who shalbe blessed, euen such as do these things. Secondly, such places are vnderstood of their workes, who by faith are iustified, accepted and blessed, in whome the blessednes of their workes doth follow the blessednes of their faith, as the effect, the cause, euen as ciuill righteousnesse, or righteousnes by works, whereby the faith of our hart is knowne to mē, doth follow righteousnes by faith, which is before God. Thirdly, rewardes are promised to our wotkes, of grace, and not of dutie, so that no man by workes can challenge happinesse vnto himselfe, which, as also eternal life, is the meere gift of God through Iesus Christ. Answere, Rom. 6, 23.

This part of the Apostles comparison is, that who so looketh into the law of God with carefulnes to liue thereafter, shalbe blessed in his deeds: wherfore as *Socrates* the great Philosopher exhorted al men, but specially yong mē, alwaies to look into their glasses, that if they were beutiful, they should behaue thēselues accordingly, if deformed, they should then hide & couer their deformities by vertue & learning, so ought all Christians men and women, to looke continually into this Socrates.

this glaſſe of Gods worde, that if they bee already beautified by the graces of GOD, they may walke worthy their glorious calling, in true holineſſe and righteouſneſſe: if they bee deformed through ſinne, they may learne by the worde to couer and correct thoſe their deformities, by true obedience vnto the Goſpell, that they continuing in vertue, may bee bleſſed in their deedes, not for their owne merites, but of the mercy of God, to whome with the Sonne and the holy Ghoſt, bee all prayſe, dominion, and maieſtie, now and for euermore. *Amen.*

Ephes.4.1. Philip.1,27.

The End of the Seuenth Sermon.

IAMES Chapter 1. Verſes 26.27

Sermon 8.

26 *If any man among you ſeemeth religious, and refrayneth not his tongue, but deceiueth his owne heart: this mans Religion is in vaine.*

27 *Pure Religion, and vndefiled before God, is this, to viſite the fatherleſſe and widdowes, in their aduerſitie, and to keepe himſelfe vnſpotted of the world.*

IN which wordes are the other two exhortations or admonitions, namely, the third and the fourth, contained: the third that Gods word giueth, and ſetteth down the rule, not onely to doe well, but to ſpeake well alſo. The fourth, that pure and perfect Religion, holy and acceptable ſeruice to God, ſtandeth in charity towardes the needy, and in puritie of our owne liues.

Theſ

- These two verses contain the other two admonitions.
  - 3. To refrayne the tongue, wherein are two thinges.
    - 1. The admonition it selfe.
    - 2. The reasons of the admonition.
      - 1. It causeth errour and hurt.
      - 2. It defileth religion.
  - 4. Wherein pure Religion before God consisteth, Namely, in
    - 1. Charitie toward the needie.
    - 2. Puritie and innocencie in our lines.

The third admonition of the Apostle, is touching the restraint and moderation of the tongue, wherein hee teacheth vs, that the word of truth, whereby we are regenerate and begotten through the wil of God, prescribeth vnto vs, not onely a rule of doing well, but of speaking well also. Wherfore the holy & vnfained professors of this word, must endeuour therby, not onely to reforme their actions, but also to restrain their speeches, and moderate their tongues, that they fal not into those vices, whereunto the godlesse tongue is giuen: therefore, saith he, if any man among you seeme religious, & refraineth not his tongue, but deceiueth his own heart, this mans Religion is in vaine. 3. Admonition

This admonition teacheth, that the law of God being a Lanterne vnto our feete, and a light vnto our pathes, and a thing diuinely inspired from aboue, to make a man perfect in righteousnesse, and absolute to euery good worke, doth not onely restraine the vnbrideled actions of men, but also refraineth and holdeth backe the disordered speeches of their mouthes, that both in action and communication, they may be holy vnto the Lord. For this cause haue wee many exhortations in the sacred scriptures of God, to moderate our tongues, and to restraine them. In steade of many, it may suffice, which the holy prophet and prince of Israel teacheth vs: If any man loue long life, and would see happy dayes, let him refrayne his tongue from euill, and his lippes they speake no guile. Hereof wee haue heard more, verse 19. before, and Psal. 119.105. 2. Tim. 3. 17. Psal. 34. 12.

ſhall heare more, 3. Chapter, from 2. verſe to the 13. verſe thereof.

Reaſons. The reaſons hereof are two, 1. it cauſeth errour in our liues, and hurt vnto our ſelues, when we are giuen to babling and prating, thereby our heartes are deceiued, and our ſelues indangered. pro. 18. 21. For great hurt commeth vnto men for want of moderation and gouernement of their tongues. *Salomon* ſetting down the inconuenience of not refrayning the tong, affirmeth that life and death are therin, & that they that loue it, ſhould eate the fruite thereof: ſhewing how daungerous a thing it is to be looſe in tongue, which who is, is ſubiect to great danger. Ariſtotle. Therefore *Ariſtotle* the Philoſopher an heathen, ſending *Caliſthenes* the Philoſopher to *Alexander* the Great, king of *Macedonia*: oftentimes admoniſhed and commaunded him to ſpeake more rarely, and moſt pleaſantly to the King, becauſe hee carried life and death in his tongue. prou. 21. 23. The which the Wiſe man foreſeeing ſaith: Hee that keepeth his mouth and his tongue, keepeth his ſoule from trouble. And in another place, comparing a man (whoſe tongue is pro. 25. 28. vnbrideled) to a Cittie vnwalled, affirmeth, As a Citty lying open, and vncompaſſed with walles, euen ſo is a man that can not refraine his tongue.

Which when holy *Dauid* rightly weighed and aduiſedly conſidered, he prayeth the Lord to ſet a watch before his pſal 141. 3. mouth, and to keepe the dore of his lippes. Eccl. 22. 26. And the Sonne of *Sirach* to the like purpoſe cryeth out; Who ſhall ſet a watch before my mouth, and a ſeale of wiſedome before my lippes, that I fall not ſodainely by them, & that my tongue deſtroy me not? Thus men thinking themſelues to haue an abſolute liberty to prate & prattle what they luſt, without hurt or dãger, by their ſaucie pratling & babling, by the euill of their tongues, they greatly endanger themſelues, and ſo deceiue their owne heartes. Neither that onely, but by much talke they thinke to attaine to the opinion of wiſedome with men: who only ſpeaking would be thought to haue al knowledge, Eccl. 5. 2. but hereby they ſhew their greater folly, & ſo deceiue their own hearts. The wiſe man ſhewing, that it is great folly not bridle & moderate the tong, ſaith: That the voice of a foole

is

is in the multitude of wordes, and elſe where to like purpoſe. pro. 12.23.
A wiſe man concealeth knowledge, but the heartes of fooles publiſh fooliſhneſſe. The ſame writeth, that Wiſe men vſe few prou. 17.27.
wordes: then it followeth, that ſuch as vſe many wordes are fooles. Wherefore, when by much talking, wee thinke to obtaine opinion of wiſedom, then moſt of al we deſcry our own folly, and thereby we deceiue our own hearts, and therefore we ought to refraine our tongues.

Finally, we thinke our tongues to be giuen vs to prattle at our owne pleaſures, but they are giuen as inſtrumentes to ſet forth the mighty and maruailous power of God, his miracles Eccle. 17.5.
& wondrous workes which he doth towards the children of pſal. 51.15.
men. Abuſing then our tongues at our own pleaſure, we deceiue our owne heartes. Seeing therefore, by not moderating our tongues, we thus deceiue our ſelues, and our own hearts: we ought with all carefulneſſe to bridle and moderate our tongues, by the word of truth.

As not moderating our tongues, wee deceiue our owne 2. Reaſon.
heartes, ſo wee deſcrie our hypocriſie, wee corrupt and defile our Religion, and make it vaine before God, therfore ought we to moderate and refraine our tongues: for whoſe ſpeech is not good, their religion cannot be acceptable. Wherefore vnleſſe we refraine our tongues, our Religion is fruſtrate and in vaine before God.

Now the euils and faults of our tongues, from which wee Euils of the
not refraining, deceiue our owne hearts, & make our Religi- tongue.
on vaine, are ſundry.

1 Vaine talke, idle and friuolous, ſeruing to no profite, to Mat. 12.36.
no purpoſe, prating and pratling where there is no need, for which we ſhal giue account to God, as Chriſt witneſſeth, proteſting, that we ſhall giue accountes vnto God, for euery vain and idle word proceeding frō vs. S. *Paul* exhorteth the ſaintes Epheſ. 5.4.
to put from them all vaine and fooliſh talke, as a thing not becomming thē. From this euil, if we refraine not our tongs, our religion is in vaine: for if any man among you ſaith Saint *Iames*, ſeeme religious, and refrayneth not from this: this mans religion is in vaine.

2 Another euill of the tongue to be reſtrained in men, is

when we talke of God, of his word, of his law and religion: not desirous to reforme our liues according vnto his commaundementes. This is a great euill, and point of halting hypocrisie, whereby our religion is frustrate and in vaine, For to talke of Gods word, and not to walke in his wayes, profiteth or prevayleth nothing to religion. Therefore *Al-*
Isay 29.13. *Mat.15.8* *mighty* God shewing their religion to be but in vaine, which talked of him in their mouthes, but followed and feared him not in their heartes, crieth out: This people draw neare vnto me with their lips, but their heartes are farre from me, worshipping me in vaine, teaching doctrines, precepts of men.

Psal.50 16. 17 *David* in Gods person, telling the hypocrites, that their talking of his couenantes was in vaine, in asmuch as they would not be reformed in their conuersations, saith; What hast thou to doe to declare my ordinances, and take my couenantes in thy mouth: seeing thou hatest to bee reformed, and castest my wordes behind thee. Our blessed Sauiour in-
Mat.7.21. timateth and witnesseth vnto men, that to call vpon him in their wordes, maketh them but hypocrites, and sheweth their religion to be vaine, when they doe not that which hee commaundeth, therefore he saith, that not euery one that saith vnto him, Lord, Lord, shold therfore enter into his Kingdom but such as did the will of his father, which is in heauen.

1. Tit.16. Finally, Saint Paul accounting their religion, as vaine, which talke of God in their mouthes, but obey him not in their deedes, condemneth them as hypocrites, who say, they know God in word, but deny him in deeds, being abhominable, disobedient, and to euery good worke reprobate. From this vanitie and fooliſh prating if we refraine not our tongs, though wee seeme neuer so religious, yet deceiue wee our selues, & our religion is in vaine. And yet this is our religion in these dayes: consisting in lip-labour, and talking of God, and his commaundementes, but not liuing according as in his lawes he chargeth vs, and therefore are we no better then very hypocrites: for if any man among vs seeme religious, & refrayneth not his tongue from this vanitie also, of professing God in our mouthes, when we are farre from him in our thoughts, and hartes, surely this mans religion is in vaine.

3 As from theſe euils our tongues muſt bee refrained: ſo from raſh iudgement and condemning of our brethren, whē vpon ſurmiſed ſuſpitions wee condemne them, for this alſo maketh our Religion vaine. Therefore our Sauiour, to remoue it farre from the Saintes his Church, forwarneth them not to iudge, leaſt they be iudged, nor to condemn, leaſt they be condemned. To whome the Apoſtle agreeth, Iudge nothing before the time, vntill the Lord come, who ſhal lighten thinges that are hid in darkenes, and make the counſels of the heart manifeſt. Mat. 7. 1. 1. Cor. 4. 5.

In which kinde they ſinne, which by euentes iudge and condemne their Brethren, accounting them for moſt wicked, vpon whom the hand of the Lords chaſtiſment lighteth. the wicked iudged Chriſt, condēned of God, becauſe he was chaſtened of the father. The vngodly condēned the ſaints for deſpiſed, becauſe they were ſubiect to affliction in the world. The friendes of *Iob*, iudged *Iob* wicked, becauſe he was ſo many wayes plagued of God. The people condemned the Galileans, and thoſe vpon whom the tower of *Siloe* fell, for great ſinners, becauſe of the heauy hand of God vpon them, whoſe iudgement our Sauiour condēneth. The Barbarians at *Melta* (now called *Malta*) ſeeing a viper ſpring out of the fire, and light and hang on *Paules* hand, iudged him a murtherer, becauſe of the ſight of the Viper, which they thought to haue been ſent of God, as againſt a murtherer of mē, or vpon ſome moſt wicked perſon. Iſai. 53. 4. Wiſd. 3 2. & 5. chap. ver. 3. 4. Io 6. 47. Pſal 41. 8. Luke 13. 1. Act. 28. 4.

Of this euill, they are alſo guilty, who with their mouthes condemne and iudge others onely vpon externall ſhew, and outward tokens common to māny. Such as condemn thoſe for hypocrites, who ſtoupe in their going, thoſe for arrogant and proud, which goe vpright, thoſe for ſolemne, which are addicted to ſilence, thoſe for wanton and light of life, which are pleaſant in talke, thoſe that are ſparie in their liues for miſers. ſuch as are comely apparrelled, for laſciuious, and thoſe that did iudge *Gneus Pompeius* for effeminate, becauſe hee ſcratched his head with one finger, and the Romaines iudging *Fabius* for ſlothfull, becauſe in all thinges he lingred and delayed, til they ſaw, that by his lingering, he had preſerued Pompeius. Fabius.

ued the weale publike. As *Enneus* the Poet said of him.

By lingering long one man restord to vs the common wealth,
For rumors spread, he did not put, before our sauing health.

Such as familiarly apply themselues to men, they iudge as flatterers, whome they see graue, they condemne for Stoicall, those that beare iniuries: they hold as malitious dissemblers, they which in cases resist, they iudge authors of seditiō, raisers of tragicall disturbāce in commonweales, whom they see religious aboue others, them they haue as superstitious: such as are not come on so farre as themselues, they hold for temporizers and carnall professors. This euil of tongue must be restrained, otherwise, we iudging after outward appearāce which Christ forbiddeth, challenge that to our selues, which is proper to Christ, to whome all iudgement is committed. Finally, thus condemning and iudging the law, (which wee doe, when we thus iudge our brethren) in so doing we are not doers of the law, but Iudges, and we make our Religion vaine: for if any man seeme religious, and refraineth not his tongue from rashly iudging the Brethren, this mans religion is in vaine.

Iohn. 7. 24.
Iohn 5. 22.
2. Cor. 5. 10.
Iames 4. 11.

4 Another euill is flatterie: a speech and report of false and vaine praise giuen to a man, when wee speake things that are false to please men, and feede their humours, when wee say what they say, and deny what they denie, when to sooth men vp, wee call day, night, light, darkenesse, sweet, sower, good, euill, and contrariwise, whether in manners or in doctrine, this is an euill of the tongue, from which, who so refrayneth not, his religion is vaine. Such are Parasites and flatterers, whose mouthes are instrumentes of false praise. Such are false prophets, false teachers, false pastors, which for feare of men, or for their fauour, eyther suppresse the truth, and speake it not, or else conceiue lies, and vtter them, wherwith most men are best pleased. These are pernitious in the Church, and in the common weale, in societies, and priuate families, in all states and degrees of men, into whose handes it is more daungerous to fall, then into the hands of Rauens,

Esay 5. 20,

Esay 30 10.
Ier 11. 21.
3. King. 22. 24.

as

as *Diogenes* affirmeth. For Rauens eate mens bodies dead, but flatterers deuoure them, and feede on them liuing. Wherefore he ſaid, that as of wilde beaſtes, tyrantes were worſt, ſo of tame beaſtes flatterers, which thing is ſo odious vnto God who is the God of truth, as that they which flatter in their lips, make their religion vaine before him. Wherefore if any man among you ſeeme religious, & refrayneth not his tong from flattering alſo, this mans religion is vaine. Pſal 31. 5.

5 Diſſimulation, when we pretend one thing in our words and ſpeeches, and haue another thing in our heartes, whether it be to God, as hypocrites, or to men, as counterfeites, maketh alſo our Religion vaine. Vaine therefore was the religion of the Iſraelites, who promiſed their faithfull ſeruice vnto God, yet their heartes were turned after wicked waies, ſtarting aſide like a broken bow. The Religion of *Saul*, and thoſe wicked ones, which diſſembled with *Dauid*: the religion of the Phariſies and Herodians, which gloſed with Chriſt in the Goſpell, the religion of euery man & woman, which hath one thing readie in mouth, and another couered in their hearts, and ſo diſſemble in their falſe tongues, is in vaine, and odious before God. For if any man ſeeme religious, and refrayneth not his tongue from this euil alſo, this mans religion is in vaine. Exod. 19 8. Pſal. 78. 57. Ioſua. 24 6. Pſal. 12 21. Mat 22, 16.

6 The ſixt euill from which wee muſt refraine, is lying which is a falſe ſignification of ſpeech or voice, with intention to deceiue. This God to abandon from his people, willed them they ſhould not lie one to another. Which the prophet expounding, exhorteth the people to ſpeake the truth one vnto another, and not to lie. The Apoſtle remouing it, (with all the other workes of the olde man, corrupted with deceiuable luſtes of the fleſh) from the true profeſſors of Religion, and ſuch as were regenerate by the Goſpell, whoſe religion it marreth, exhorteth in this wiſe. Wherefore put away all lying from you, and ſpeake the truth one to another, for you are members one of another. Leui. 19. 11 Zach. 8. 16. Epheſ. 4. 25.

This euill raigneth in the tongues of many, euen profeſſing Religion & the Goſpel, whoſe houſes are vpholde, whoſe riches are increaſed, whoſe families are maintained, whoſe chil-

children are aduanced, whose sons are made Gentlemen by the lies their fathers, and their seruantes, in their shoppes, in their warehouses, and in other places haue made for aduantage. But haue we thus learned Christ? Is not all our profession and religion in vaine, by the falshood of our tongues? that wee may also with the Apostle conclude, that if any man or woman among vs seeme religious, deuout and holy, yet refrayneth not his tongue from lies, but vseth deceite in his lippes, euen this mans Religion is in vaine, as the Apostle auoucheth.

7 The next euill which corrupteth our Religion, and maketh it vaine before God, is filthy speech, whereby not onely our liues are descried to bee euill, but our heartes to bee wicked, and our religion counterfeite. This I would men professing godlines, would remember, whose mouthes are open oftentimes to great filthines, as if thereby their religion were not defiled.

Diogenes. But as *Diogenes* seeing a faire young man speaking filthilie, said, art thou not ashamed to draw a leaden sword out of an yuorie scabberd: so may we say to such, as whose profession is faire, but their communication filthy, are you not ashamed to draw such filthines out of so holy and precious a calling, & against them also conclude with this Apostle, If any man among you seeme religious, and here from refrainerh not his tongue, this mans religion is vaine?

8 Another is slaunder, whereof chapt. 4. verse 11.

9 Another cursing and execration, chapt. 3. verse 9.

10 A tenth euill is blasphemie, and swearing spoken of, chap. 5. verse 12. Of al these and euery one of them, with such like, may we worthily say with the Apostle, if any man amõg you seeme religious, and refraineth not his tongue frõ these, but deceiueth his owne heart, this mans religion is vaine.

Which thing being true, how many mens and womens religion is now in vaine, seeing so many haue their tongs bent, and their mouthes prepared to al vanitie of speech, all counterfeiting with God, all rashnes of iudgement, al flatterie of wordes, al dissimulation with men, al lying to their brethren, al filthinesse of talke, al slanderous reproch, al cursed execrations,

tion, al blasphemie and vain swearing? But let vs which feare God know, that the word of God prescribeth rules vnto our tongues, and teacheth vs to refraine our lips from all those euils, whereby our religion may be defiled, and let vs euermore holde fast this lesson of Saint *Iames*, If any man among you seeme religious, and refrayneth not his tongue, but deceiueth his owne heart, this mans religion is in vaine.

Which place forbiddeth not telling of a truth, reprouing of sinne, reforming of wickednes, confession of faith, defence of iustice, admonishing our brethren, counselling our neighbours, instructing the ignorant, comforting the feeble minded, or such like duties of loue, performed by speech & talke of men: but those and like vices mentioned before, are here reproued, whereunto, who is addicted, is an hypocrite, and his Religion is vaine, and vnprofitable to himselfe, and odious also before God. And this is the summe of this exhortation.

The fourth and last admonition, is touching the true seruice of God, and pure religion: Wherin he describeth certain effects or properties of that part of religiō, which most condemneth hypocrites. For many hauing and bearing a countenance of Religion, neither shew foorth the fruites of loue vnto others, neither are pure and holy in themselues, wherfore worthily to bee condemned as hypocrites. 4. Admonition

Which thing the Apostle here concludeth: Pure religion and vndefiled before God the Father, is this, To visite the fatherlesse and widdowes in their aduersitie, and to keepe our selues vnspotted of the world, as if he would say: Many make fare as they were religious, many set a face on it, as if they were deuoute, many pretend that they performe seruice vnto God, yet doe they neither walke in charitie to the poore ward, neither in innocencie towardes themselues, therefore they are but halting hypocrites, and counterfeite Christians, for this is only true religion before God, to visite the fatherlesse and widdowes in their aduersitie, and to keepe a mans selfe vnspotted of the world.

If wee wil describe religion by her properties and effects, how it is iudged of men, it consisteth in two thinges. 1. Charitie

ritie to the poore, Innocencie and puritie of our own liues: so that all religion, is but superstition, dissimulation and hypocrisie, which is not testified by these two. For which cause the holy Prophetes, the blessed Apostles, our Sauiour Christ himselfe hath condemned that Religion for vaine and counterfeite, which hath beene voide of charitie and innocency. Now that the Apostle saith, pure Religion and vndefiled euen before God the Father, is this, it plainely argueth, that there is a religion of hypocrites, allowed and approued with themselues, and with others in the world, but not with God, and a Religion allowed and approued with God, though not alwayes with the worlde, and this religion, is the religion which the Saintes must professe, & the true Religion of God, without which, all other Religion is superstition, idolatry & hypocrisie. For without the seruice of the true God, (the Religion wherein hee delighteth) euen that which seemeth vertuous and good, is sinne, neither can any man please God without God himselfe, saith S. *Ambrose*. For which cause our Sauiour Christ condemned the glorious appearance of the Pharisies religion, because it was not accepted before God, neither agreeing vnto true Godlinesse, but in hypocrisie: You are they which iustifie your selues before men, but God knoweth your heartes, for that which is highly esteemed among men, is abhominable before God. Let therefore hypocrites please themselues as much as they will, yet is not their Religion the true religion of God: Wherfore to put a difference betwixt Gods true Religion, and the Religion which pleaseth our selues and others, the Apostle saith: Pure Religion and vndefiled before God, euen the father is this.

.vocat. Gent.c.3.

Luk.16.15.

Charitie, 1. property. or effect of Religion.

Of this pure Religion, there are two properties, 1. charity, therein hee maketh mention but of one effect, or worke of mercy, visiting, vnderstanding notwithstanding euery work, effect or duetie of loue or mercy, by the figure moll vsuall in scripture, wherby a part is taken for the whole, as visiting for all the workes of mercy.

Syneedoche.

Exo.22.22.

In like manner he specifieth and mentioneth two persons the fatherlesse and widowes: meaning thereby all those our brethren and sisters, which stand in neede of our helpe, and

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are to be ſuccoured of dutie in their ſeuerall diſtreſſes by vs. Specially, the fatherleſſe and widdowes, of whome GOD ſeemeth to haue the greater care, becauſe they are moſt oppreſſed, deſpiſed, wroong, and thruſt to the walles, troden downe and kept vnder, as moſt deſtitute of aide and helpe of men in the worlde: therefore by name commended in ſundrie partes and duties of loue by Almighty God in the Scriptures. As in the law, Deut. 10. 18. In the Prophets, Iſai. 1. 17. Zach. 7. 9. and 10. verſe, Ieremie 22, 3. in the Apoſtle in this place.

Of whome not onely God himſelf taketh ſpeciall care, as the Princely Prophet recordeth: He (that is God) is the Father of the fatherleſſe, and iudge of the widowes, euen God in his holy temple, and elſe where, the Lord keepeth the ſtrãgers, he releeueth the fatherleſſe and widowes, but hee ouerthroweth the way of the wicked, but alſo commendeth the care and defence of them to men, ſaith *Lactantius*, leaſt any man ſhould be ſtayed and holden backe with the loue of his wife and children, from ſuſtaining death for righteouſneſſe, and for the faith of Chriſt, but with willingnes ſhould ſuffer it, knowing that hee leaueth his deare vnto God, from whom there ſhall neuer aide and ſuccour bee wanting to them. So then this place commendeth vnto vs the workes of mercy and loue to all that neede, but ſpecially toward the fatherles and widdowes.

pſal. 68. 5.

pſal 146. 9.

Lib. 6. inſti. ca. 12.

Meaning wife and cildren.

Charitie is ſo neceſſarie a propertie in Religion, as that where it is wanting, there is not only no true ſeruice of God, but neither any loue of God at all abiding: for the Apoſtle ſaith, that who ſo hath theſe worldly goodes, and ſeeth his brother haue neede, and ſhutteth vp the bowels of compaſſion againſt him, the loue of God abideth not in him.

1. Ioh 3 17.

Saint *Paul* exhorteth therunto, as to a moſt neceſſary effect of faith, and fruite of Religion, willing the Corinthians, that as they abounded in euery good worke, in faith, in word, in knowledge, in diligence, in loue, ſo alſo they ſhould abound in charitie. Whereof writing to the Church of Rome, hee calleth it the fruite of the faith of the Saintes, which whoſoeuer performeth not, bereaueth himſelfe not onely of the name

2. Cor. 8. 7.

Ro. 15. 28.

name of a Christian, but of the verie nature of man, saith *Lactantius*, because it is a duetie of humanitie, to helpe in the
Lib.6.c.11. necessitie and peril of man. To the excellent praise whereof it pertaineth that the supply of the Saintes neede, and the ministring to their want, is called a sacrifice. As Saint *Paul*
phil.p.4.18. calleth the benevolence of the *Philipians* sent vnto him, by *Epaphroditus* their minister, a sacrifice of a sweet smelling sauour vnto God, and the author to the Hebrewes, stirring vp the people thereunto, willeth them to be mindfull of ministring
Heb.13.0.1. to the necessitie of the Saintes, because with such sacrifices God is pleased.

VVhy men should minister to the necessitie of their brethren.

To the offering whereof, vppon the aultar of the needie Brethren, many thinges might moue Christians, & true professors of pure and vndefiled Religion.

1 That in his Law and Gospel, the Lord requireth this duty of loue and seruice to bee done, to whome seeing we are infinitely indebted, we herein must be obedi̇ēt. Touching which duetie, what commandements haue wee in holy Scripture?
Leuit.19.9.23. 22. Did not Almighty God charge *Israel*, that they should leaue the gleaning of their harueſt, and the remainder of their vin-
Deu.24.19. tage, that the poore might thereby be releeued? Gaue he not to the same people commaundement, that when they came into the Land of their inheritance, if any of their brethren fel
Deu.15.10. into pouertie, they should giue vnto him, and not be grieued therwith, that so they might be blessed from God? Doth not God cal the hypocrites, who pretended Religiō to this point and propertie of seruice, and holy worshippe, to breake their
Isai.58.10. bread to the hungrie, to cal againe the wanderer, to cloath the naked, and not to despise their owne flesh? Doth not our blessed Sauiour exhort men to this effect of religion, & therin to imitate the example of God? Doth not Saint *Paul* per-
Mat.5.42. Luke 6 30. swade men to distribute to the necessitie of the brethren?
Rom.12.14 Doth he not desire the Church of *Galatia* to doe good vnto
Gal.6 10. al men, but specially vnto the houshold of Faith? Doth hee
1.Tim.6.17. not wi *Timothie* his scholer, to charge the rich men of this world, to bee rich in good workes, and readie to distribute?
Heb.13.16. Exhorteth not the Apostle to the Hebrews, to communicate and distribute to the poore and needie, because therby God

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is well pleased? Doe not ſundrie other Scriptures ſound to the ſame ſenſe and purpoſe? Seeing Almightie God in his lawe, the prophets in their writinges, our holie ſauiour in the Goſpell, the bleſſed Apoſtles in their Epiſtles, haue hereunto moued: then no doubt the very view and recording of this commaundement, might moue all ſuch as profeſſe pure religion, and undefiled before God, to this duetie of charitie.

2 Neither this onely, but alſo the remẽbrance of our frailtie fickleneſſe of our worldly condition muſt moue to charitie. For ſuch as are rich to day, may be poore to morrow: our riches are vncertaine, our ſtate miſerable, our conditiõ variable, our ſelues may neede to morrow, who to day wallow in wealth, we may come to pouerty, which now abound in plentie, we may be pinched with penurie, which now enioy proſperitie. To the end therefore, that wee may finde mercy in miſery, let vs ſhew pitty in our proſperity, knowing this, that who ſo ſhutteth his eares to the crie of the poore, ſhall crie himſelfe and not be heard. Our Sauiour auoucheth, that with what meaſure wee meate vnto others, others ſhould meate with the ſame vnto vs alſo, if we meate in a plentifull meaſure of mercy, we ſhould haue plenteous mercy ſhewed vs againe, if wee meate in a hard meaſure of ſenſeleſneſſe, and want of feeling our brethrens want, we our ſelues ſhal be vnpitied in the time of our anguiſh and diſtreſſefull miſerie.

Pro. 21. 13.

Mat 7. 2.

This Apoſtle affirmeth, that there ſhould be condemnatiõ mercileſſe, to him that ſheweth no mercy: for aſſuredly whoſoeuer in cenſuring and raſhly condemning his brother, or in not releeuing and helping him in diſtreſſe, ſheweth himſelfe cruell, curriſh, hard hearted, and mercileſſe, ſhall finde almighty God, and men alſo, hard, ſeuere, mercileſſe, & rough againſt him. It is good therefore men ſhould thinke of themſelues in their brethrens perſons, and recount that wee our ſelues, in perill deſerue not to be deliuered, if in danger wee ſtretch not out our helping hand to others, neyther in neceſſitie to bee pittied, if wee ſuccour not in neede ſuch as are diſtreſſed.

Iames 2. 13.

This frailety and changeablenes, who ſo weigheth and conſidereth aright, ſhall eaſily be moued to this propeity of religi-

religion, and duetie of loue, which S. *Iames* commendeth.

3 That we are members each of each other, and all mẽbers of one body: might it not moue vs to mutuall succour? In the naturall body, if one part bee grieued, the others are all disquieted, if the heele bee pricked, the heade stoupeth, the backe boweth, the eyes looke, the fingers feele, the handes holde, and euery part endeuoureth to remoue the griefe, and when our Christian Brethren and sisters suffer, shall wee bee senseles? When wee are full, shall wee thinke no man empty? VVhen wee are housed, shall wee thinke no man to be harbourlesse? VVhen wee are clothed, shall wee perswade our selues that no man then is naked? If wee bee whole, is no man sicke? If wee bee sound, is no man sore? If wee be free is no man bound? If wee bee warme, is no man colde? If wee abound, dooth no man lacke? Shall nature teach our members, mutually to helpe one another? and shall not the bond of incorporation, teach vs one to suffer with another, one to succour another? The Pellican, when hers are sick with her owne bloude succoureth them: and shall wee not helpe in their neede our needy Brethren; redeemed and ransomed with the bloude of Christ? VVhome assuredly wee haue not for our head, neyther yet are wee his Saintes, nor fellow mẽbers of his mistical body, vnlesse wee bee careful to succour our poor distressed brethrẽ, in the time of their need.

1. Cor. 12. 26. Ro 12. 4. 5. Eph. 4. 4. & 25

The pellican.

4 If we require exãple, God is rich in mercy and in al goodnes, he giueth aboundantly to all men, & reprocheth none: whose example our Sauiour commendeth vnto vs, to moue vs, thereby to the workes of mercy: Bee yee merciful, euen as your heauenly father is merciful.

Luke 6. 36.

5 If we looke for a president, our Sauiour Christ is our patterne, who laid down his life for vs, that wee should lay down our liues (much more our goods) for the brethren.

1. Ioh. 3. 16.

6 If reward may alure vs, we haue not onely therefore promise of encrease, and multiplying our store here, as wee see was performed to the widdow of Sarepta, whose meale in tubbe, and oyle in cruse, though thereof dayly were spent decreased not, becausse in distresse shee relieued *Elias* the prophet, but also of eternall blessing, yea to bee receiued to the eter-

Deu. 14 15. c. 15. 10. psal. 41 1: pro. 3. 9. 10. c. 28. 27. Isay 58. 8. Luke 6. 36.

eternal kingdom of Iesus Christ, if we shew mercy. For earthly thinges to reape heauenly, for temporal, eternal, for transitory, perpetual, how great a change, how singular a mercy, how incōparable a reward? of al arts therfore saith *Chrisostom*, the moste gaineful, and of all vsury, the onely commendable, when by giuing to the poore, wee lend to vsurie vnto the Lord, as the wise man writeth. Mat. 19 29 Luk. 16. 9. *Eccl.* 11. 12. 3. King. 17. 14. pro. 11. 24. Mat. 25. 34. 2. Cor. 9 6 8. 9. 10.

7 If punishment may terrifie vs, then let vs recount, that as God promiseth exceeding great reward, both temporal and eternal to the merciful, so he threatneth grieuous punishmēt both in this life, and in the life to come, to the mercilesse, which thing should moue vs. phil. 4 19. Homil. 33. ad pop. Anti. Basil. fol. 109. 2. pa pro. 19. 17.

8 Finally, if wee consider, that by the Apostle is set downe as a propertie and effect of true religion, without which our Religion is but counterfeiting, our holinesse but halting, our deuotion but dissimulation before God, thereby shall we be stirred vp to this duetie. Wherfore, if eyther the care of Gods commaundementes, or regard of fraile condition, eyther remembraunce of inseparable coniunction, in the mistical bodie of Christ Iesus, or example of the father, eyther president of Christ, or promise of reward, eyther threatning of punishment, or respect of true religion, can doe any thing with vs, then let vs be moued, to the releeuing the brethrē, and to the performance of this duty of loue, whereunto by the Apostle we are exhorted.

9 Finally, we shall be better moued hereunto, if wee shall consider, that wee are onely stewardes of these goodes, and that they are committed vnto vs vppon trust, that after our wants are necessarily supplyed, we should bestow the rest vpō the poore brethren, vnto whome if we stretch not foorth our handes, when we may, we shew our selues vnfaithfull & wicked Stewardes.

The second effect wherein religion appeareth, is innocencie of our liues, that wee keepe our selues vnspotted of the world, which in al those which profes Gods name in al times in al places, in al people, God required as the true marke of Religiō: wherefore when he called *Abraham* frō the idolatrie of *Mesopotamia*, to the true seruice, religiō, & worship of him, Innocency a property or effect of religion. Gen. 17. 1.

God

God required this as an effect of his vnfained religion: Walk before me and be perfect. When he had eſtabliſhed a gouernment among his people, and taught them his true Religion, he required holineſſe, innocency, integrity in them, as the effect of their religion: be ye holy, for I the Lord your God am holy. Our Sauiour Chriſt, the authour of Chriſtian Religion, calling his from the impurity of the world, willeth thē to bee innocent as doues, and to be as babes without malitiouſnes, and ſo to teſtifie their Religion. Saint *Paul* preſcribing a religious ſacrifice vnto the new people of God, forwarneth thē to take heede of worldly corruptions, and not to faſhion thē ſelues thereunto, to which purpoſe that counſaile to *Timothy* ſerueth ſingularly: Let euery one which calleth vpon Ieſus Chriſt, depart from iniquitie. Saint *Iohn* exhorting men to ſhew their vnfained Religion, by renouncing all worldly wickedneſſe, requireth them not to loue the world, nor the thinges therein. Finaliy, Saint *Iames* here deſcribing Religion by certaine inſeparable properties and effects againſt hypocrites, who pretended Religion, yet were careleſſe of charitie, and innocency of life, thereof ſaith in maner following: Pure Religion, and vndefiled before God, euen the father is this, to viſite the fatherleſſe and widowes in their aduerſitie, and to keepe himſelfe vnſpotted of the world.

Leui. 11. 44. & 20 7.

Mat. 10. 26. & 18. 3. 4

Rom. 12 2

2. Tim. 2. 19.

1. Iohn. 2. 15.

Iames 1. 27.

To bee cleare from the ſinnes and works of worldlings, and wicked perſons, to refraine from fleſhly luſtes, and carnall deſires whereinto men are naturally caſt headlong: is to keepe our ſelues vnſpotted of the world, which the Saintes of God muſt doe, that they may bee pure and holy in body and minde, in ſoule and ſpirite, in thought and worke, that as chaſt virgins they may bee preſented blameles before Ieſus Chriſt.

2. Cor. 11. 2:

Now the ſpots wherewith men are ſtained, as they are all manner iniquitie and ſinne, whereunto worldlinges are giuen, ſo are theſe eſpecially, 1. Couetouſneſſe, 2. Vſurie, 3. Extortion and Oppreſſion, 4. Drunkenneſſe, and ſurfetting, 5. Adulterie, and fleſhly vncleannes, 6. Pride, and arrogancie, 7. Ambition, and Vaine-glorie, 8. Contention and enuie. 9. Malitiouſneſſe and hatred, with the like, wherewithal, as

mens

mens liues are defiled, so their Religion is corrupted, herewith who is stained, their religion is not pure and vndefiled before God, for this is pure Religion before God the father, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe unspotted of the world.

The spirituall man therefore, who will haue his Religion to be pure and vndefiled before God, must abstaine from all the workes of the flesh, must bee cleane from adultery, fornication, vncleannes, voide of riot, wantonnesse, excesse, luxuriousnes, farre from couetousnesse, which is worshipping of images, guiltlesse of murther, enuie, sedition, brawling, cõtention, not giuen to pride, ambition vaine confidence, but studious of chastitie, temperance, meekenesse, gentlenesse, courtesie, mercy, modesty, patience, long suffering, goodnesse, and all manner of vertue, wherein true and vndefiled religion cõsisteth. Which thing God the father of our Lord Iesus Christ the God of all grace and goodnesse grant vnto vs, that wee walking in faith vnfeined, in loue not counterfeite, in innocencie vnspotted, may in all righteousnesse and holinesse of life, glorifie him in this present world, and after this life ended, liue with Christ for euer in his eternal kingdome. To whome with the holy Ghost, be all power, dominion, and maiestie, both now and for euer,

Amen.

Ephes. 5. 5.
Col. 3. 5.

The End of the Eight Sermon.

The Analysis or resolution of the second Chapter of S. Iames.

This second Chapter containeth two places Whereof

1. *Is of not contemning the poore in respect of the rich: christian Religion not admitting this respect of persons: from verse 1 to 14. whereof there are two thinges noted.*

- 1. *The proposition, and state of this place, that the Religion and faith of Christ must not be with respect of persons. v. 1.*
- 2. *the proof of the proposition, cõtaining 2. Argumẽts, whereof,*
  - 1. *From example of such as doe the like: therein 3. thinges,*
    - 1. *The example it selfe, 2. 3. 4.*
    - 2. *The euils therein condẽned, 5. 6. 7.*
    - 3. *The conclusion. 8. 9.*
  - 2 *Frõ the nature of the Lawe which they trãsgresse, therein also are three thinges.*
    - 1, *The proposition. 10.*
    - 2. *The confirmation. v. 11.*
    - 3. *The conclusion. v. 12. 13.*

2. *Is of good workes to be ioyned with faith: VVherein there are three thinges noted, Namely.*

- 1 *The Proposition and state of the place That faith is vaine & dead, wherewith good workes are not ioyned, v. 14.*
- 2. *The proofe of the place containing 4. reasons or argumentes.*
  - 1. *Frõ a similitude, 15. 16. 17. 18.*
  - 2 *From an absurditie. 19.*
  - 3. *From Abrahãs exãple, 20. 21. 22 23.*
  - 4 *Frõ Rahabs example, v. 25.*
- 3. *The conclusion.*
  - 1. *Made, v. 24.*
  - 2 *Repeated, v. 26*

THE SECOND CHAP. OF Saint Iames, The First verse,

The Ninth Sermon.

Verse 1. My Brethren haue not the faith of our glorious Lord Iesus Christ, in respect of persons.

BEfore wee come to the particular discourse of these wordes, it may seeme conuenient that we both rippe vp the whole Chapter, and also see the coherence and dependence thereof, with the former. This Chapter as in the table appeareth, may bee deuided into two places. The first is against respect of persons, when the poore being honest and godly are neglected, contemned & disdained, in respect of the rich and wealthy of the world, which is against charitie, proceeding from a true faith, which admitteth no such respect of persons in the faith and Religion of Christ. The second is concerning good workes, which in the Saintes of God are ioyned with faith in Iesus Christ: Whereof faith voide altogether, is vaine, dead, and fruitlesse.

The fist place of the Epistle, is against respect of persõs

The first place is from the first verse to the foureteenth, & consisteth of two particular and speciall branches. The first is the proposition, contained in the first verse. The second, the proofe and confirmation of the proposition. This proofe containeth two reasons: the first from the example of such as do thus respect mens persons: wherein three thinges are noted. 1. The example it selfe, 2. 3. 4. verses. 2. Is the noting of

the euils, which are condemned in those which thus haue the faith of Christ in respect of persons, 5. 6. 7. verses. The conclusion, 8. 9. verses.

The second reason and argument of proofe, is from the nature of the law, which law they transgresse, which haue the faith of Iesus Christ in respect of persõs. And in this second reasõ there are also three thinges to be obserued. 1. The proposition, verse 10. 2. The confirmation, verse 11. 3. The conclusion, verses 12, 13. And this is the summe of the first parte of this Chapter.

The second part of the Chapter, is touching good works, which as signes, testimonies, fruites and effectes of our faith, are thereunto to be ioyned in the saintes of God. In which part there are three thinges set downe. 1. The proposition & state of the treatise, verse 14. 2. The proof, containing foure reasons and argumentes. The one from a similitude, 15. 16. 17. 18. Another from an absurditie which might grow, verse 19. The third from Abrahams example, 20. 21. 22. 23. The fourth from Rahabs example, verse 25. 3. The conclusion which is first made, verse 24. Then again repeated, verse 26. And this is the summe of this second part: And in these two the whole chapter is consumed and spent.

The coherence and dependēce of this, with the former Chapter.

This being the resolution of the Chapter, we must also see how it hangeth with the former. The dependence and coherence with the former Chapter then is this: Saint *Iames* in the first Chapter, from the 21. verse to the ende, gaue out certaine admonitions, and (as it were) exhortations, which (as fruites or effectes) flowed and rose out of the worde of God, whereby wee are regenerate: as, that wee ought to receiue the word with meekenesse, that wee must bee doers of the word, not hearers onely, that the word of God reformeth and brideleth our tongues and speech: that true religion & pure seruice of God, consisteth in charity and innocency of life. These foure proposed in the first chapter, in this place the Apostle addeth the fifth, which is concerning respect of persons, which must not be in the religion & profession of the faith of Christ: which is from the first, to the 14. verse. The 6. admonition here is touching good works to be ioyned

ioyned with faith, from 14. to the end. And these hang very well with the former treatise. For if true religion, and vndefiled before God, consist of two thinges, as in verse 27. of the former chapter appeareth, of charitie and innocency: and respect of persons, be against charity and careleſnesse, of doing well against innocencie: Then the Apostle very conueniently falleth into the discourse of these thinges. And thus this Chapter hangeth very well together with the other, and hath a necessarie dependance therewith.

And as Religion consisteth in charity first, then in innocency of life. so the apostle first forewarneth of that which is contrarie to charity and loue, namely of respect of persõs. Secondly, of that which is contrarie vnto innocency, as careleſnesse of good workes, and vertue, the fruites of faith and Religion.

These thinges being thus premised, the first place or part of this Chapter is concerning respect of persons, which cannot stand with christian Religion nor charitie: And it is the fift Admonition giuen by the Apostle. In which I haue noted two thinges. 1. The Proposition. 2. The cofirmation. The former of these two, that is, the proposition, is contayned in the first verse, set downe vnto you, Wherin I obserue

The 5. admonition.

The propositiõ of the place 1 part of this 2 Chapter.

Two thinges, Namely,
1. *The persons whome he admonisheth, the Saintes or the Brethren.*
2. *The thinges whereof he admonisheth, that they haue not the faith of Christ, in respect of persons.*

1 The persons whome S. *Iames* admonisheth here, are the brethren, to whome he giueth this attribute, and calleth thẽ by the name of brethren: which thing he doth very conueniently, in asmuch as in the discourse he is to admonish them of a dutie of loue, wherunto they ought to be the more prompt, in that they are brethren: therefore saith he, my brethren.

The persons admonished.

Brethren in holy scriptures are sundrie wayes taken, first, they are termed brethren, which are of the stocke of *Adam*, of whome, as of one stocke & bloud, the whole world and all

Diuers kindes of brethren.

mankinde was made, therefore in a generall acception, & taking of brethren, all men in the whole world are brethren.
Act. 17. 26. Thus the poore and the rich, the noble and the base borne, the wise and the fooliſh, the learned & the ignorant, the maiſter and his ſeruant, the ſoueraigne and the ſubiect, the teacher and the ſcholler, the prince and the people are brethren.

2 More narrowly and properly they are called brethren,
Gen. 4. 2. who come of the ſame parents, who haue the ſame father & mother, or at the leaſt one of them, as *Cain* and *Abel* were brethren, properly and fully, to whome *Seth* after the death
Gen. 22. 11. of *Abel* was alſo brother, for they were the ſonnes of *Adam*
Gen 29. 26. and *Euah*, the ſame parents, *Iſmael* and *Iſaac* hauing *Abraham* for their father, were brethren, though the children of diuers
Gen. 30. 24 mothers. *Iacob* and *Eſau*, being the ſonnes of *Iſaac* and *Rebecca*
Gen. 35. 18. were brethren, *Ioſeph* and *Beniamin*, the two ſonnes of *Iacob*
Deut. 13 6. by *Rachel*, were properly brethren, inaſmuch as they had both the ſame father, and the ſame mother alſo. And they which haue the ſame Parentes, eyther both or one at the leaſt, are called naturall brethren, becauſe they draw their beginning and naturall birth from one fountaine, and from the ſame parents.

3 Beſides theſe, after the manner of the Hebrewes, they are called brethren, who come of one line and race, albeit in di-
Gen. 13. 8. uers degrees: ſo the Hebrewes called their coſins & kinſmē
Gen. 11. 27. brethren, as *Abraham* to appeaſe and ſtay the debate & ſtrife betwixt his heardmen and *Lots* his nephew, calleth *Lot* (his brother ſonne) brother, Let there be no ſtrife betweene vs & our heardmen, for we are brethren.

Luk. 8. 20. Thus the couſins of Chriſt, after this phraſe of the He-
Mat. 12 46. brewes, are called his brethren. When our Sauiour Chriſt was preaching within the houſe to the people, there came newes to him, that his mother and brethren ſtoode without, deſirous to ſpeake with him, and they which were called his
Mat. 13. 55. brethren, were *Iames*, *Ioſes*, *Simon*, & *Iudas*, the coſins of Chriſt, and the ſonnes of *Marie Cleopha*, ſiſter to the bleſſed virgin, as in the next place & Chapter of the Euangeliſt is recorded, who reporteth, that the Iewes ſeeing the wonderfull workes and myracles which Chriſt did, in murmuring and diſdainful

manner

manner ſpake of him, and his kinred, and ſaid, Is not this the Carpenters ſonne? is not his mother *Mary*, are not his brethren *Iames and Ioſes, Simon and Iudas*? Theſe were not his natural brethren, neither the ſonnes of *Mary* the virgin, but his coſins germane, and the ſonnes of Alpheus, the husband of *Marie Cleopha* the ſiſter of the bleſſed virgin. *S. Iohn* calleth Chriſtes kinſmen, who in reprochfull manner willed him to depart from them, and to goe into Iudea, to ſhew himſelf vnto his Diſciples, by the name of brethren, wherefore he ſaide, that in the feaſt of Tabernacles, his brethren ſaid vnto him, Depart hence, and go into Iudea, that thy diſciples may ſee the workes thou doeſt, calling his kinſfolke by the name of brethren, according to the ſpeech of the Hebrewes. Iacob comming to *Rachel* the daughter of *Laban*, telleth her that he was her fathers brother, and the ſonne of *Rebecca*. *Rebecca* was ſiſter to *Laban*, and *Laban* vncle to *Iacob*, yet when hee properly ſpeaking, ſhou'd haue ſaid, I am thy fathers nephew, he ſaith, I am his brother, which was common to the Hebrewes And *Laban* himſelfe, beating a price with *Iacob* what he would take to ſerue him, calleth *Iacob* brother, after the ſame manner, though thou be my brother, yet ſhalt thou not ſerue me for nought.

Iohn 7.3.

Gen. 29 12.

verſe 15.

Thus both in the olde and alſo in the new Teſtament, the holy Ghoſt vſing the phraſe of the Hebrewes, calleth ſuch as are but kinsfolke, and of kinred, as couſins, by the name of brethren, vſing the word brother, much more largely.

To come nearer vnto the Apoſtle, in the whole booke of God, both the olde, and alſo the new teſtament, they are often called brethren, which were of the ſame religion, which ſerued the ſame true & liuing God, which were of the ſame profeſſiō. After which acception of brethren, the Hebrewes in the olde law, & the Chriſtians vnder the Goſpel are brethren. *Moſes* therefore, ſeeing two Hebrewes contend & ſtriue together, to reconcile them, & to ſtay the contention, asketh them why they ſtroue together, ſeeing they were brethren, yet brethren onely in reſpect of their religion, wherein they agreeing, were called brethren. Which alſo is the meaning of the law, which willed the Iſraelites, when they came in-

Exod. 2 13. Act 7.25.

Deut 15.7. Leui. 25.25, & 35.

to the land of Canaan, if therein any of their brethren fell into pouerty and decay, they ſhould helpe him, relieue him,
Deu. 23. 19. ſuccour him, whereunto almighty God reſpected, when for a time, for the hardneſſe of their harts, he forbidding the people to take of their brethren, ſuffered them to take vpon vſurie of ſtrangers, accounting all the Iewes as brethrē, becauſe they ſerued the true and liuing God: but the nations & people of other Countries, as ſtrangers, becauſe they agreed not with them in their religion. In which ſenſe the law ſpeaketh, when it either forbiddeth or permitteth this or that to bee done vnto the Brethren.

The new Teſtament following the olde herein, and the Apoſtles and holy men of God in the Primitiue Church, imitating the examples of the Saintes in the time of the law and Prophetes, call in like manner thoſe brethren, which are of the ſame Religion and profeſſion of the Goſpell. Wherefore
Act. 1. 16. Saint *Peter* (immediately after Chriſtes aſcenſion) ſpeaking to the Diſciples and profeſſors of the Goſpell, made this oration vnto them: Men and Brethren this ſcripture muſt needes haue beene fulfilled, which the holy Ghoſt by the mouth of *Dauid*, had ſpoken before of *Iudas*, which was guide to thoſe
Act. 2. 29. which tooke Ieſus. Men and brethren. Not long after ſpeaking vnto the people, after the diſcention of the holy Ghoſt, wherewith they being repleniſhed, were thought to haue bin drunke with new wine, in his Sermon then made, hee cryeth out, Men & brethrē, I may boldly ſpeake vnto you of the Pa-
Act. 6. 3. triarke Dauid, &c. The twelue Apoſtles ordaining Deacons in the Church, ſpeaking to thoſe which profeſſed the goſpel, ſay in this maner, wherefore brethren, looke you out among you, ſeuen men of honeſt report, and full of the holy Ghoſt, and of wiſedome, whome we may appoint to this buſines.
Act. 13. 26. Saint *Paul* in his Sermon at Antioch in Piſidia, giueth this appellation to the profeſſors: Men and Brethren, children
Verſe 38. of the generation of *Abraham*, and whoſoeuer among you
Rom. 7. 1. feareth God, to you is the worde of this ſaluation ſent, and
Rom 8. 12. a little after, Bee it knowne vnto you therefore, Men and
Rom 9 3. &c. 8. Cor. 2. 1. Brethren, that through this man is preached vnto you, the
1. Cor. 4. 1. &c forgiueneſſe of ſinnes. Thus muſt wee take Brethren, when

in

in their Epiſtles, the Apoſtles call the Saintes Brethren: as *Paul* almoſt in euery Epiſtle, S. *Peter* and S. *Iohn*, happily, not rarely vſe it, reputing thē for brethren, who profeſſe the ſame faith and religion of Chriſt with them. In which ſenſe our apoſtle is to be taken alſo, who in this Propoſition noting the perſons whome he admoniſheth, calleth them his brethren: My brethren. Gal. 3. 15. c. 4. 28. Gal. 6. 1. Epheſ. 6. 10: Heb. 3. 1. &c.

And this is the holy and ſpirituall brotherhoode, whereinto we are knit in Chriſt, in whome & by whome, wee are the ſonnes of God, and an heauenly and holy brotherhood, among our ſelues.

The Saintes of God may well here bee called Brethren, 1. becauſe they haue one ſpirituall, ghoſtly and heauenly father which is God, who is father of vs all, of whom are al things, and wee in him. Which *Paul* vſeth as an argument, to pricke and prouoke vs vnto loue: there is one God and father of al, which is aboue all, and through all, and in you all. Therefore our Sauiour calleth God his father, and the Father of all the ſaints, I aſcend to my father, and your father: My God & your God. Gods Saints, brethren for diuers conſiderations. 1. Cor. 8. 6. Epheſ. 4. 6. Ioh. 20. 27.

2 As becauſe wee haue one ſpirituall Father, we are brethren, ſo becauſe we haue one ſpirituall mother, we are brethren alſo, now as God is our ghoſtly father, ſo is the Church our myſticall mother, that moſt chaſt ſpouſe of Chriſt, which hath brought vs forth by a new birth, in whoſe ſweet boſome we are nurſed, into whoſe happy lappe we are gathered, with whoſe fruitful breaſts we are fed, who daily cheriſheth vs for her own with the ſincere milke of the word, with the exceeding comfort of the ſacramentes, & bringeth vs vp vnder the moſt wholeſome diſcipline of Ieſus Chriſt, that we might bee holy and blameleſſe before him through loue. Whome if we agnize not, nor account as our mother, neither may wee preſume to thinke God to be our father: for ſuch mutuall coniūction, there is betwixt God and his church, as who ſo hath not her for his mother, cannot haue God for his father, as S. *Cypoian* very well writeth. Chriſtians therfore, & the vnfained profeſſors of true Religion, hauing the church for their common & miſticall mother, are a miſticall & ſpiritual brotherhood among themſelues. 1. Pet. 1. 23. 1. Pet. 2. 2. Epheſ. 1. 4. De ſimpli prælato.

3 Nei-

3 Neither that onely, but they are also begotten with one seede of their new birth and regeneration, which is the im-
Iam.1.18. mortall seede of the word. This the Apostle Saint *Iames* hath foretold and foretaught vs, when disputing of the causes of our new birth, he saith, of his owne will begate he vs with the word of truth, that wee should be the first fruites of his crea-
1.pet.1.23. tures. Saint *Peter* thereunto subscribeth being borne againe, not of mortall, but of immortall seede of the worde of God.
1.Cor.4.15. Saint *Paul* thereunto agreeth, protesting to the Church of Corinth, that hee had begotten them through the Gospell. Wherefore as men springing from the same seed of the same parentes, are brethren in nature, so Christians in hauing the same seede of the word of God, whereby they are mistically begotten againe, and regenerate, are spiritually brethren, & so reputed. So that the Saints of God are therfore also to be counted brethren, because they are all begotten with the immortall seede of the word of God, the instrument of their regeneration.

4 If Christ vouchsafe vs the name of brethren, and so wee haue him as a common brother, then are wee therefore also brethren by right among our selues. For as those men which haue one third for their brother, are brethren among themselues in nature, as *Iames* and *Ioses* hauing *Iude* for their bro-
Mat.13.55. ther, so that he being one third, and brother to both, they must therefore bee brethren betwixt themselues. So all Christians hauing Iesus Christ, as their elder brother, are brethren by grace among themselues also. Now that Christ is our
Iho.20.17. brother, and so vouchsafeth vs the name of his brethren, it is apparant, thereof assuring vs, he telleth *Mary*, that she must goe to his brethren, the Apostles, and tell them that hee was ascended to his father, and their father, to his God, and their
Mat.12.50. God. Now that which in speciall was spoken vnto them, our Saiuour applyeth generally to all the Saintes, who so shal doe my fathers will which is in heauen, the same is my bro-
Heb.2.12. ther, sister and mother. The authour to the Hebrewes auou-
Heb.2.13. cheth the same out of *Dauid*, I will declare thy name to my brethren, in the midst of the congregation will I praise thee. And a little after, inferring this as granted, hee saith, It be-

came

came him in all thinges to be like his brethren, that he might bee mercifull, and a faithfull high Prieſt in thinges appertayning to God. Finally, S. *Paul*, thoſe whome hee knew before, hath he alſo predeſtinate, to bee like the image of his ſonne, that he might be the firſt born among many brethren. Chriſtians then hauing Chriſt as their elder brother, are therefore called brethren by right among themſelues. Rom. 8. 29.

5 Finally, in aſmuch as the Saintes deuide the ſame inheritance among them, therefore are they called Brethren: for brethren they are as *Ariſtotle* writeth, among whome the ſame inheritance is diuided: yea they which diuide the ſame landes, liuing, patrimony, poſſeſſion, goodes, or riches, are commonly reputed brethren, for that the goodes of the father are commonly diuided among his ſonnes and children. The Sonnes and Saintes of God, communicate the ſame inheritance, diuide the ſame Kingdome of their heauenly Father among them, participate the ſame good thinges which are aboue, as coheires and ioynt-heires of the heauenly patrimony, eternall life, therefore are they brethren. S. *Paul* exhorting Chriſtians to vnitie and loue, draweth his reaſon frō the inheritance of the Saintes, we haue al one hope of calling: we all communicate the ſame inheritance of eternall life: wee all looke for the ſame kingdome, therefore muſt wee liue in concord, and vnity as brethren. S. *Peter* ſheweth in like maner that there is one inheritance, one cōmon kingdom, the ſame promiſes of life to all the Saintes of God, wherefore he ſayth, that they all are by the ſame promiſes made partakers of the ſame heauenly nature. In regard therefore of their inheritāce which is one to all the Saintes, they are alſo brethren. *Ethico. 9.* Ephes. 4. 4. 2. pet. 1. 4.

And this diuine and heauenly brotherhoode is violate and broken, when eyther by errour in doctrine, or corruption in maners, or diſſention in opinion, or diſdainefull contempt, the poore and true Saintes, are diſquieted and troubled.

The diligent conſideratiō of this holy brotherhood, greatly nouriſheth amitie, and cheriſheth loue among the Saintes, wherunto reſpect of perſons is oppoſed: & therfore the more effectually to moue thē to loue, wherof he afterward ſpeaketh the apoſtle in the 1. place noting the perſōs, calleth thē brethren, Frater fere alter, almoſt another, equal, of like condition.

which brotherhoode carefully remembred, ſhall both remoue reſpect of perſons from them, and cheriſh loue in their hearts and boſomes, whoſe condition and calling is likean d equall.

1. The thing it ſelfe.

The Saintes whom he calleth brethren, being the perſons whome he admoniſheth, in the next place cõmeth the thing it ſelfe, whereof they are admoniſhed to bee conſidered, that they haue not the faith of Chriſt in reſpect of perſons, wherewith true loue, true charity, true religion cannot ſtand nor conſiſt, wherein the *Saints* are giuen to vnderſtand, that they muſt not profeſſe chriſtian religion in reſpect of perſons, as reuerencing, regarding, reſpecting the rich, and wealthy men of the world, & neglecting, diſdaining, cõtemning the poore: but rather in their publike meetinges & aſſemblies, brotherly and louingly to embrace one another, without diſdaining the poor brethren, who being of the ſame heauenly and holy brotherhoode, wherby they are of equal condition before God, ought not then to be contemned or neglected of men. Haue not the faith of our Lord Ieſus Chriſt in reſpect of perſons.

what is meant by faith in this place.

1. What is here meant by faith? chriſtian religion, the true ſeruice of Chriſt, the profeſſion of the Goſpel: whereunto reſpect of perſons is contrary, for if pure religion & vndefiled before God, be this, to viſite the fatherles and widowes in their aduerſities, and to regarde the poore in their miſeries, as before was taught vs, then contrarie hereunto is the contempt of the poor, & preferring of the rich, which reſpect of perſons is here condemned:

Pſal. 24. 7. Act. 7, 2. 1. Cor. 2. 8.

2 Chriſt is called the glorious Lord in this place, ſometime to like purpoſe is hee called the Lord of glory, as by *Dauid*, *Stephen* & S. *Paul* to the Corinthians, when he ſaith, that none of the princes of this worlde did know Chriſt, for had they known him, they would neuer haue crucified the Lord of glorie.

why Chriſt is called Lord of glory. phil. 2. 9. 10.

Chriſt may be called the Lord of glory, 1. Becauſe hee is ful of Maieſtie, power and glorie, at the right hand of God. Which glory *S. Paul* noting vnto men, affirmeth that God his father hath highly exalted him, & giuen him a name aboue all names, that at the name of Ieſus, euery knee ſhould bowe of thinges in heauen, thinges on earth, and things vnder the earth:

earth, and euery tongue ſhould confeſſe Ieſus Chriſt to bee Lord, to the glory of God, And in another place to like purpoſe, entreating of the ſame glory of Chriſt at the right hand of God, he auoucheth, that God had rayſed vp his ſon Chriſt and ſet him at his right hand in heauenly places, farre aboue all principalities, and might and power, and dominion, and euery name that is named, not onely in this world, but in the world to come: Which the author to the Hebrewes calleth, the right hand of Maieſtie in higheſt places: which glorious exaltation: Saint Peter expreſſing, writeth that Chriſt is at the right hand of God, gone into heauen, to whome the powers and augels, and might are ſubiect. This being a glorie farre aboue the glorious and moſt excellent condition of Angels, to whome the Lord neuer ſaid, Sit at my right hand, til I make thine enemies thy foot ſtoole, and this glory being proper vnto Chriſt our Lord, hee may bee called our glorious Lord, or the Lord of glory. 2. Chriſt is the Lord of glory, becauſe howſoeuer he firſt came in baſeneſſe and great humilitie, yet at his ſecond appearing and comming, he ſhall come in vnſpeakable glorie, as the ſcriptures haue auouched. The holy Euangeliſtes with one mouth, as it were, deſcribing the comming of our Lord Ieſus Chriſt to iudgement, affirm that he ſhould come in the cloudes, with great power and glory, Saint Mathew ſetting down the maner of the general iudgement, the ſummoning & citing of all creatures before Chriſt, and the ſentence of iudgement which ſhould be pronounced to all, writeth that when the ſonne of man ſhould come in his glorie, and all his holy Angels with him, then ſhould he ſit vpon the throne of his glory, and al nations ſhould be gathered before him, and that hee ſhould deuide the one from the other, as a ſhephearde deuideth the ſheepe from the goates, and ſet the ſheepe on his right hand, and the goates on his left, and ſay to the ſheepe, Come yee bleſſed of my Father, receine the kingdome prepared for you, but to the goates, depart from mee yee curſed into euerlaſting fire, prepared for the diuel and his angels. Saint Iude the apoſtle intreating of this glory of Chriſt, which he proueth out of Enoch, writeth therof in this wiſe: behold the Lord commeth with thouſands

Ephes. 1. 20. 21
Heb. 1. 3.
1. pet. 3. 22.
Heb. 1. 13.
Iſay 53. 2. 3
Zach. 9. 9.
Mat. 24. 30.
Luke 21. 27.
Mar. 13. 26.
Mat. 25. 31.
Iude v. 14.

ſandes of his Saintes, to giue iudgement againſt all men. Accompanied with ſo glorious a troupe and traine of his ſaints;
1. Theſ. 4. 16. his comming is glorious. S. Paul painting out the ſame matter vnto vs, & ſhewing the glorious comming of our ſauiour Chriſt: auoucheth that the Lord Ieſus ſhould diſcend from heauen with a ſhoute, and with the voice of the Archangell and with the trumpet of God. The archangell being the harminger, or the proclaimer of Chriſtes comming: the trumpet of God ſounding out the ſame to all the world; doth not a li-
Tit. 2. 13. tle ſhew the glorie of Chriſtes comming. Whoſe glorie, at his ſecond cõming ſhewing it ſelfe in perfect beauty, in the Lord Ieſus, when S. Paul conſidered; he calleth that comming of the Lord Ieſus, the appearing of the glorie; or the glorious appearing, of that mighty God, & of our ſauiour Ieſus Chriſt His comming therefore being ſo glorious, he is the glorious Lord, or the Lord of glory, as the Apoſtle calleth him.

3. Chriſt to conclude is a glorious Lord, becauſe he bringeth and aduanceth his ſeruantes to immortall glory, after his appearing in glorie. For he exhalteth and lifteth them to his eternall kingdome of glorie, as himſelfe of himſelfe witneſſeth to the Iewes: whom he telleth, that when by death vpon
Ioh. 12. 32. the croſſe, he ſhould be lifted vp, and ſo exalted to his kingdome, he would draw all men, (all that belieue) vnto him, to
Ioh. 17. 24. the ſame glorie. To which purpoſe, he praieth vnto his father father I will, that they whome thou haſt giuen me be with
Luk. 22. 29. me, euenwhere I am, that they may behold, that my glorie,
30. which thou haſt giuen me. Whereof he aſſureth his church in the perſon of the Diſciples, as my father hath appointed vnto me a kingdome, euen ſo I appoint vnto you, that you may eate and drinke in my kingdome, and ſit & iudge the twelue
Mat. 25. 34. tribes of Iſrael, vnto the reall poſſeſſion wherof, he calleth all his Saintes in the ſentence of the generall iudgement to thē, by him pronounced, when with moſt comfortable voice hee cryeth out vnto them, Come yee bleſſed of my father, poſ-
Col. 3. 3, 4. ſeſſe the kingdome prepared for you, from the beginning of the worlde. S. Paule ſubſcribeth hereunto, we are dead and our life is hid with Chriſt in God, when Chriſt which is our life ſhall appeare, then ſhal wee alſo appeare with him in glo-

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rie. Wherein the apoſtle aſſureth vs, that howſoeuer our glorious condition by reaſon of worldly miſeries, calamities, & afflictions whereunto we are here ſubiect, is (as it were) hid for a time and ſhort ſeaſon, yet ſhall we haue the accompliſhment of our glorie at Chriſtes comming: when we ſhal be exalted to that endleſſe glorie, which we haue in Chriſt Ieſus. Saint Iohn diſputing of the glorie which we ſhall enioy by Chriſt, and the excellent dignitie and calling to that immortall glorie, whereunto at his comming, by him, the Saintes ſhall be exalted, ſaith: dearely beloued, we are the ſonnes of God: but it is not manifeſt what we ſhall be: & we know that when he ſhall appeare, we ſhall be like him, partakers of the ſame and like, howbeit not of equall glorie with him. So that albeit in this life, we receiue not the perfect meaſure of our glorie, yet when he commeth to iudge the world, our glorie ſhall bee reuealed, and wee made like him, partakers of the like and ſame, though not of equall glorie with the ſonne of God, Chriſt Ieſus. This is that glorious libertie of the ſons of God, whereunto the Saintes are brought by Ieſus Chriſt our Lord, who not onely himſelfe being full of Maieſty and glorie, but appearing to the world in the laſt day, in excellēt glorie, and then making all his ſeruantes partakers of the like glorie: is for theſe and like reſpectes in Scripture, called the glorious Lord, or the Lord of glorie. This glorie of Chriſt, yea this glory of his poore Saintes, if we would eſteem as we ought, there would not be ſuch reſpect of perſons, as there is among men, to eſteeme of the rich and wealthie, though prophane and wicked, and to contemn and diſdainfully account of the poore, albeit vertuous and godly.

1.Ioh 3.2.

Rom.8.17. & 29.

3 To haue this faith of Chriſt our glorious Lord in reſpect of perſons, is to eſteeme the faith, religion, and profeſſion of Chriſt, by the outward appearance of men. VVhich the Apoſtle here condemning ſaith: My brethren, haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons. VVhich place giueth vs occaſion to conſider theſe 4. things. 1. VVhat reſpect of perſons is. 2. That reſpect of perſons in all thinges, and all men, by the Scriptures of God is condemned. 3. How many wayes reſpect of perſons is had, and offēce thereby

What it is to haue the faith of Ieſus Chriſt in reſpect of perſons.

thereby committed. 4. That reſpect of perſons cannot ſtand with the faith, religion and profeſſion of the Goſpel, neither with chriſtian charity and loue, of all thoſe which call vppon Ieſus Chriſt, eſpecially to bee nourished and cherished.

what reſpect of perſons is.

1 What is reſpect of perſons? It is to reſpect any thing beſides the matter and cauſe it ſelfe, which onely ought of vs to bee conſidered, whereby wee decline from the matter to the man, from the thing to the perſon, and ſwerue from equitie, righteous iudgement, and true eſtimation of thinges. Which thing may appeare more euidently, by examples one or two ſet downe and conſidered. If then for example ſake, two mẽ labour in the church or common wealth, for one & the ſame office, vpon a worthy man onely to bee confetred, the one very worthy, and fit for the place, but neither kinſman, friend familiar, nor of acquaintance, the other, not worthy, yet neere vnto vs by birth, linked with vs in league of loue, of our familiar, and beſt acquaintance: to looke vnto kinred, familiarity, and acquaintance, and not to the worthineſſe of the man, and neceſſitie of the place, whereunto wee ought to haue regard: this is reſpect of perſons, for we regard not ſo much the worthineſſe which ought to be in him, whome we ſhould thereunto promote, as we doe his perſon whome we haue promoted. In like manner, if two men haue committed like treſpas, thereby deſeruing eyther Bridewel, Newgate, or Tiburne: or any ſuch like punishment, yet the one our friend, rich, honourable, the other a ſtranger, poore, miſerable, to ſpare the one for his riches, honour, friendſhippe, and to punish the other, is reſpect of perſons, and failing from iuſtice. If two ſtãd in neede of our helpe, the one lewde, yet neere vnto vs, the other honeſt, yet further of, to haue regard to kinred, familiarity, or any ſuch reſpect, and not to the commaundement of Chriſt, Giue to euery one that asketh, and to him that would borrow, turne not away, and the rule of Saint paul, while wee haue time, let vs doe good to all men, but eſpecially to thoſe of the houſhold of faith, is reſpect of perſons. In the aſſemblies and meetings of Chriſtians to regard one for his riches, another for his glory, a thirde for his nobilitie, or for like reſpectes, and to diſdaine others for their pouerty, baſeneſſe, & meane,

Luke 6. 30. *Gal. 6. 10.*

meanneſſe of condition, is reſpect of perſons here condemned, haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons.

Thus then to looke vnto, or reſpect any thing, beſide the matter and cauſe it ſelfe onely to be regarded, is reſpect of perſons. To which euill it appertaineth, to haue conſideration of kith or kin, or ſexe or kinde, affinitie or conſanguinitie, nobilitie or auncientrie, friendſhip or familiaritie, condition or countrie, birth or parentage, pompe or riches, power or might, or ſuch like. To fixe our actions vpon externall thinges, to eſteeme according to the outward appearance of men, and in regard thereof, either to fauour, or to contemne them, to account of them, or to diſdaine them, and in regard of like conſiderations, eyther to doe for fauour, or not to do for feare any thing againſt equitie, iuſtice, charitie, is reſpect of perſons. When we ſee rich, mighty, honourable men, adorned with coſtly aray, decked with gold and pretious pearles, attended vpon with great traines of men, to iudge according to this outward appearance, & to haue them in account & admiration, with the contempt of the poore, which are religious, zealous, vertuous, & honeſt, is to haue the faith of Chriſt in reſpect of perſons, whereof to beware, the Apoſtle admoniſheth the ſaintes, Brethren haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons.

2 Which ſinne, as pernitious and perilous in all cauſes, in all perſons, at all times, & in all places, the ſacred Scripture condemneth as a thing moſt repugnant to equitie, iuſtice, & charitie. God Almightie ordaining lawes, whereby the common wealth of Iſrael might moſt happily be gouerned, commaundeth that they ſhould reſpect neither poor nor rich: but haue a ſound & ſimple eye to iuſtice. *Moſes* in his informations to the Iudges and Magiſtrates of the people, chargeth them not to regard eyther Iew or ſtrãger, but to iudge equally betwixt man and man, the ſmall & the great, neyther to feare the face of man, which who ſo doth, reſpecteth mens perſons. And exhorting the officers not to wreſt iudgement, requireth them to reſpect no mans perſon, for thereby no doubt, the law whoſe tenour is loue, is wrong & wreſted of men.

Reſpect of perſons condemned.
Exod. 23. 3.
Leui. 19. 15.
Deut. 1. 17.
Deut. 16. 16.

psal.82.2. The princely prophet, seeing how men swarue away from true iudgement, by partialitie and respecting the persons of men: crieth out against the Iudges & magistrates of his time therefore? How long will you iudge vniustly, and respect the persons of the wicked? whom Salomon his sonne following pro.18.5. in that opinion, condemneth the same as hurtfull and daungerous among men: It is not good to accept the person of pro.24.23. the wicked in iudgement and again, it is not good to haue respect of any mans person in iudgment. If God forbid respect of mens persons in ciuil iudgments: shal it not much more be cõdemned in maters of religion? Our sauiour therfore, to remoue all iniister iudgement and respect of persons from the iohn 7.24 professors of religion: willeth that men ludge not according to the outward appearance, but according to righteous iudgment geuing a most diuine and heauenly admonition to all men, to iudge according to the truth of things, not to regard mens persons, least thereby they turne away from righteousnes in iudgement, as did the fooliish Iewes, who seeing his basenesse, accounted him for an abiect of Galily, the sonne of a poore Carpenter, whose kinred was of meane condition, & in respect of his person they condemned him, not looking to 2.Tim.5.21. the matter and truth which he preached among them. S. *Paul* seeing this respect of mens persons, & esteeming by the outward appearance of men, wisely & well forwarneth his scholler *Timothie*, to doe the dutie of a Minister, without preferring one to another, neither to do any thing partially. Finally, our Apostle in this place agreeable to the Scriptures, admonisheth the Brethren not to haue the faith of Christ in respect of persons. Thus then both in the olde and in the new Testament, is this euill condemned as repugnant to iustice, contrarie to charitie, dissonant and disagreeing to the Gospell of Christ.

Men haue the faith of Christ in respect of persons, many wayes.

3 This euill is diuersly committed, both generally and particularly of men. 1. When in our meetinges and christian assemblies, we account of men not for their vertue, religion, honestie, but for their countenance they beare, the pompe they shew, their riches wherewith they are endued. This seemeth to haue beene committed by men in their publike meetings

meetings in S. *Iames* his time, wherin they measured & esteemed christian religion and the faith of Christ, according to the outward appearance of men, reputing those that carried greatest pompe and shew, the most religious. By which meane the poore which were religious indeed, became vile, contemptible, and disdained. Which euill hath ouerwhelmed our church and countrie: for now in these times, wherein Lady Money, and Queene Riches Raigne ouer men, (as it neuer did more in the world) euerie man is so much esteemed and regarded among men, how much hee is worth, and as he is great in honour, and so according to his riches & honor, so is his estimation, be they otherwise murtherers, extortioners, oppressors caterpillers, cormorantes, deuourers of common wealths, vsurers, couetous, adulterers, Epicures, blasphemers, drunkards or whatsoeuer. Thus the wicked for Riches and worldly pompe are regarded, the poore for their basenes are contemned, thrust to wall, ouerruled bee they neuer so honest. Whereby it commeth to passe, that seeing all thinges now are measured and esteemed by Riches, glory & worldly pompe, and no regard of honestie, no reward for vertue, no place for Religion, therefore all men giue themselues to heaping and hording vp of Riches, to brauerie of apparel, to hunting after honor and worldly preferment, that for the one, or the other, they be esteemed among men. Thus couetonsnes, pride, ambitió, & vain glory is fostred, nourished & cherished greatly, vertue, religió, true honestie is depressed & call down mightily. Thus to measure & esteeme the Religiõ & faith of Christ, by outward appearãce, & in christian assemblies & publike meetings, to prefer the rich, welthy, honorable, & pompous persons, with the cõtempt & disdaine of the poore brethrẽ, is one way wherby the faith of of Christ is had in respect of persons. *Iames.2 1.*

2 Moreouer, men haue the faith of Christ in respect of persons, when in the sacramentes of the church they haue respect to mẽs persons, as by ministring the sacramẽts with greater reuerẽce & care to the rich, thẽ to the poor & whẽ at the Lords table they disdain to ioin the poore & the rich together. The Sacramentes equally belong to al, like reuerence ought to be vsed in ministring them to the poore, as to the rich, the Lordes table is common to all, whereat (sayth

S, *Chryſoſtome*) the ſubiect differeth not from the ſoueraigne & Prince, neyther the Prieſt from the people. To part them
1. Cor. hom 18 therefore in the Adminiſtration of Sacramentes, and to preſer the rich with the contempt of the poore, is to haue the faith of Chriſt in reſpect of perſons, which is here condēned. Thus the rich, mighty & honourable, who diſdaine herein their poore chriſtiā brethren, ſinne; thus ſuch miniſters, as herein pleaſe & delight the humours of the welthie, with diſcountenancing of the godly brethren, offend alſo. Yet is not this ſpoken, as if the higher places, did not belong more properly to the higher perſons, & the chief roomes to the greateſt perſonages, but becauſe to the rich, honorable, & great men, al ſeruice is performed, becauſe they are rich, honorable, great, & to the poore, becauſe he is poore, al dutie in this action is neglected oftentimes, & ſo partialitie ſhewed.

3 Profeſſors and hearers haue the faith of Chriſt in reſpect of perſons, when they heare the worde of God onely for the mans ſake, not for the wordes ſake, or when they heare it of this man & not of another, becauſe of his perſon. Wherein many grieuouſly offend in our dayes. Such as wil heare none but thoſe that haue taken degrees of ſchoole. Which thing though it be worthily accounted of among all wiſe men, yet therfore altogether contemning others, which haue not like degrees, yet happily equall talentes, is reſpect of perſons. Such as will heare this mā, becauſe he is formal, & not another becauſe he refuſeih ſome ceremonies in the church, or this mā, becauſe he refuſeth, and not another, becauſe hee admitteth theſe indifferent thinges, which our church alloweth of, they alſo haue the faith of Ieſus Chriſt in reſpect of perſons. Such as heare this mā, becauſe he is euer inuaying againſt Biſhops, pluralities, two benefices, (howbeit two ſuch, yea ſometimes three ſuch, bee not a learned mans competent and ſufficient liuing) and contemne ſuch as haue thoſe benefices, & there in labour as learnedly, as painefully, as fruitefully, as they or others, they in like manner haue the faith of Chriſt in reſpect of perſons.

Thus they heare the worde now, not for the wordes ſake, but for the mans ſake, thus they decline from the thing to

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the person, and so are partiall in their hearing: for the word is the word, whether a Doctor of Diuinity preach it, or a man learned yet not graduat, whether one subscribing to ceremonies, or not subscribing, whether one with one benefice, or with two benefices, whether this man preach it, or that mã preach it. Whether not indifferently, to heare it of all, but for this or that respect to heare it of one, not of another, is to haue the faith of Christ in respect of persons, and a sin worthily condemned, euen in them, which in outward shew pretend greatest holines, perfectest Religion, most feruent zeale to the word, which vnlesse they leaue, and thereof vnfainedly repent, I protest vnto them, in the feare of God, that they doe against dutie, that they flatter themselues in their owne folly, that their Religion is not pure, nor vndefiled before God, that they haue the faith of Iesus Christ in respect of persons, & therfore are guilty of great iniquity and vngodlines, before the Lord, euen of peeuish curiositie. The Paschal Lambe was commaunded to be eaten, the quarters, the heade, the feete, the purtenance, it had beene great peeuishnes and vain curiosity for the people to haue said: We wil chuse this peece, and we that, we the quarters, and we the head, we the feete, & so euery one what him lusted, where all were commanded to eate all: Euen so is it peeuishnes for vs to chuse what we will heare, when we must heare all the will of God, and it wholy preached. It was curiosity and daintines to be condemned in the Corinthians, for that in the partiality of their affections, some held with *Paul*, some with *Apollos*, for which curious respecting of persons, the Apostle condemneth them for carnall. And is it not curiositie and too great daintinesse and coynesse in men to chuse this man or that for their preacher, and onely heare them, when they should heare all the faithfull Ministers of Christ, which if they doe not, are they not carnall? Exod. 12. 9. 1. Cor. 3. 4.

Finally, in this kinde, they sinne before GOD most horribly, who therefore will not heare their own, or other preachers, becausse they inueigh sharply against their pride, their brauery, their flãting ruffes, their coloured haire, their diuersitie of starches, their borrowed frilles, and such like vanities:

againſt their vſuries, extortions, couetouſneſſe, blaſphemies, and all manner iniquitie. This is alſo a great point of vngodlineſſe, a manifeſt token of counterfeite Religion, a plain argument of halting hypocriſie, and the hauing of the faith of Chriſt in reſpect of perſons, by the Apoſtle no doubt, as other kindes condemned. And this is moſt common euen among them, who challenge the greateſt holines, greateſt purity, greateſt zeale and Religion to themſelues. To heare one with diſgrace of another, to heare ſtrangers with diſdainefull contempt of our owne Preachers, to runne and hurrie after new men, & let our ordinarie paſtors, whome the holy Ghoſt hath placed ouer vs, to preach and ſpeake to the walles, is not onely diſcredite to them, and great diſcouragement, ſo that they labor not with ioy, but with griefe, which is a thing vnprofitable to the people, but alſo diſobediēce to the laws, rebellion againſt God, neglect of dutie, a point of reſiſtance vnto the holy Ghoſt, by whome they are placed ouer vs, let them pretend what vaine, endleſſe and idle excuſes ſo euer they will for their defence. And aſſuredly, if God hath, and doe eſtabliſh not a vagrant, but a certaine and ordinarie miniſterie in his Church, and hath in all ages ſeuerely puniſhed the contempt of that his ordinance, as in the law and Prophetes it appeareth, then doubtleſſe ſhal not our holy, pure, and zealous brethren & ſiſters be vnpuniſhed, which care not whether they goe, ſo they get frō, & come not to their owne Preachers. 4 Again, wee haue the faith and Religion of Chriſt in reſpect of perſons, when we hold that onely for true religion, which hath ſucceſſion of many Biſhops, confirmation of diuers councels, defence from ſundrie princes, countenance of mighty perſons, continuance of many yeares, hauing regard to theſe circūſtāces, not to the truth it ſelf, whervnto wee muſt haue reſpect. Thus might & did the Iewes defend their idolatrie againſt the Prophet *Ieremy*, frō ſucceſſion of Prieſts, authority of Princes, continuance of time. Thus our aduerſaries the Papiſts, by the like meanes meaſure the Religion of Chriſt, & therefore haue it in reſpect of perſons: when they rather reſpect the ſucceſſion of their Romiſh Biſhoppes, the conſent of councels, called by themſelues: defēce of

Act. 20. 28. 1. Pet. 5. 2.

Heb. 13. 17.

Iere. 44. 17.

of Princes, eyther bewitched with the entising strumpet of Babylon, or ouerruled by the authority of the Popish harlot: the continuance of time, which serueth for defence of all idolatrie and iniquitie of the heathen, then the word it selfe, grounded vpon the foundation of the Prophetes and Apostles, Iesus Christ himselfe being the head corner stone. Thus haue they also the faith of Iesus Christ in respect of persons. Ephes.2.20.

5 What, when for gaine and aduantage, wee can make the Gospell to serue mens pleasures, and doe apply it to mens humors, which is making marchandise of the gospell, reproued by *Paul*, haue we not the faith of Christ in respect of persons? Thus did the false Prophetes, vse the worde of God, which in flattering manner, they did turne, to serue the itching eares, and fooliſh humours of men. Thus did the false brethren in the dayes of the Apostle. And I pray God the fraternities do not now so, that so they may eyther encrease, or continue their cõtributions & collections for thẽ made of the people. 6 What, when eyther for feare or fauour, wee spare some, and bitterly inueigh against others, not once touching some, and for the same or some lesse fault, cõdemne others to the bottomlesse pit of destruction, are we not partiall in our selues? & haue wee not the faith of Christ in respect of persons? The Apostle condemning all these, but specially the first kinde, exhorteth the Brethren not to haue the faith of our glorious Lord in respect of persons. 2.Cor.2.15.16 Iere.5.31.c.6. 14. Ezech.13.10. Hai 56.11. Mich.3 11. Rom.16.18. 2.Cor.2.15.16 Respect of persons standeth not with Christian profession.

4 This euill cannot stand with christian profession, the Gospell teacheth, that with God is no respect of persons, but that they all which feare God, and worke righteousnesse, are accepted through the royall tidinges of saluation by Iesus Christ, in whome there is neither male nor female, bond nor free, neither rich nor poore, but they are all alike vnto him. The sounde of this Gospell went not onely to the rich, noble, Honourable, and mightie men of the worlde alone, but it was preached to the poore also. Hereby are wee vnited into an holy Brotherhoode, and this Brotherhoode implyeth equality in this case, so that the Rich may not be regarded, and the poore neglected, but the spirituall brotherhoode must needes bee violate and broken. Act.10.34. Gal.3.28. Isai 61.1. Math.11.5.

1. Cor. 12. 27. Through the Gospell wee become all of vs members of one body, each of vs members of each other, and all members of Christ our Head. If then for riches, honour, worldly pompe wee esteeme and count of men, and not for their vnion with Christ, and their incorporation with him, we fall away from Christian Religion. Thus the respect of mens persons, and esteeming Religion by outward appearance of men, cannot stand with the faith of Christ, which teacheth vs to embrace Christians with brotherly loue, and not to regard one with the contempt of another, which as a thing vnseemely our calling, repugnant to loue, contrarie to our profession, S. *Iames* in his proposition condemning exhorteth the brethrē not to haue the faith of our glorious Lord Iesus Christ in respect of persons. And these are the two thinges in the first place, and in the Proposition or state of this Treatise obserued, the persons whome hee admonisheth, and the thing whereof hee admonisheth: My Brethren haue not the faith of our glorious Lord Iesus Christ in respect of persons.

Now this glorious Lord, euen our *Sauiour* Iesus Christ, who hath loued vs, and giuen himselfe for vs, to be a sacri-
Ephes. 5. 2. 3. Tit. 2. 13. fice of a sweet smell vnto God: Giue vs grace so to esteeme of our Christian brethren, as that wee preferre not one, to the disgrace and contempt of another, but that we equally esteeming them all, as bought with the bloud of the same Lambe
1. Cor. 6. 10. 1. Pet. 1. 19. immaculate and vndefiled, may haue a right estimation and iudgement of Christian profession, and therein without respect of persons walking sincerely, may glorifie God here, & and of him be glorified in the life to come, through the same Lord Iesus Christ, To whome with the father, &c.

The End of the Ninth Sermon.

IAMES

IAMES Chapter 2. Verſes. 2. 3. 4. 5. 6. 7. 8. 9.

Sermon 10.

2 *For if there come into your company a man with a gold ring, and in goodly apparrell, and there come alſo a poore man in vile apparrell.*
3 *And yee haue reſpect to him that weareth the gay clothing, and ſay vnto him, Sit thou here in a goodly place, and ſay vnto the poor, ſtand thou there, or ſit here vnder my foot ſtoole.*
4 *Are you not partiall in your ſelues, and become Iudges of euill thoughtes.*
5 *Hearken my deare Brethren, hath not God choſen the poore of this world, that they ſhould bee rich in faith, and heires of the Kingdome, promiſed to them that loue him.*
6 *But yee haue deſpiſed the poore. Doe not the rich oppreſſe you by tyrannie, and doe they not draw you before the iudgement ſeates.*
7 *Doe they not blaſpheme the worthy name, after which yee bee named?*
8 *But if yee fulfill the royall law according to the Scripture, which ſaith Thou ſhalt loue thy neighbour as thy ſelfe, yee do well.*
9 *But if ye regard the perſons, ye commit ſinne, and are rebuked of the law as tranſgreſſors.*

IN theſe wordes, and the reſt to 14. verſe, the Apoſtle confirmeth that which he before propoſed, and proueth by two argumentes, that to haue the faith of Ieſus Chriſt in reſpect of perſons is euill. The firſt reaſon is, from the example of ſuch as thus accept the perſons of men, the other is frō the nature of the law of God, which by this meane is tranſgreſſed. The firſt argument is handled in theſe wordes, and verſes ſet downe.

The confirmation of this place, the 2. part of this 2. Chapter.

In

In which reason from their exãple which respect mens persons, there are 3. thinges to be considered.
- 1. The example it selfe, verses, 2. 3. 4.
- 2 The euils in that example condemned, which are 2. Namely
  - 1. Peruersenes of iudgmẽt, ver. 5 part. 6.
  - 2. Madnesse. part. 6. & 7. verse.
- 3. The conclusion. verse 8. 9. In which there are foure thinges.
  - 1 What this law is.
  - 2 Why called royall.
  - 3 What it willeth.
  - 4 How it is fulfilled.

The first reason drawne from the example of such as haue the faith of Christ, in respect of persons

1 Concerning the first, the example of men thus respecting the rich, with the contempt of the poore Christian brethren, therof, thus saith S. *Iames*: for if there come into your companie, a man with a golde ring, and in goodly apparrell, & there come in also a poore man in vile rayment, & yee haue respect to him that weareth the gay clothing, and say vnto him, Sit here in a goodly place, but say to the poore: Stand there, or sit here vnder my footestoole, are you not partial in your doinges, and become iudges of euill thoughtes? The force of which place is, that such as in publike assemblies, & generall meetings of men, prefer the rich and great men of the world, but disdaine & reprochfully despise the poore, offend, & are iudges of euill thoughtes, do amisse, iudge and that corruptly, such therefore as respect mens persons in that manner and way, do euil: respect of persons is therefore euill. To preferre a rich man for his gold Rings sake, or for his apparrels sake, and to contemne the poore for his vile rayment, and pouerties sake is sinne. To place the rich in worshipfull place, albeit vnworthy, & to disdaine the poor, neuer so vertuous, neuer so honest, neuer so godly, is iniquity before God, and a thing by the apostle condemned. Wherin the rule of equity is broken, the law of iustice is violate, which requireth that that be giuen to euery one, which appertaineth to euery one: Which S. *Paul* also expressing, willeth that we giue euery one their du

Rom. 13 7.

tie,

tie, tribute to whome tribute, custom to whom custom, feare to whome feare, honor to whom honor belongeth. Now to whome belongeth greater honour, then to such as are unfained professors of Iesus Christ? honor and glorie, saith *Aristotle*, is giuen in token of vertue, & what vertue is greater then religion, then true faith in Iesus Christ? Such therefore as are Religious, and professe the faith of Christ vnfainedly, albeit they be poore, are they to whom honour belongeth. To haue the rich in account for their wealth and braue ry, & the poore in contempt for their baseness and beggerie, is contrarie to equitie and iustice. Which thing who so doth, is partiall and a iudger of euil thoughts, in following a false rule of difference making riches the rule of differēce, & the deseruer of honor, when riches are not, but faith and Religion, the iust and true causes, why men ought to bee honoured, all such are worthyly condemned, for that they are more moued with outward pompe then true pietie, worldly countenance, thē christian calling, thinking (saith *Beda*) & iudging within themselues, that a mā is so much the better, how much the richer: which to thinke is great partialitie, & worthy to be condemned. This place taketh not away degrees of honour from men, neither denieth it honour or worship to be giuen to mē of honor or worship, albeit wicked & vnworthy: either preacheth the Apostle disordered confusion, as the Libertines & Anabaptistes in former times haue and now phantasticall & vnbridled spirites doe: who would remoue degrees of honor and calling, not onely out of the Church, but I feare, out of the common wealth also. For the scriptures haue taught vs, the Propheres haue confirmed by examples, our Sauiour Christ hath willed, and the Apostles haue enioyned honour to bee giuen, euen to the idolatrous, vnworthy and wicked persons. Saint *Iames* here onely teacheth, not to esteeme or iudge of the faith and religion of Christ in men, by their outward appearance, neither in the publike meetinges of Christians, to reuerence, honour, preferre the wealthie and rich men of the world, being prophane and wicked, with the disgracing, discountenancing, and disdaining of the poor which are religious, as the words themselues import, when

1. Rhethorico.

Vpon this place,

1 King. 15. 30. 31.
Iere. 27. 6. 7.
Dan. 2 26. &c.
Dan. 4 16. 17.
Dan. 6. 21.
Mat. 17. 25. 26. 27.
Mat. 22. 21.
Rom. 13 7.
1. Pet. 2. 17.

to

to the rich men say sit here in a good and worshipfull place, and to the poore, sit there, or sit vnder my footstoole, which argueth disdainefull contempt of the poore brethren. For if in Spectacles, and theatricall sightes, in election of officers, in Parliamentes, in assises, and sessions and in all wel ordered assemblies and meetinges of men, there is difference of men, and comelinesse of persons obserued: how much more in ecclesiasticall meetinges, & christian conuenticles, ought there an order to be obserued? whereof the Primitiue Church was carefull, appointing their place for the Ministers, theirs for the Laitie, theirs for them which were to be catechised, theirs for them which were to doe penance, and to make open acknowledgement of their offences. The same was ratified by councels, confirmed by Fathers, and for the businesse of the Churches, or the reprouing of mens vices, & correcting of them which fell, both *Tertullian* and *S. Ambrose* writeth, that there were seuerall places for certaine persons assigned. The shadow whereof, and as it were the print and token in our Churches remaine, in the seates of Bishoppes, in consistories, and such like. So then all difference and degrees of men, are not here forbidden, but in christian assemblies, to respect the rich, with the contempt and disdaine of the poore, is cõdemned in this example. As such then as preferre a man for his gold Ring, or gay garmentes, but contemne the poore for his vile and miserable condition, making outward pomp riches and glory, when they should make soundnesse of faith, zeale of Religion, sinceritie of heart, and care of Gods glorie, the difference of men, therein greatly offended. So when we haue the faith of Christ in estimatiõ for the persons sake, and iudge of Religion, by Riches, wealth, honour, we offend in like manner, in hauing the faith of Christ in respect of persons, and by this example are here condemned.

Apolog. 39. vpon 1. Tim. 5. 1.

By which it commeth to passe, that Rich men, wealthy mẽ, honourable men, oftentimes puft vp, & swelling with pride, that euery where they are regarded, disdaine and contemne all other. Thus oftentimes vile men, vnworthy, prophane & vngodly are exalted, and those in whome vertue flourisheth, faith shineth, wisedome appeareth, are suppressed and not regar-

regarded, which is a thing intollerable in christian profession. Hereby men are partiall in themselues, and become Iudges of euill thoughtes, being euil affected in so great a matter.

2 In which example the Apostle condemneth two euils. 1. The peruersenesse of their iudgementes, which thus respect the persons of men, 2. Their madnesse. And for the first euil, which is the peruersenes of their iudgement, thus saith the Apostle: hearken my beloued brethren, hath not God chosen the poore of this worlde, that they shoulde bee rich in faith, and heires of the Kingdome? but you haue despised the poore. Their iudgement is naught and peruerse who iudge contrarie vnto God, this men doe which honour the rich, which were prophane and wicked, and contemn the poore which are godly. For God contemneth the proude and wicked, be they neuer so rich, neuer so wealthy, neuer so noble, neuer so honourable, and regardeth the humble and godly be they neuer so poore, neuer so miserable, neuer so base of condition. Seeing God then esteemeth the poore brethren, it were sinne in men to contemne them. Thus God accounteth not of men for riches, wealth, honour, nobility, but for godlinesse, faith, religion and vertue. For as S. *Peter* tel eth *Cornelius the Centurion*, God is no accepter of persons, but in euery nation hee that feareth him, & worketh righteousnesse, is accepted with him. For it is not outward pompe nor worldly wealth, nor earthly glory, but godly feare, & righteous life, whereunto GOD looketh: then men iudging contrariwise hereunto, are peruerse in iudgement.

The euils in such as respect mens persons are two.

Psal. 18. 27
1. Pet. 5. 5.

Act. 10. 34. 35

That God honoureth the poore, whom men contemn, & despise, the Apostle teacheth: in that he calleth them to bee rich in faith, and heires of the Kingdom promised vnto those which loue him. To contemn the poore whom God accounteth of, and to disdaine them whom God honoureth, is great peruersenes in iudgement Our Sauiour Christ shewing whome Almightie God hath called to eternall happinesse in his euerlasting Kingdome: pronounceth the poore in spirit to be heires thereof, wherefore he saith, Blessed are

Math. 5 3.

the

the poor in ſpirit, for theirs is the Kingdom of heauen. So then ſuch as by the miſerable condition and pouertie of this life, haue their mindes and ſpirits brought vnder, and tamed to obey God, are they whome God hath choſen to be rich in faith, and heires of the kingdome of heauen. This thing the bleſſed virgin acknowledging, affirmeth ſuch as of whome
Luke 1.51.52 no account is made in the world, & are altogether vile in the eyes of men, by God to be aduanced euen to heauenly dignitie, and therefore ſaith, that God hath put down the mightie from their ſeate, and exalted them of low degree. S. *Paul*
1.Cor.1.26. diſputing of the calling of men to eternall ſaluation by the preaching of the Goſpell, and ſhewing that the poore of this world haue the chiefe roome and place in the eternal election of the ſaints, writeth thereof in this wiſe to the church of Corinth: brethren, you ſee your calling, how that not manie wiſe after the fleſh, not many mightie, not many noble, are called, but God hath choſen the fooliſh things of the world, to confound the wiſe, God hath choſen the weake thinges, to confound the mighty, vile thinges and thinges which are deſpiſed in the world, hath God choſen, and thinges which
Leuit.26.1. are not, to confound the thinges which are, that no fleſh ſhould reioyce in his ſight. Such as were vile, weake, miſerable poore, baſe, hath God called to bee heires of his Kingdome. To theſe hath God made promiſe of good thinges, euen that he would be their God, and they ſhould be his people. Theſe
Iere.31.38. 2.Cor.6.18. are the Lords inheritance, and his portion for euer: theſe are
Exod.19.5.6. 1.pet.2.9. a choſen generation, a holy nation, a royall prieſthood, a peculiar people vnto the Lord. Though then their condition be miſerable in the world, albeit they be implicate & inwrapped in baſeneſſe and pouertie: yet are they repleniſhed with ſpirituall treaſure, and choſen of God to bee rich in faith, and heires of his kingdome. Seeing God regardeth, eſteemeth, and honoureth the poore of this world, and in the inheritãce of his heauenly Kingdome, preferreth them before the Rich and proude of the people: then is it great peruerſeneſſe of iudgement to prefer the Rich, whome God reiecteth, and contemne thoſe whome he honoureth with the glory of his heauenly kingdome.

Which

Which place as it worthily condemneth the vanity and perueꝛſeneſſe of their iudgment, which prefer the prophane rich men of the world, to the poore which are godly and religious, ſo is it alſo full of ſingular conſolation and comfort for the poore thus deſpiſed of men: for if they haue an eye to the heauenly kingdome whereunto they are called by God, what is more excellent? if they regard eternal life, whereof they are heyres by Ieſus Chriſt, what is more glorious. If they looke into the immortall, and incorruptible inheritãce, which is laid vp and reſerued for them in heauẽ, what is more ſingular? If they record and recount with themſelues, that they are choſen of God to be rich in faith, what is more cõfortable? Which dutifull conſideration ſwalloweth vp, and as a bottomleſſe gulfe deuoureth all the miſeries, afflictions, calamities of this world, while wee holde faſt the principle of the Apoſtle, that al the afflictions and ſufferings of this life, are not to be compared vnto the glory which ſhall be reuealed to the children of God, whoſe momentanie and light afflictions, cauſe vnto them a farre more excellent weight of glory, while they looke not to the thinges which are preſent, but to the thinges which are to come: neither to thoſe which are ſeene, but to thoſe that are not ſeen, for the things which are ſeene are temporall, but the things which are not ſeene are eternall. This conſolation and incouragement patiently to endure the pouertie and baſeneſſe of their life, is herehence miniſtred by the Apoſtle, when to condemn ſuch as haue the faith of Chriſt in reſpect of perſons, of peruerſeneſſe, of iudgement, he ſaith: Harkẽ my deare Brethren, hath not God choſen the poore of this worlde to he rich in faith, and heires of the Kingdome, which hee hath hromiſed vnto thoſe that loue him.

1.pet.1.4.

Rom.8.18.

2.Cor 4.17.18

That the Apoſtle ſaith, hath not God choſen the poor of this world, that they ſhould be rich in faith, &c. It followeth not, that therefore he caſteth of all rich men. But here is mẽtion made of the chooſing of the poore, partly for their comfort, partly, to beate downe the intollerable pride and inſolencie of the prophane rich mẽ, partly, to teach that God choſeth not mẽ to his eternal inheritance, for any thing whereof

the

the world accounteth, Otherwiſe it is true, that God out of all eſtates of men, chooſeth certaine whome he wil make rich in faith, and heires of his Kingdome, which conſiſteth of al eſtates, degrees, and conditions of men, ſeruantes & maiſters, princes & people, rich & poore, baſe and honorable: for God would all men to bee ſaued, and to come to the knowledge of the truth.

1. Tim. 2. 4. 2. Pet. 3 9.

God hath choſen the poor to be heires of his kingdom, but you haue deſpiſed them. To deſpiſe them whome God hath choſen, to contemne them whome hee accounteth of, is in iudgement to ſwerue from God, which is peruerſenes. For to oppoſe our ſelues to God in our iudgement, & therein to bee contrarie vnto him: to preferre thoſe whome hee refuſeth, and to refuſe them whome God preferreth: to honour them whome God reiecteth, to reiect thoſe whome God honoureth, is waywardneſſe and peruerſenes in iudgement, whereof they are guiltie, which honour prophane perſons, and deſpiſe the poore which are godly, which is the firſt euill in theſe reſpecters of perſons, by the *Apoſtle* here condemned.

The ſecond euill in them is madneſſe, it is a kinde of frantikenes and madneſſe for men to reuerence, honor and prefer thoſe before the godly brethren, whome they for many cauſes ought rather to account execrable and accurſed. The prophane rich men for ſundry cauſes ought to be held as execrable and accurſed: then to honour, prefer, and exalt theſe is a kinde of madneſſe. This doe the reſpecters of perſõs, who ſeeing a man come in with a gold Ring on his finger, & in goodly apparrel, Say, ſit thou down in a good place, but to the poore in vile rayment, ſay with contempt: Sit there, or here vnder my footſtoole. The reſpecters of perſons therefore, are not onely peruerſe in iudgement, but mad after a manner alſo.

prophane rich men are to be had as execrable and accurſed, and why?

That the Rich ought rather to bee counted and helde as curſed, then to be honoured and preferred before the poor brethren, the Apoſtle ſheweth, and that for three great euils and ſinnes, which commonly raigne in the prophane rich men of this world.

The

The first euil for the which the prophane Rich men are to bee helde as execrable, is their tyranny, they oppresse the poore by tyranny. Men are oppressed by tyranny diuers wayes, 1. When they are imprisoned, afflicted, persecuted cruelly by the rich and mighty men of the world, then are they oppressed by tyranny. The poore Brethren, the holy men & Saintes of God, for the profession of the faith, for the Religion of Christ, for the defence of the word of truth, by the mightie men of the world, any wise afflicted, are oppressed by tyranny. Thus were the Apostles of Christ by the cruell Scribes, Pharisies, and princes of the people, by tyranny oppressed, when for the Gospels sake they were imprisoned, scourged, excommunicated and persecuted. *Pilate* and *Herode* conspired together to oppresse our Sauiour Christ by tyranny. Thus was Saint *Stephen* the blessed Martir oppressed by the tyranny of the Iewes, and for the Religion of Christ persecuted vnto death. Thus the Prophetes by the tyranny of their Princes, as *Isai*, *Ieremie*, *Amos*, and the rest, haue been oppressed. Thus the holy men of God, the poore Saintes, and brethren, in France, in Flaunders, in Italie, in Spaine, are oppressed by tyranny. Thus the renowned Martyrs in our owne countrie and nation, not long since, haue in like manner by tyranny beene oppressed. After like manner, in the time of the Apostle, the poore brethren were oppressed by the tyranny of Rich men, wherfore the rich ought rather to be accounted execrable & accursed, then with disdainfull cõtẽpt of the poor brethrẽ to be preferred & honored of mẽ.

Tyranny the first euill in rich men.

Luke 23. 12

Act. 7. 58.

2 The rich oppresse the poor by tyranny, when in the trades of this life, they deale hardly, deceitfully, vnconscionably, extreamly. This oppression God expresly forbad his people the Israelites in the law: when thou sellest ought to thy neighbour or buyest ought of him, you shall not oppresse one another. S. *Paul* forwarneth of this oppression: Let no man oppresse or defraud his brother in bargaining, for the Lord is an auenger of such things: when the rich men haue gotten commodities into their hands, and make the poor pay therfore what themselues lust, whẽ they make the poor pay deare whẽ they might affoord it cheaper, when rich men giue mean

Leuit. 25. 14.

1. Thes. 4. 6.

ware to the poore for the beſt, euill for good, putrified and corrupt, for ſound and currant, then they oppreſſe the poor by tyrannie. This oppreſſion in all times, and in all commō wealthes, in all coaſtes and countries of the worlde is vſed: whereby the poore (through the tyrannie of the rich) are oppreſſed. For which the rich ought to bee accounted accurſed.

3 The poore are oppreſſed alſo by tyrannie of the Rich and wealthie, when they wring them by vſurie, forfeytures, exactions, impoſitions, and all manner extortion. As the rich oppreſſed the poore by tyrannie, in the time of the Pro-
Iſai. 3. 15. phet *Iſai*, where againſt he cryeth out and complaineth, What haue ye to doe, that ye beate my people to peeces, and grind the faces of the poore ſaith the Lord, euen the Lord of hoſts?
Pſal. 14. 4. Almightie God in the princely Prophet *Dauid* cryeth out againſt this tyrannous oppreſſion: Doe not all workers of wickedneſſe know, that they eate vppe my people, as they eate bread? Thus were the people oppreſſed by the tyranny of
Miche. 3. 2. 3. the rich, in the time of *Micheas* the Prophet, whereof hee ſpake in this wiſe: They hate the good, and loue the euill: they plucke their ſkinnes from them, and the fleſh from their bones, and they eate vp the fleſh of my people, and flay off their ſkinnes from them, they breake their bones, and chop them in peeces as for the pot, and as the fleſh within the cauldron.

Thus the Prophet condemneth their Iudges, officers, rulers, and rich men of the land, for their cruell extortions, exactions, oppreſſions, whereby they might be very well cōpared to Wolues, Beares, Lions, and ſauage beaſtes, which rent and teare the fleſh from the bones, the skinne from the backes, the parts from the body, ſo outragious is their crueltie. Theſe cruell perſons for their tyrannous perſecution and oppreſſion, may be compared to the fiſh Sargus, which haunting the Ægyptian ſea, oppreſſeth the little fiſhes, catching all their meate, and reliefe from them. They are not vnlike the fiſh Scarus, which ſome take to bee the gilthead or Goldenie, which fiſh chaweth cud like a beaſt, and deuoureth all the little fiſhes which meete him.

Such

Such are the rich men of this world against the poore: for like Sargus they deuoure the meate, sustenance and liuing of the poore, and eate vp the labours of their handes, and the sweate of their browes licking and wiping the fat from the beard of the poore. Like Scarus, they deuoure the poore of the land, and eate vp the people as it were bread. These grow rich of the pouertie, waxe fatte of the need, feede full of the emptinesse, cloath themselues of the nakednes, house themselues by the vnharboring, pranke vp themselues by the penurie, make themselues merrie by the miserie of the poore: and so oppresse them by tyranny, for which they shoulde be holde accursed.

Sargus the fish

Scarus the fish

*4 Finally, rich men oppresse the poore, when they wearie and waste the bodies of the poore with toilesome labour vnrewarded, as the Landlord vseth the poore Tenant, the Rich the poore, without hire, to whom they doe seruice, for whom they labour, toile and moile, far feare, afflicted and oppressed by their tyranny. Herehence is it, that in sundry places of the land, the poore Farmer is compelled, to carte, to carry, to plow, to sow, to fetch, to beare, to doe all manner businesse through the tyrannous oppression of the Gentleman. Thus and by like meanes, the rich oppressing the poore by tyranny ought rather to bee accounted accursed, then with the contempt and disdaine of the poore to bee preferred. Seeing therefore the rich by sundry wayes afflict the poore, for the which we shold hold thē as execrable, it is a point of madnes for men, through partiall respect had to their persons, to honour them, with the contempt of the poore, which are godly.

Another and second euill, for which they ought to bee held accursed, is their crueltie & vnmercifulnesse. For they draw the poore before iudgement seates, as our sauiour foretold his Disciples, they shoul'd doe, eyther for their professiō and Religion, as in the time of the Apostle was vsuall: for the profession of Christian Religion, the holy Apostles, the blessed Martyrs, the faithfull seruantes of Christ, were drawn before seates of iudgement, as in the whole booke of the Actes of the Apostles, and in the stories Ecclesiast. call, by

Vnmercifulnes the second euil in rich men

Mat. 10. 27. Act. 4 7 Act. 17. &c. c. 6 12, c, 12. 1, &c.

Euſebius, Nicephorus, Socrates and others written, is apparantly euident. Or elſe for their debts, they cruelly handled them: and either for matters of no great weight, or whē loue ſhould forgiue all, bring them before ſeates of iudgement, ſue them in the law, wearie them with this Court or that, and ſhew all vnmercifulneſſe againſt them.

Thus it is with men in our age, Let a poore man owe any thing to the Rich, he ſhall forfet his band, hee ſhall pay for the time, he ſhall be ſued for the debt with all vnmercifulnes and cruelty, he ſhall be forced to ſatisfie to the vttermoſt farthing, which is a ſinne, for which the prophane rich men are to bee accounted accurſed. Or finally, whē rich men pretend title to the right of the poore, and ſo wrongfullie ſue him, to take from him his right, patrimonie, purchaſe or inheritance, partly by their owne countenance, partly by their riches, calling the poore before iudgements for his owne.

Not that it is now not lawful for any rich man to ſue the poore for his right, or that all rich men doe bring the poore before iudgment ſeats alwayes: for as it is lawful for the rich to get his owne in ſome reſpectes: So neyther doth euerie rich man ſue euery poor man which is endangered vnto him, but becauſe the prophane, couetous, and wicked rich men commonly ſo doe, and that then when they ſhould forgiue for Chriſtes ſake, as when the poore is vnable to pay, when he is godly, and deſirous to liue by his labour, and endeoureth to liue out of debt and danger, and yet cannot. Now to call ſuch before iudgement ſeates, to ſue them for extremities, to ſollicite and trouble ſuch, and with cruelty to ſeeke the vttermoſt of them, is mercileſnes and crueltie, for which the prophane rich men are to bee accounted execrable and accurſed. Theſe wicked, prophane, vngodly rich men, care not for wife nor children, houſholde nor family of their poore diſtreſſed brethren: they regard neither vertue, religion, godlineſſe, nor honeſty, they turne their eyes from their pouerty, vnablenes, carefull endeuour, they will not be ſatisfied, they will caſt them in priſon, bring them to ſeates of iudgement, keepe them in durance, they will make dice of their bones, but they will haue the extremitie of thē. And the more godly men

men be, the more these tyrantes rage against them, forgiuing rather great summes to the voluptuous, prodigall, lasciuious wicked, and wanton persons, then to release small matters to the godly. Seeing then the rich vse such vnmercifulnes, towardes the poore, (for which we should rather account them accursed) it seemeth great madnes in men so partially to honor them, which are thus wicked.

The third sinne and euill in the rich men of the worlde wherefore they are to be holde accursed, is their blasphemie against the religion of Christ, they blaspheme the worthie name whereby yee are named. The name of God and of Christ, whereof you make profession, and after which you are called and named (for you are called Christians saith Saint *Bernard* of Christ, a name of singular honour, of exceeding worthinesse) is blasphemed by prophane rich men: in asmuch as they disgrace your profession, and speake euil of that worthy name, wherby you are called, you that are Gods childré & Christs seruãts, must not honour them, but holde them accursed. You are named after Christ, Christians, this worthie name is by prophane rich men blasphemed, they blaspheme the worthy name which is called vpon you, that is, where after you are called or named. The Apostle, according to the phrase of the Hebrewes speaketh: As the name of the father is called vpon the childe, that is, the child is named after the name of the father. Which phrase *Iacob* vseth when he blessed the 2. sons of *Ioseph*: The angel which hath deliuered me from all euil, blesse the children, & let my name bee called vpon them, and the name of my fathers, that is, let thē be named by the name of my fathers, and by my name. The name of the husband is also called vpon the wife, that is, the wife is named after her husband, as the Prophet *Isai* speaketh: In that day shall seuen women take holde of one mā, & say: Wee will eate our owne breade, & weare our owne garmentes, that is, we wil finde our selues, but let thy name bee called vpon vs, let vs bee called by thy name. In religion, & the true worshippe and seruice of God, the name o God is called vpon the professors of his name. *Moses* speaking of the preferment of Israel aboue all other people, in

Blasphemy the third euil in the prophane rich men.

Gen 48.16.

Isai.4.1.
Isai.63.19.
Ierim.14.9.

Deut.28.10.

that God was their God, and they his people, ſaith: Then al people of the earth ſhall ſee, that the name of the Lorde is
Dan. 9. 19. called vpō ouer thee *Daniel* the Prophet of God, in his praier and confeſſion of his ſinnes, and the ſinnes of the people, ſaith in this wiſe: O Lord heare, O Lord forgiue, O Lord coſider and doe it, deterre not for thine owne ſake, O my God, for thy name is called vpon thy Cittie, and vpon thy people, thy Cittie and people are called after thy name, the Cittie of
Amos. 9, 12. God, the people of God: *Amos* prophecying of vniting the Edomites, and other enemies of the Iewes with them in the myſticall body of Chriſt, in like manner ſpeaketh in the perſon of God: I will rayſe vp in that day the Tabernacle of *Dauid* which is fallen downe, and I will rayſe vp his ruines, and build it, as in the dayes of olde, that they may poſſeſſe the remnant of Edom, and of all the Heathen, becauſe my name is called vpon them, ſaith the Lord that doth this.

Vnder the Goſpell Chriſtian Religion and the name of Chriſt is called vpon Chriſtians, that is, Chriſtians are named after the name of Chriſt, as here the Apoſtle ſpeaketh. The worthy name of Chriſt, which is called vpon the Saints that is, whereby the Saintes are named, being chriſtians of Chriſt, by the wicked worldlinges, and prophane men of the earth, is blaſphemed, and euill ſpoken of. For rich men commonly are enemies vnto Religion, and eyther openly
1. Cor. 1. 26. they blaſpheme it, or ſecretly ſcorn at it. So that, as not many wiſe (according to the fleſh) not many noble, not many mighty, are called thereunto, ſo neither many rich men, becauſe their happineſſe, truſt, and confidence, is in their wealth, which withholdeth from comming to the kingdom of God. For the which cauſe our Sauiour pronounceth it eaſier for a
Mat. 19. 24. cammel to paſſe through the eye of a Needle, then for a rich man to enter into the Kingdome of God. Seeing then theſe prophane Rich men, diſhonour GOD and his Goſpell: it were madneſſe for you his children to giue honour vnto them.

How Chriſtes worthy name is blaſphemed

The worthy name of Chriſt and his Goſpell, as generally of all men, ſo ſpecially of prophane Rich men, may two waies be blaſphemed, diſhonoured, and euill ſpoken of.

1. When

1 When they deride, ieſt, ſcorne, and ſcoffe at chriſtian Religion, ſpeaking malitiouſly & diſdainefully againſt Chriſt and his profeſſion. Thus the Scribes and Phariſies with the Iewes, blaſphemed the worthy name of our profeſſion, when they called Chriſt Samaritane, when they ſaide he caſt out diuels by the power of Belzebub, the prince of the diuels, when they called and counted his doctrine, deceite, hereſie, new & ſtrange doctrine not to be ſuffered. ¶ Thus Iulian the Apoſtata blaſphemed thisworthy name, when in contempt hee called Chriſt, Galilean, carpenters ſonne, the man crucified. Thus Porphirius the Philoſopher, *Lucian* the ſcorner, blaſphemed the worthy name, whereby we are called, when they reuiled, reproched, ſpoke euill of, and ſcorned the Goſpel. That Rhetorician of whome *Euſebius* maketh mention blaſphemed the worthy name of Chriſt, when in the dayes of *Maximinus* the perſecuting Emperour, he publiſhed a ſcholaſticall declamation, full of fained lyes againſt chriſtians & Chriſt himſelfe, and ſo gaue it out in publike ſchooles to the youth. So *Libanius*, So alſo the Heathen Philoſophers, & *Galen* the famous phiſition, calling and counting the Goſpell follie, blaſphemed it. All men which by vile ſpeeches, diſgrace, diſcredite, reproch, or ſpeake euill and malitiouſly of Chriſtian religion, as diuerſly & ſundry wiſe prophane rich men offend, blaſpheme the worthy name wherby we are ealled. 2 As by their ſpeech, ſo by their liues, mē blaſpheme & diſhonour the Goſpel, when they which profeſſe religion, walke not, neither liue thereafter, by which meanes the goſpel is ſlaundered, diſhonoured & blaſphemed. Thus *Dauid* blaſphemed the worthy name whereby he was called, when by his adulterie, he cauſed the name of God to bee euil ſpoken of, & blaſphemed by the wicked. The rulers ouer the people of Iſrael, cauſing thē to houle, blaſphemed the name of God in like manner, as is witneſſed by the Prophet. The Iewes, which profeſſed themſelues the people of God, by breaking the law of God (whereof they boaſted) and liuing in all vncleanneſſe, miſchiefe and wickedneſſe, cauſed alſo the name of God to be blaſphemed among the Gentiles, as Saint

John 8.48. Mat. 12.24.

Tripert hyſt. lib. 6. c. 6. lib 7 12. Cyril contra, Iul. &c.

Eccl lib. 9. c. 7.

Tripert. hiſt. lib. 6. c. 44.

2 King. 12. 14

Iſai. 52. 5.

Rom. 2 24.

Paul writeth, Al men profeſſing godlines, yet liuing diſorderedly, diſhoneſtly, & otherwiſe farre then their calling requireth, blaſpheme the worthy name whereby they are called, as adulterers, fornicators, vncleane perſons, couetous men, extortioners, oppreſſors, drunkardes, vſurers, lyers, deceiuers, the malitious and enuious, the ſlaunderers and reprochful perſons, with ſuch like, profeſſing godlineſſe, but practiſing wickednes in their whole conuerſation, blaſpheme the name whereby they are called. And thus the rich men oftentimes blaſpheme the Goſpel in like maner.

Albeit both wayes the worthy name whereby Chriſtians are called, bee blaſphemed by the wicked rich men of the world, yet the Apoſtle ſeemeth to haue ſpoken of the former kinde, whereby the Goſpel is euil ſpoken of, & blaſphemed, as by the ſpiteful, malitious, and vile ſlaunders, mockinges & reproches of Chriſt and his religion: which thing while the rich men of the worlde doe, they ought to bee held as accurſed & execrable. To honour ſuch as theſe are, what madnes is it?

And as in the Apoſtles time, there were ſuch harebraines and frantike fooles, ſo this madneſſe alſo remaineth among vs in theſe dayes: for wee cappe, we crouch, we bow, we bēd, we preferre, we honour, wee eſteeme, we reſpect (& that with diſdaining of the poore brethren) vngodly men, mockers & ſcorners of religion, arrand papiſtes, knowne adulterers, opē blaſphemers, dayly lyers, luxurious and riotous perſons, carnall profeſſours, yea and profeſſed enemies vnto the Goſpell & to that worthy name wherby wee are called: whoſe whole force is bent, whoſe whole labour is imployed, whoſe ſtudie tendeth by all poſſible meanes, not onely in part to corrupt, but in whole to ſubuert Chriſtiā Religion, to bring in idolatrie, to reſtore ſuperſtition, & ſow the ſeed of ſchiſme in Ieſus Chriſt. What madneſſe is this in our braines? what phrenſie hath poſſeſſed vs? what lacke of ſenſe and reaſon, what doting folly hath bewitched vs? Theſe are then the two euils which in accepters of mens perſons, are here condemned, peruerſenes of iudgement, in preferring the prophane rich, whome God

God abhorreth,and contemning the poore godly, whome he hath called,and their doting madneſſe, in that they honour and preferre thoſe,who for their tyranny, vnmercifulneſſe, and extreame crueltie towardes the ſaintes, and their horrible blaſphemie, whereby they blaſpheme and ſpeake euill of the worthy name whereby wee are called, are to bee counted execrable & accurſed. And this is the ſecond thing in this firſt reaſon to be conſidered: euen the ſetting down of the particular and chiefe euils,which in reſpecters of perſons in the profeſſing of the Goſpell of *Chriſt*,are here condemned.

The concluſiō

The third thing in this firſt argument,is the concluſion, whereof thus ſaith the Apoſtle, but if yee fulfill the royal law, according to the Scripture, you doe well, but if you regarde the perſons,yee commit ſinne, and are reproued of the Lawe as tranſgreſſors. In which wordes the *Apoſtle* concludeth, that charitie which by the law of God is preſcribed, cannot ſtand with this reſpect of perſons,for the Law requireth,that men ſhoulde loue their Neighbours as themſelues, without exception, counting al men our neighbours: therfore in the duties of loue men muſt not regard mens perſons, but generally doe their dutie to all. And this concluſion ſeemeth to bee inferred by the way of preuenting an obiection, which might haue beene made by them which honor the Rich with the contempt of the poore,for they might ſay, to honour is a point of loue,loue is the fulfilling of the Law, therefore in honouring the Rich, we fulfil the wil & Law of God, and ſo doe wel,and offend not. Thereunto S. *Iames* aunſwereth,if indeede you loue according to the true meaning and tenour of the Law, which willeth vs to loue our neighbour as our ſelues, & counteth al men our neighbours,and therefore inioyneth loue generally towardes al to be extended: you do wel. But if you regard in your loue,the perſons of men, and loue,honour and prefer men,becauſe of their Riches,pompe glory, and outwarde appearance: you ſinne, and become tranſgreſſors of the Law. If you loue euen the Rich alſo as men,you do wel, but if you loue and honor them becauſe of their riches, you do ſinne and tranſgreſſe the Law.

Mat 22.40. Ro.13.8 9. Gal.5.14. 1.Tim.1.5.

This

This concluſion in theſe two verſes contained, miniſtreth vntovs the conſideration of foure things. 1. What the royall law is, here mentioned, 2. Why this law is called a roial law. 3. What this royal law commaundeth men, 4. How this law is fulfilled.

What is this royal Law.

1. The law which is here called royal, is the law of loue and righteouſneſſe, preſcribing what duetie to euery one pertaineth, and it containeth that part of the law, which in the ſecond Table is deliuered, teaching vs to loue one, without hating of another, to honour one, without contemning of another, to preferre one without diſdaine of another, to regard the rich, without neglect of the poore brethren. The law of loue therefore which preſcribeth what duetie is to bee performed to euery one, is the royal law, by *S. Iames* here mẽtioned. But if you fulfil the royal law, which ſaith: thou ſhalt loue thy neighbour as thyſelfe, you do wel.

why the Law of loue is called the royall law.

1. Tim. 6. 15. 1. Reuel. 5. Leu. 19. 18.

2 This law of loue here called the royal law, is therefore called the royal law: 1. becauſe it is from a king, not mortal but immortal: euen the King of kings, and Lord of *Lords*, euen from God. This *Law* then proceeding from this King, is called the Kinges law, the royal *Law*, the princely law. And that this law concerning loue is from God, it is manifeſt: for GOD in the informing of his people, among other thinges preſcribeth this *Law* vnto them, *Loue* thy neighbour as thy ſelfe. Saint *Paul* agreeable thereunto ſaith: Concerning brotherly loue I neede not write vnto you: for you are taught of God to loue one another. The *Law* of loue therefore comming and proceeding from GOD the King of al Kinges, and kingdomes of the earth, is therfore called royal, kingly, princely, 2. Becauſe it is the chiefe of al *Lawes*, which concerne our duties towardes our brethren, perſwading men and drawing them to the obedience of the ſecond Table, which in performing of loue is fulfilled. Therefore is *Loue* ſo often called the fulfilling of the *Law*. Saint *Paul* ſayeth, that the whole *Law* is briefly contained in this, *Loue* thy Neighbour as thy ſelfe. To like effect in another place, to another Church hee ſayeth: Al the *Law* is fulfilled in one worde, which is this, *Loue* thy neighbours

1. Theſ. 4. 9. 1. Iohn. 4. 7.

Rom. 13. 9.

Gal. 5. 14.

bour as thy selfe. And to his Scholler *Timothie*, the end of the commaundement is loue, out of a pure hart, a good conscience, and faith vnfained. Seeing then the *Law* of loue, is as the chiefe heade, and as it were, the Queene, ouer other vertues, and duties, and the onely thing wherein al the *Law* of the second Table is contained, complete and fulfilled: it may therefore not amisse bee called royall, or princely. 1. Tim. 1. 5.

This *Lawe* furthermore is called royal, because it is like the Kinges High-way: for as the Kinges high way is open for euery man to passe therein, and bringeth men from place to place forth-right, without turninges: So the law of God, which is the law of loue, is open, plaine, without turninges, of all men to bee gone in, trauailed, past thorough, without turning eyther to the right hande, or to the left, through respect of persons, whereunto, who so respecteth, declineth, turneth out of the High-way, and wandereth.

3 The law of loue being this royal law, and for these causes so called, it enioyneth men to loue their neighbours, as themselues. In which three thinges may here briefly be obserued, 1. What this law requireth? loue. 2. To whom? to our neighbour. 3. How? as to our selues. what the roial law inioyneth men.

1 That Gods law requireth loue, who readeth the scriptures, and seeth not? who peruseth the worde of God, and is ignorant? God himselfe in the very law, expressely commandeth, that men should loue one another. Our Sauiour Christ the very expounder of his fathers wil vnto men, exhorteth al the Saintes thereunto, as to the cognizance and liuerie, whereby they should be knowne to bee his seruantes. The Apostles the interpreters of this law, enformed and taught by the holy Ghost, the spirite whereby they were ledde into al truth, haue thereof beene careful. Therefore Saint *Paul*, Owe nothing to any, but that yee loue one another. And againe, bee yee followers of God as deare Children, and walke in loue, euen as you haue Christ for example, And again: And aboue al thinges, put on loue, which is the bond of perfectnesse. To whome Saint *Peter* subscribeth, aboue all thinges Leu. 19. 18. Iohn 13. 34. Iohn 16. 13. Rom 13. 8. Ephes 5. 2. Col. 3. 12. 1. Pet. 4. 8.

things, haue feruent loue among your ſelues, for loue couereth the multitude of ſinnes. Saint *Iohn* in his three Epiſtles, therein laboureth, eſpecially to perſwade the Saintes to follow loue. Of which in the time of his preaching hee was ſo careful, that as *S. Hierome* recordeth being very aged, & not able without helpe to aſcend into the Pulpit, preached ſtil of Loue, vntil his auditors were weary of the ſame, to whom he anſwered, it was the thing that the whole Law required, & a thing alſo ſpecialy inioined of God, which who ſo had, had al thinges. Wherefore if wee looke, either vnto the olde teſtament or the new, we ſhal finde that the royal Law of God, enioyneth loue. Whereof are we forgetful, when enuie, and malice, hatred and rancour, debate and contention, couetouſneſſe and vſurie, ſlaundering and backbiting, lying & deceit, when contempt of, and ſeparating our ſelues from the brethren, when reſpect of riches, honour, glorie, worldly pompe, but not of Religion, pietie and godlineſſe, raigneth in our hartes. When extortion and oppreſſion, violence & inuading of our neighbours goodes, when remouing of the auncient markes and boundes, to enlarge our owne borders: when fraudulent dealing, & cogging couſonage to encreaſe our priuate eſtates and conditions, ſhal ſo greately preuaile with vs, when we corrupt Magiſtrates, to peruert iudgement, and ouerthrow the canſe of the righteous: when wee take bribes to blinde our eyes, that we ſee not the cauſe of the innocent, when our feete are ſwift to ſhedde bloud, and wee euer running to the houſe of our neighbours, to tempte and trie their wiues honeſties when wee lie in the winde, and in waite to entangle our brother in perilous daunger, when by al meanes wee ſeeke the hurt, the harme, the diſgrace, the defamation, and what other iniurie one of another.

vpon 6. to the Galath.

2. The perſons whome we muſt loue, are our neighbours, thou ſhalt loue thy neighbour as thy ſelfe. But who is our neighbour? Our ſauiour Chriſt by the parable of the mã falling into the hands of the theeus, betwixt Hierico & Ieruſalem, telleth the *Lawyer* who queſtioned with Chriſt to tempt him, that al men which neede our helpe, or to whome anie dutie

Leu. 19. 19.

Lu. 12. 30.

dutie belongeth, are our neighbouts, whether neere at hand or far off, whether friendes or enemies, rich or poore, one or other. Wherehence Saint *Auguſtine* concludeth, that al men are our neighbours, to whome eyther dutie ſhould be ſhewed, if it be needefull, eyther remaineth due, if it bee required. And citing that place of Saint *Paul*, thou ſhalt not commit adulterie: thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe againſt thy neighbour, and if there be any other commandement, it is briefly contained in this, thou ſhalt loue thy neighbour as thy ſelfe: by neighbour (ſaith he) muſt wee vnderſtand all men, vnleſſe we will ſay, it is lawfull to commit adulterie, with the wife, of ſome, or to kil ſome, or to rob ſome, or beare falſe witneſſe againſt ſome. But ſeeing theſe cannot lawfully be done againſt any, therefore vnder neighbour euery man is compriſed. In his worke of true religion, reprouing men, for louing men, not becauſe they were men, and the creatures of God, but becauſe they were allienced or affianced to them, ſaith, it were diſcurteſie not to loue in reſpect they are men, and to loue in reſpect they are fathers or children, &c. thereby teaching vs to loue all men, becauſe all men in that they are men, are our neighbours. The law teaching vs to loue all men, and to doe duty vnto them, as vnto neighbours, to reſpect the perſons of the rich, and preferre them, with neglect of the poore, is againſt the law, where of in ſo doing, we are trāſgreſſors.

Lib. 1. doctrinæ Chriſt. c. 30.

De vera religione.

3. The manner how wee muſt loue, is, as our ſelues. And euery man vnfainedly, feruently, continually loueth himſelfe, ſo muſt wee alſo loue our neighbours, albeit ſtrangers, albeit enemies, who are alſo our neighbours, and to be beloued of vs, as the ſcriptures haue taught vs. 4. This then being the ſumme and ſubſtance of this royall law, to loue our neighbours as our ſelues: who finally may bee ſaide to fulfill this law? They fulfill the royal law of loue, who through faith, working by loue, obey this law of God. And this faith of Gods Saints looketh not to the outward appearance of mens perſons, but to the vnfained profeſſiō of chriſtiā religiō. Of this fulfilling of the law, the apoſtle may ſeem to ſpeake, If ye fulfil the royal law, according to the ſcripture

Mat 5.44. Luke 6.27. Luk. 10.36.

How and of whome the royall law is fulfilled? Gal. 5.6.

which

which saith, Loue thy neighbour as thy selfe, you doe well. Rom. 8. 3. 2. Cor. 5. 21. The obedience of Gods Children is accepted, albeit vnperfect, for Christes sake whose righteousnesse imputed vnto vs, wee are by faith through imputation, saide to fulfill the Law. As before vpon the first Chapter, verse 22. hath been saide.

Ephes. 4. 7. Rom 12. 3. 1. Cor. 12. 11. The obedience and fulfilling of Gods law, is accepted according to the measure of faith, distributed to euery one seuerally, according to the purpose and pleasure of God. In this wise if ye doe fulfill the royall Law, saith *Iames*, you doe well, but if you accept persons, you sinne, and are become transgressors of the Law, for that the Law commaundeth to loue al, and to disdaine none. If men therefore regard the persons of men, they sinne, and transgresse the Law of God. And this is the first argument, why wee should not haue the faith of Christ in respect of persons, and the things therein contained, the example of them which so do, the euils which men in so doing, that is, in hauing the faith of Christ in respect of persons, commit, and the conclusion. Let vs beseech Almightie God for his sonnes sake, to remoue al partiality of iudgement far from vs, that neither for fauour nor for feare, we honour the prophane men of the world, to the disdaine of the Brethren, but that wee hauing special care of holinesse and righteousnesse, of faith and Religion in our esteeming and iudging of men, may so nourish and foster loue in our heartes, that thereby God may be glorified, who is our onely Lord and God, to be blessed for euermore. *Amen.*

The End of the Tenth Sermon.

IAMES

IAMES Chapter 2. Verſes. 10.11. 12. 13.

Sermon 11.

10 *For whoſoeuer ſhall keepe the whole Law, and yet faileth in one point, he is guilty of all.*

11 *For he that ſaid Thou ſhalt not commit adulterie, ſaid alſo, thou ſhalt not kill. Now though thou committeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſor of the law.*

12 *So ſpeake yee, and ſo doe, as they that ſhall be iudged by the Law of liberty.*

13 *For there ſhall be condemnation mercileſſe, to him that ſheweth no mercy, and mercy reioyceth againſt condemnation.*

THe ſecond reaſon and argument, why men preferring the rich to the poore, with contempt doe ſinne and offend, is drawne from the nature of the law of God, flowing and following out of the former concluſion, and it is this, They greately offend the law of God, who honour ſome ambitiouſly, & diſdaine other contemptuouſly, this they doe, which honour the Rich which are vile, prophane & wicke d, and diſdaine thoſe poore which are honeſt, vertuous & godly. Therefore ſuch as reſpect the perſons of men, eſteeming faith and Religion according to the outward appearance, ſinne and doe againſt the law of God. Of which lawe euery part, member, branch and point, is ſo vnited and knit together, as that if wee keepe all the reſt, and yet faile in any one precept, part, or point, as that wee obſerue all other parts of the law, yet regard the outward appearance of men, & ſo haue the faith of Ieſus Chriſt in reſpect of perſons, which is againſt loue, & a breach of a precept of the ſecond Table, wee are guilty of the whole, & ſo tranſgreſſe the law of God.

The ſecond reaſon for confirmation.

Which

Which reason in these verses is contained.

In which wordes and verses, containing the seconde Argument, why respecters of mens persons, doe sinne, three thinges are to bee noted, Namely,

1 *The Proposition: hee that keepeth the whole law, yet faileth in one point, is guiltie of the whole. ver.* 10.

2 *The Confirmation of the Proposition, hee that saide, thou shalt not commit adulterie, saide also, thou shalt not kill, &c.*

3. *The Conclusion, in which are to bee noted two thinges.*

1 *The conclusion it selfe, v.* 12

2 *The reason of the conclusion v.* 13

The Proposition of the places.

Of these three, the first is the Proposition, the state of the matter, the setting downe of the thing, which is in handling, and it is this: Whosoeuer keepeth the whole law, yet offendeth or faileth in one point thereof, is guilty of all. Therfore that man which keepeth all the rest of the law, and yet respecteth the person of the prophane rich men, and contemneth the poore, godly, religious, and honest, wherein the law of equity and loue is violate, transgressed and broken, is guiltie of all the whole law. Men cutting off from the law what seemeth them good, and keeping not the whole law indifferently, transgresse the law, and offend against it. Such are they which being by Gods law charged indifferently to loue all men, and to account them their neighbours, and yet in token of loue, honour some with contempt of others, as men reuerencing the wealthy though they be wicked, and disdayning the poore Saintes and brethren, doe. These men therefore are guiltie of the whole law, in breaking the onely Precept touching loue, through their partiality, and respecting the persons of men, which is forbidden.

How men obseruing the whole law, yet offending in some one point, are guilty of all.

How is he guilty of the whole law, that faileth but in one point or part thereof? Two wayes. 1. Who so obserueth all the

the whole law, yet by respecting the persons of men offendeth against loue, is guiltie of the whole law: for loue is the fulfilling of the law. Who so offendeth against that which containeth all the rest, and is the accomplishment of the whole, as touching the second Table, and our duties towardes our brethren, is guilty of the whole. Now the scripture teacheth, that loue is the fulfilling of the law: for this, Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse against thy neighbour, or if there be any other Law, it is briefly contained in this, Thou shalt loue thy neighbour as thy selfe. Our Sauiour Christ taught the saucie & malapert Lawyer, which asked him a question, not to learne of him, but to tempt him, That on those two preceptes of loue, Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy minde, and thy neighbour as thy selfe, the whole Law & the Prophets depended. Albeit then one obserue all other parts of the Law, yet offend against the law of loue, wherein the whole Law is comprised, & wherein also by men accomplished, he is become guilty of all, sinning against that which containeth all, which is loue.

Rom 13.9.

Mat. 22 40. Sc. S. August. Epist. Hierom. 29.

2 A man obseruing the whole law, yet offending against one point or part thereof, is guilty of the whole, because no man can perfectly keepe any part of the law, as it shoulde bee kept, which keepeth not the whole, therefore in failing in any one iote, point, precept, or part of the law, men faile (as it were) in all, and are guiltie of all. For all the parties and preceptes of the law are so knit and vnited together in an vnseperable coniũction, as that who so keepeth any one precept or parte thereof perfectly, keepeth all, who so offendeth against any one, offendeth against all, and is guilty of all.

And is not this agreeable to *Moses* doctrine, who holdeth all men vnder a bitter curse, which obserue not all the whole law of God? denouncing that curse against euery particular offence, which is denounced against the breach of the whole law, and holding them vnder the same condemnation, that offend against any iote of the lawe, whereunto they are subiect which are guilty of many transgressions. To

Deut. 27.26.

shew that men are counted guilty before God of the whole *Law*, which are found faultie in any part thereof, wherefore denouncing a curse against many particular sins, he concludeth his terrible curse with these wordes: Cursed is euerie one that perseuereth not in al the wordes of this Law, to doe them. Wherefore howsoeuer men obserue many partes of the *Law* yet if they obserue not the whole, but offēd & transgresse in any one part thereof, they are guilty of the whole, & vnder the curse & malediction which to the generall breach of the law is threatened.

Doth not our Sauiour teach, that vnlesse wee obserue his whole doctrine, when we professe him, and are baptised in his name, that it preuaileth little to obserue some? when hee bindeth all his seruantes to the obedience of all that which he commanded the disciples? Would not almighty God giue vs so much to vnderstand, when in his Law hee bindeth vs so often to the obseruation of the whole? Which thing to intimate vnto vs, the Apostle affirmeth, that whosoeuer obserueth the whole Law, yet faileth in anie point is guilty of all. A man therefore keeping the whole *Law*, beside that one thing wherein he offendeth, is guiltie of the whole, and that no lesse in respect of the breach of the law it self before God: then if he had offended in many pointes thereof, albeit hee more grieuously (no doubt) offēdeth, that offendeth in more precepts, then he that offendeth onely in one,

Mat 28.20. *Exod.*22.23. *Deu* 11.22. *Leu.*20 22. *Leu.*26.15. *Deu.*28.1.

Sc.S.Augu. 29.epist.5. Hieronym.

Wherefore as when a prince enioyneth his Subiectes the obseruing of al his lawes, & ordinances which he giueth thē, if any one obserue all the rest, saue onely one, wherein he offendeth, the same is a breaker of the Kings commandemēt, & hath transgressed the *Law* of his Prince, and is subiect to the penaltie which is threatened the transgression & breach of his *Law*: Euen so God enioyning vs sundrie precepts, and willing vs to obserue them all: if any man obserue nine of the ten commandements, yet offend in the tēth, he is a transgressor of the *Law*, and is guiltie of the whole *Law*, whereunto full & perfect obedience is enioyned.

A similitude.

Thus they which obserue al the rest of the *Law*, & yet offend in any one point, are helde as transgressors of the whole

whole Law whereof they are guiltie: for the Law is as well broken in one, as in many offences, though not so grieuously in one as in many. And as a iudge hauing twelue malefactors deseruing like sentéce to be punished in like manner, al whome the Law requireth to be executed, if hee hang 11, and let the 12. escape for fauour, is an vniust, a wicked & corrupt iudge in that actiō, euē as if he saued foure, sixe or more: euen so, when men offend in one pointe of the Law, though they obserue all the rest, they are guiltie of the whole, in as much as in one, as well as in many, it is broken: whereof the Apostle S. *James* admonishing such as will be counted iust, & obseruers of the law, and yet haue the faith of our Sauiour Iesus Christ in respect of persons: protesteth vnto them, that if they keepe all the rest of the law of God, yet in this one thing, euen in the respect hauing to mens persons, which is against loue, they fall away from duetie, they are guiltie of all.

If he that keepeth the whole Law, beside that one thing wherein hee offendeth, in that one offending, bee guilty of the whole Law, then it may seeme, that it is all one to offend in one, and in many precepts of the law, that it is like sinne to transgresse in any one title or iote, and in the whole law: equall sinne to breake one, and all the precepts and commaundementes of the law of God, and so al sinnes may seem alike and equall, as the Stoical Philosophers were of opiniō. Obiection. The Stoicall equality of sinnes confuted.

Hereunto be it aunswered, that the Apostle saith not, he that keepeth the whole law, and offendeth in one point thereof, is guilty of the whole, in like manner or alike, or as greatly & as grieuously, as if hee had offended in the whole & euerie point thereof, but saith he, he is guiltie of the whole. Guiltie he is of the whole, who offendeth in one, but not so guiltie, nor so greuously offending, as if hee had offended in euerie point of the law, so that the Stoical equality of sinnes, (that al sinnes are like or equal) may not herehence bee gathered, nor auouched. Answere.

VVhich opinion of those blockish, not Philosophers in deede, but meere fooles rather, is hissed out of the Schoole of Christ: & as it may not herehence bee gathered, so it may di-

be confuted.

Sinnes vnequall in sundry respects,

1 All sinnes not to bee equall, it appeareth manifestly, if that wee looke into the causes, the beginninges, and the affections from whence sinnes rise in men. These considered, one sinne shall seeme greater or lesse then another, for who seeth not, that sinnes proceeding of malicious wickednes, are greater then such as be committed of infirmity, weaknes & ignorance? This the holy prophet Dauid that man of GOD knew, who looking into the causes of sinnes, reputeth the sin of maliciousnes, much greater then other sinnes: therfore he praieth to God not to forgiue such as offended and sinned of malicious wickednes. Saint Iohn measuring sinnes by their causes, beginnings & affections, accounting that sin which is from malicious wilfulnes, whereby wee sinne vnto death farre beyond all comparison the worst, willeth that Saintes should pray for such brethren as sinned, but not vnto death: As for such as sinned, vnto death, by vniuersally, and wilfully falling away from the knowen truth, he would no prayers to be made for them. Our Sauiour Christ iudging and estimating sinnes from their causes, prom seth mercy, fauour, grace, and pardon, to such as ignorātly receiued him not, if at lēgth they would come vnto him, but such as maliciously resisted the trueth, wilfully fought against the gospell, obstinately opposed them selues against the holy Ghost, who offered them grace, and they refused, & so blasphemed the spirite of Christ he protesteth should neuer be forgiuen. S. Iude distinguishing of sinnes, whereof some were done of infirmity, and simple ignorance, some of stubburnesse and peeuishnesse, measuring them by their causes, willed that such as sinned in the former kind, should be pitied, but such as sinned in the secōd, should seuerely be corrected and chastned haue (saith he) compassiō of some, in putting difference, & others saue with feare, plucking them out of the fire.

Psal. 59.5.

1. Ioh. 5.16.

Mat 11.28

Mat. 12.31.32

Iude, v. 22.23.

Heb. 6.4 5.6. c. 10.26 27.

Saint *Paul* in two most worthy places, to the Hebrewes, disputing of Apostasie, sliding away from the knowne truth, and wilfully committing of sinne, which commeth of a malitious obstinacy, and wilfulnesse of minde, measuring that

that sinne from the cause, the malitiousnesse and wilfulnesse of their heartes, denieth all pardon thereunto, as to a sinne irremissible, and which cannot bee pardoned, as other sinnes are often, and may be. Saint *Paul* writing of himselfe, and his owne sinnes, in afflicting and persecuting the Church of Christ, measuring sinnes according to their causes, reputeth sinnes done of ignorance, lesse then the sinnes done of wilfulnes, protesting that he therefore obtained mercy, because he offended ignorauntly, whereas the Scribes and Pharisees and other Iewes, opposing themselues to the Gospell, were subiect to the eternall iudgement of God. In another place he denounceth the greater iudgement against them, which wilfully and impenitently despised the long sufferance and patience of God. 1. Tim. 1. 13. Rom. 2. 3. 4.

Finally, Saint *Iames* this our Apostle, in this his Epistle, esteeming sinnes from the affections and fountaines, from whence they come, iudging that sinne which is done of knowledge, greater then the sinne of ignorance, concludeth thus: Wherefore he that knoweth to doe aright, and dooth it not, to him it is sinne, that is, the greater sinne. Our Sauiour in like manner condemneth the Iewes of greater sinne because he came in person to them, and spoke vnto them, yet they vtterly refused him and his doctriue, which had they not done, their sinne had beene the lesse. Thus their sin of wilfulnesse by Christ is iudged the greater, their sinne of ignorance the lesser. If men therefore weigh the causes, beginninges, & affections of men, from whence sins spring, that some are of wilfulnes, others of ignoraunce, some of malice, others of infirmitie: Therehence may wee easily see the inequalitie of sinne. Iames 4. 17. Iohn. 15 22.

3 As from their causes sinnes are iudged: so also they are iudged of their euentes, sinnes of malitious wickednesse, thrust out and expell the holy Ghost, and Spirite of God: out of the heartes of Men, so sinning, so doe not sinnes of infirmity, therfore sins of malitious wilfulnes, are greater then sins of infirmity. Sins of wilfulnes abolish all faith from the heartes and mindes of such as in that manner offend and all repentance from the liues of men, and so consequently, all Heb. 6 16. Heb. 10 26. Heb. 12. 7.

hope of pardon and forgiueneſſe. So do not ſinnes of infirmity or ignorance. This was and is manifeſt in *Cain*, in *Saul*, in the *Phariſies*, in *Iudas*, in *Iulian* the Apoſtata and backſlider, in *Lucian* the mocker, & ſuch like, whoſe heartes were voide of Gods ſpirit, whoſe mindes were altogether without faith, whoſe conſciences were preſſed with comfortleſſe feare, and themſelues without hope of pardon, & repentance for ſinnes committed, whereby it appeared that their ſins were greater then the ſins of other men. And thus alſo may we iudge the inequalitie of ſinnes.

3 If wee looke into the inequalitie of puniſhments, that alſo argueth inequality of ſins, for it were againſt equity and right to puniſh like ſins with vnlike puniſhment, that is, in one more ſharpely, in another more ſléderly, wherefore ſeeing almighty God (the righteous and iuſt iudge of the whole earth) doth punniſh ſome ſins with greater, ſome with lighter puniſhments, it argueth vndoubtedly a manifeſt differēce of ſins. When *Adam* & *Euah* had ſinned, God laide vnlike puniſhmentes vpon them, leſſe vpon *Adam*, greater vpon *Euah*, whereby it may appeare, that the ſin of *Euah* was greater thē the ſin of *Adām*, *Salomon* in his booke of Wiſedome, in the differēce of puniſhments intimateth the difference of ſinnes. Wherefore to ſhew that the ſins of Princes are greater then the ſins of the people, he ſaith: They which are moſt low, are worthy mercy but the mightie ſhal bee mightily tormented. Our Sauiour Chriſt, the eternall wiſedom of God, by inequalitie of puniſhments witneſſeth inequality of ſins vnto men. To which purpoſe that ſeruеth in the Goſpell: That ſeruant which knoweth the will of his maiſter, and doeth it not, ſhall bee beaten with many ſtripes: but hee that knoweth not the wil of his maiſter, and yet committeth thinges worthy of ſtripes, ſhall be beaten with few ſtripes. That ſin therefore which is puniſhed with many ſtripes, is the greater, & that which with fewer is the leſſe ſin. In another place he ſetteth downe degrees of puniſhments, wherehence degrees of ſins may be gathered. He (ſaith Chriſt) which is angrie with his brother vnaduiſedly, is worthy of iudgement, he that calleth him Racha, is worthy of a çouncell, who ſo calleth him foole

Gen. 18 25.

Gen. 3. 15. 16. 17

1. Tim. 2. 14.

VViſd. 6. 4, 5 6

Luk. 12 47.

Mat 5. 22.

is

is worthy to be punished with hel fire: as thē a councel is greter then iudgement, & hell fire thē a councell, so is contempt (signified by Racha) greater sin then vnaduised anger, & slanderous and reprochfull speech (by foole signified) greater thē the sinnes of contempt. Therupon S. *Augustine* vpon that place saith, the punishment should haue had no degree, had not the sin by degrees, been reckoned vp & mentioned. Here hence also it appeareth, that the sin of Sodome was lesse then the contempt of the gospel, because our Sauiour auoucheth, that it should bee easier in the day of iudgement for the men of Sodome & Gomorra, then for that Citty, which receiued not the Gospel, but contemned it. Lib. 1. Serm. dom. in monte Mat. 10. 15

Thus hee sheweth that the sinnes of Corazin and Bethsaida are greater then the sinnes of Tyrus and Sydon, the sins of Capernaum greater then the sinnes of Sodome, by the punishments which shou'd be greater and heauier vpon Corazin and Bethsaida, then vpon Tyrus and Sydon, vpon Capernaum, then upon Sodome. VVherefore hee vpbraideth them, and denounceth horrible vengeance against them. wo to thee Corazin, woe to thee Bethsaida, for if the miracles done in thee, had beene done in Tyrus and Sydon, they had long ago repented in sackcloth and ashes. Verely I say vnto you, it shall be easier for Tyrus & Sydon in the day of iudgement then for you. And thou Capernaum, which art lifted vp to heauen, shall be brought dovvne vnto hell, for if the great workes which haue been done in thee, had beene done among thē of Sodome, they had remained vnto this day: but I say vnto you, it shall bee easier for them of Sodome in the day of iudgement then for thee. Mat. 11. 21. 22 v. 23 24.

In that he therefore denounceth heauier iudgement against the sd Cities, then against Tyrus, Sydon and Sodoma, it appeareth that their sins were the greater, & so they were indeed, in respect of their knowledge of Gods will, and the manifold miracles they had shewed them, to prouoke them, which were not done vnto Tyrus, Sydon, or Sodoma, the famous Citties. To like purpose, the threatening of greater punishment to the blaspheming of the holy Ghost, then to the blaspheming of the sonof mā, intimateth greter to be the Mat. 12. 31. 32

sinne of blasphemie against the holie Ghost, in wilfully and maliciously resisting the truth, then the sinne of blasphemie against the sonne of man, in taking offence at his baseness & humilitie, & in reproving the great hypocrisie of the Scribes and Pharisies, for deuouring poore widdowes houses vnder pretence of long prayer: Christ sheweth that their sinne is greater then the other sinnes of men, in that hereunto he denounceth heauier condemnation.

Mat. 23. 14.

Saint *Paul* maketh difference of mens sinnes by the difference of the punishments thereunto threatened or inflicted. Wherefore in that men by contemning the long patience of God, heape and treasure vp vnto themselues the greater punishment, therehence it appeareth, that the contempt of Gods grace, mercy and patience is a sinne greater then the commō sinnes of men. Saint *James* to signifie that vsurping authority ouer our brethren, in curiously and rigorously condemning them, when we our selues are likewise guilty and faulty, is a greater sinne then other sinnes among men, declareth, that by the punishment, because it prouoketh God to punish vs therefore more seuerely, therefore hee dissw aseth the Saintes there fro: My brethren, be not many maisters, knowing that we shall receiue the greater condemnation. The lawe it selfe, to teach an inequalitie of sinnes, by the inequalitie of punishments, willeth that punishments should be according to the hainousnesse of the sins, implying inequality of sinnes, by inequality of punishments. To which purpose, you shall often reade, that God would some sins to bee punished with one punishment, some with another, some by restoring and satisfaction, some by death. And whereas the Lord willed that sacrifice only should be made for them, that of ignorāce offended against the commaundementes of God, as GOD in his law teacheth, yet commanded he, that such as offended of malice, should be put to death.

Rom. 2. 5.

James. 3. 1.
Heb. 10. 29.

Deu. 25. 2.

Le 4 v 2 13.
22 c 5. 15. 17.

Num. 15. 20.

And *Salomon* the wise man shewing, that theft is not so abhominable in the sight of God, as whoredome is, by the punishment of both (for theft might be redeemed, but adulterie was a perpetuall infamie, and death by the law of God) saith, men doe not despise a thiefe when he stealeth, to satisfie his

Pro. 6. 31. 32

his ſoule when he is hungry, but if he be founde, hee ſhall reſtore ſeuen folde, or he ſhal giue al the ſubſtance of his houſe, but he that committeth adulterie with a woman, is deſtitute of vnderſtanding, and he that dooth it, deſtroyeth his owne ſoule, Saint *Auguſtine* no doubt therefore, meaſuring ſins according to their puniſhmentes, and ſeeing that inequalitie of paines doe grow of the inequalitie of offences and ſinnes, wri eth, that Hel fire ſhall be greater or leſſer, according to the wickedneſſe of men. Who alſo in his Enchiridion to *Laurence*, ſaith, the moſt gentle puniſhment of al, ſhal bee of them, who beſides original ſin, haue added no other of their owne committing, and in the reſt which they haue added, euery one ſhall haue there ſo much more tollerable condemnation, how much hee hath had leſſe iniquity. Whoſe ſinnes therefore are greater, their puniſhmentes ſhall bee ſharper: whoſe ſinnes are lighter, their paines ſhall bee eaſier. So that inequalitie of puniſhmentes, doth rightly argue inequalitie of offences, God Almighty in his word and Law, partly inflicting, partly threatning greater puniſhment to one ſin then to another, doth thereby ſufficiently teach vs the inequalitie of ſinnes by men againſt him committed.

Lib. 21. c. 16. ciuit. Dei.

Laur. c. 93.

4 Neither this onely, but euery mans owne conſcience, when he hath committed ſinne, ſheweth and teſtifieth the inequalitie of ſinne, in that hee is more vexed and troubled in mind, for ſome one, then for another ſinne, more inwardly tormented for committing adulterie, in breaking the promiſe which hee made before God and his holy congregation, then for theft, more in minde diſquieted for the committing of murther, then for oppreſſing his neighbour in bargaining, more burdened in conſcience for ſlaying his owne father and mother, then any other man or woman, more grieued in ſpirite for horrible blaſphemie againſt GOD, and his ſonne Chriſt, whoſe ſoule, men ſlay (as it were,) whoſe body they rent, whoſe ſides they pierce, whoſe fleſh they teare, whoſe heart they wound, whoſe bloude they ſhedde, whoſe name they prophane by curſed, execrable, cruel, and vngodly oathes, then for ſlaunder or backbiting of their brethren. Hauing this teſtimony of our cõſcience, which by the inſtinct

and

and light of nature is imprinted & impreſſed in mens hartes, it is euident, that there is great difference and inequality of
Gen 4.13. ſins, which thing we may ſee in Cain, whoſe ſinnes were many, yet no one ſo much touched his conſcience, as the ſhed-
Gen.25.33. ding of the innocent bloud of his brother. *Eſau* had many
Heb,12,16 ſinnes, for which hee was worthily condēned for a prophane perſon: yet none of his ſins troubled him ſo much, as that for one portion of meate, he had ſold his birth-right, wherefore afterward, when hee would haue inherited the bleſſing, he was reiected, and found no place of repentance, though he ſought that bleſſing with teares, as the ſcripture recor-
Mat.27,5. deth. *Iudas* the Traytor was an euill man euery way, couetous, mercileſſe. and guilty of great wickednesſe, yet none of theſe troubled and diſquieted his mind ſo much, as his treaſon in ſhedding of innocent bloud, wherewith he was ſo touched, as that through conſcience thereof, he brought the money backe againe to the rulers, which for his betraying of his Maiſter Chriſt, he had receiued, and went out, and hanged himſelfe.

This wee finde & know to be moſt true, both in hyſtories ſacred, and alſo prophane, in common vſe & practiſe of our times, that ſome one ſinne ſo much more then others, haue diſquieted mens mindes, as that ſome therefore haue fallen phrentike, others become deſperate, ſome haue been daylie diſquieted, and haue languiſhed away others haue been the butchers of their own bodies, whereby appeareth euidently inequalitie of ſin.

5 Moreouer, not onely Gods lawes, but ciuill lawes acknowledge inequalitie of ſins, in that they doe not onely ſet down greater puniſhment to one ſin, then to another: but alſo giue more ſharpe charge for the auoiding of one ſinne then of another. As Gods *Law* chiefly forbiddeth Idolatrie, which is a ſpirituall fornication, mans *Law* chiefly forwarneth to beware of diſloyaltie, rebellion and riſing vp againſt their Princes, whereby it appeareth, that theſe are greateſt ſinnes, both before God & men, & alſo argueth an inequalitie of ſinnes.

6 The very Scriptures of GOD, the worde of truth wit-

witneſſeth, that one ſinne is greater then another, therefore vndoubtedly ſinnes are vnequall. Almighty GOD comparing the ſinnes of Hieruſalem with the ſinnes of Samaria and Sodome, auoucheth that Hieruſalem had done worſe then th y both, and had corrupted her waies, more then eyther Samaria or Sodome, and had farre exceeded them, and iuſtified them, in the abhominations which ſhe aboue them had committed. Our Sauiour auoucheth in plaine manner, inequality of ſinne, when he tolde *Pilate*, that *Iudas* in betraying him, had the greater ſinne. Saint Iohn plainely auoucheth inequalitie of ſinne, in that hee ſa th, There is a ſinne not vnto death, for which wee muſt pray in the brethren: Another vnto death, for the which hee would not haue prayer to bee made. Saint *Paul* preferring adulterie and fornication before other ſins, putteth a plaine marke of difference betweene ſins, and ſayth, Flie fornication, euery ſinne that a man doth, is without the body, but he that com nitteth fornication ſinneth againſt his owne body. Finally, Saint *Peter* maketh an euident difference and inequalitie of ſinnes, when hee ſpeaking of backeſlid ng, aff rmeth, that it had beene better for mē neuer to haue knowne the word of righteouſnes, then after they had knowne it, to turne from the holy commaundement giuen vnto them.

Ezech. 16. 47. 48. &c.
Pſal. 1. 1.
Ioh. 19. 11.
1. Ioh. 5 16.
1. Cor. 6. 18.
1. pet. 2. 21.

7 Finally, as one vertue is more excellent then another, ſo is one ſinn e and vice worſe then another, but Saint *Paul* maketh charitie more excellent, then eyther hope or faith: therefore it muſt ſo fall out in ſins, that one bee worſe then another. Seeing therefore that all ſinnes come not from the ſame roote and originall, ſeeing the like euents, follow not all ſinnes alike, ſeeing ſome ſinnes are puniſhed more ſharpely, others more leightly. Seeing ſome ſinnes more trouble the conſciences of men, then others doe, ſeeing not onely Gods law, but mans alſo, forwarneth of one more thē another, ſeeing the very Scripture of God affirmeth one to be greater then another, ſeeing as one vertue is more excellent then another, ſo one vice or ſinne is greater then another alſo, then is the Stoicall opinio falſe which holdeth an e-

1. Cor. 13. 13.

quality of

of all ſins. Thus it is not the meaning here of the *Apoſtle*, to make all tranſgreſſions alike, as if it were all one to ſinne in one, and in many precepts, but to ſhew that who ſo offendeth onely againſt the Law of Loue, tranſgreſſeth and offendeth againſt the whole, in aſmuch as the whole is therein cõtained, & that the whole Law is ſo vnited in euery point, that who ſo breaketh one iotte, breaketh al, and that no man can perfectly fulfil any one commandement, which fulfilleth not al: and finally, that the Maieſtie of God, the Lawmaker is offended in the breach of euery commaundement, whoſe will and pleaſure is vnaccompliſhed, as wel in one part of the Law as in many: therfore ſaith he, whoſoeuer keepeth the whole Law, and yet faileth in one point, is guilty of al, and this is the propoſition.

The confirmation of the place,

2 This propoſition of the Apoſtle, in the ſecond place is confirmed, that hee that tranſgreſſeth in any one point of the *Law*, is guilty of the whole, & his reaſon or proofe is fetched from God, the author and maker of the Law, who as he is alwayes like himſelfe, and one, ſo hath he vnited euery part of the law in ſo narrow and ſtraight coniunction, as that hee that offendeth in any one point, breaketh al, and is guiltie of the whole: for one and the ſame God, which forbiddeth committing of adulterie, forbiddeth alſo the committing of murther, ſo that if we commit not adulterie, yet if we commit murther, we haue tranſgreſſed the Law. He that forbiddeth theft, forbiddeth alſo falſe witneſſe: If wee ſteale not, yet beare falſe witneſſe againſt our brethren, wee haue tranſgreſſed the *Law*. The ſame GOD forbiddeth drunkenneſſe, who alſo forbiddeth wantonneſſe, If therefore wee bee not wanton, yet be drunken, wee are tranſgreſſors of the whole *Lawe*. To be ſhort, the ſame God which commaundeth one thing, commaundeth alſo another, hee that forbiddeth one ſinne, forbiddeth alſo another. So that if a man ſeeme to keepe the whole *Law*, that onely part wherein hee offendeth excepted, and therein faileth, he is guilty of all.

VVherehence then it followeth, that if men keepe all the reſt of the law, beſides this one thing, that he reſpecteth the perſons of men, and ſo offendeth againſt the law of loue, hee

he ſinneth againſt the law, and is guilty of all the whole law, becauſe he that commanded the other parts of the law, commaundeth this alſo, ſo that his will is broken in one, as well as in many pointes of the law. Thus the Apoſtle reaſoneth from the author of the law, who willeth, that euery part ther-of be obſerued.

What ſaith ſome man, is he that preferreth the prophane rich man before the poore godly perſon, and therein offending, guilty of the ſinne of adulterie, murther, blaſphemie vnlawfull luſt, concupiſcence, couetouſneſſe and the reſt? Or committeth hee all the ſinnes in the law forbidden, which committeth one onely ſinne, & therein offendeth? Obiection.

No aſſuredly: but becauſe the breach of one title of the law, is the turning away from the will of God, the law-maker, whoſe will is tranſgreſſed in the neglecting of any one duetie, therefore he which offendeth in one point, is helde as guilty of the whole law. Such therefore as regard the perſõs of the rich, with diſdainefull contempt of the poore, though they commit neither murther, nor theft, nor adulterie, yet tranſgreſſe they the law therein, and are guilty of the whole law, if we reſpect the maieſtie of God, which is hurt as well in the breach of one, as of many precepts, albeit as hath been ſaid, not ſo grieuouſly. Anſwere.

Which is here ſet down by the Apoſtle, leaſt any ſhould ſeeme to flatter & excuſe himſelf, or vaunt himſelfe for guiltleſſe, when he obſerueth all the reſt of the law, yet in any one iote thereof offendeth.

Wherefore (as if the Apoſtle ſhould ſay) let vs graunt that in many things you obſerue and keepe the law, & therein offend not, yet can you not denie, but that in preferring the wicked wealthy rich men before the godly poore brethren, you haue the faith of Ieſus Chriſt in reſpect of perſons, in doing whereof: his will is broken, who hath commaunded the reſt of the law, and ſo you are guilty of the whole lawe. for he that commaundeth one thing in the law, commaundeth another, hee that commaundeth wee ſhould not commit adultetie, commaundeth alſo, that wee ſhould not kill: whereof, in whether ſoeuer we offend, his law is broken, his

his wil and pleaſure is tranſgreſſed, therefore therein offending, we are guiltie of the whole law of God. Thus the Apoſtle by this reaſon drawne from example of the partes of the law, which are al enioyned by the ſame law-maſter which is God, proueth the former Propoſition, whoſoeuer keepeth the whole law, and faileth in one point, is guilty of al, For hee that ſayde, thou ſhalt not commit adulterie, ſaide alſo, Thou ſhalt not kil, wherefore if thou commit not adulterie, yet if thou kil, thou art a tranſgreſſor of the *Law*. Theſe thinges being ſo manifeſt, wee neede no further to dilate this matter, this for a proofe of a thing ſo plaine, being ſufficient.

The third and laſt thing in this ſecond reaſō is the concluſion, in the 12. & 13. verſes contained. In which concluſion there are two thinges to be noted. 1. The concluſion it ſelfe, 2. The reaſon of the Concluſion.

The Concluſion.

This Concluſion is as an exhortation, ſo ſpeake, and ſo doe, as they which ſhal be iudged by the *Law* of *Liberty*, VVhereby we are aduertiſed, that ſuch as wil bee exempted and cleared from the curſe of the *Law*, muſt both ſo ſpeake & ſo doe, as they which look to be iudged by the *Law* of *Liber*tie. In all our doinges, in all our ſayinges, in all our actions, in all our ſpeeches, wee muſt ſo conforme our ſelues to the nouriſhing of *Loue*, as they which hope thereby to be abſolued from death and damnation. Whereby it is good to be wary and chary both in our doings and in our ſayings alſo, that neither in the one, neither in the other, wee fal away from performing of the duties of *Loue* one to another, which care whoſoeuer neglecteth, ſhal not taſte of the grace of God, who hath in ſingular *Loue*, and tender mercy deliuered vs from the curſe of the Law, eſpecially vppon condition, that as thereby wee are partakers of his vnſpeakeable Loue, ſo we ſhoulde in like manner cheriſh and maintaine charity among our ſelues, whereunto this partiall preferring of perſons is contrary.

By the Law of liberty, ſome vnderſtād the law of loue, which therefore is called the Law of *Liberty*, becauſe through loue we are deliuered from ſinnes, in that our ſinnes and iniqui-

ties

ties are couered before God, when we ſhew the manifeſt tokens of loue towardes our brethren. And by this law men are ſaide to be iudged, becauſe in the generall iudgement, ſentence ſhall bee giuen eyther with vs, or againſt vs by the fruites of our loue. If wee will ſhew vnfained loue towardes Chriſt in his afflicted members, in feeding them hungrie, in refreſhing them thirſty, in harbouring them ſtraungers, in clothing them naked, in viſiting them in ſickeneſſe, in ſeeing them impriſoned, then ſhall wee heare ſentence of comforte: Come yee bleſſed of my *F*ather, receiue the kingdome prepared for you, from the beginning of the worlde: but if wee ſhew no loue by theſe, then ſhall wee heare ſentence of condemnation, Goe you curſed of my Father into euerlaſting fire, prepared for the diuel and his Angels. Thus according to theſe teſtimonies of faith and fruites of loue, wee ſhall bee iudged. Howſoeuer this bee true, yet the Law of *L*ibertie may rather here ſignifie the Goſpell it ſelfe or the mercy of GOD, in the Goſpell preached vnto men. And the Goſpell or mercie of God, may therefore bee called the law of liberty, becauſe they which are effectually partakers thereof, are thereby deliuered from the curſe of the law, from dread of death, from power of Sathan, from ſlauerie of ſinne, & tranſlated into the glorious libertie of the ſonnes of God.

What is ment by the law of liberty. 1. Pet. 4. 8. pro. 10. 12. Mat. 25. 34.

See 1. chapter ver. 25. The goſpel is the law of libertie.

Rom. 8. 21.

And here to be iudged, is to be diſcharged, quitte, deliuered, & abſolued from death and damnation, as the place it ſelfe may import unto vs, ſo doe, and ſo ſpeake, as they which ſhall be iudged by the law of libertie, that is, ſuch as truſt by the mercy of God to be deliuered from death and damnation, through the Goſpel.

The reaſon of this exhortatorie concluſion is, there ſhall be condēnation mercileſſe vnto him that ſheweth no mercy: & mercy reioyceth againſt condemnation. Such as in diſdaining & contemning the poore, & preferring the rich, being prophane & wicked, ſhew themſelues mercileſſe & voyde of loue, ſhall themſelues taſte, not of mercy, but of iudgement, not of loue, but of the wrath of God. But they which in this point fulfil the royal law of God, commaunding men

to

to loue their neighbours as themselues, and so shew themselues mercifull, euen towardes the poore brethren, shall triumph ouer iudgement and condemnation, whereunto they shall not be subiect.

This thing as in the proposed matter it is most true, so in other offices and duties, it is no lesse manifest, for generally, who so is of an hard heart, mercilesse, currish and cruel toward men, shall finde God seuere, rough, and sharpe against him: for mercy shall be restrained from those which shew no mercy, and iudgement or condemnation merciesse shall bee to them which shew no mercy. If in Christian assemblies men preferre the rich with mercilesse contempt of the poore brethren: Almightie God in the assembly of his Saintes, and in the meeting together of thousandes and ten thousandes of his Angels, shall neglect and disdaine them. In the workes of mercy, who so is mercilesse, shall find no mercy, for he that stoppeth his eare to the crie of the poore, shall crie himselfe, and not be heard. Wherefore the glutton in the Gospel, neglecting the humble sute of poore *Lazarus*, only for the crums which fell from his table, cryeth in hell fire for euer, to haue the tippe of his tongue onely to bee cooled, and findeth no fauour. He in vaine expecteth and looketh for mercy from God, who shutteth vp al bowels of mercy from his brethren, neyther are they themselues heard when they pray, who turn away their eares from the cries of others.

pro. 21. 13.

Luke 16 24 25.

Almighty God in his prophet, sheweth himselfe angrie, not fauourable, to such as by their auarice, vsurie, oppression, extortion, fraud, deceite and cruelrie in dealing, haue beene without pittie. *Dauid* the man of God, protesting that God reiecteth them, when they crie for helpe, eyther in paine or in feare, who reiect the crie of the poore afflicted saith, They cried but there was none to helpe them: euen to the Lord, but hee aunswered them not. In mutual pardoning & forgiuenesse of sinne, when wee our selues are hard & straite laced, wee finde God hard and seuere toward our selues, for he shal finde vengeance at the handes of God, who seeketh vengeance in his owne priuate quarrels, as *Sirach* recordeth. The seruant who would not haue pitty vppon his fellow for one hundred

Isai. 1. 11. 12. 13

psal. 18. 41.

Mich. 3. 4.

psal. 109. 16

Eccl. 28. 2. 4. 5.

Mat. 18. 32 33

hundred pence is dealt withall in seueritie, till all the debt often thousand tallantes be discharged, in the Gospell: Who therefore (saith Cyprian) lost that fauour which before was shewed him, because hee shewed no fauour to his fellow seruant. In iudging of our brethren, and all other duties to bee performed vnto men, we must looke to receiue with the same measure, whereby we haue deliuered. Vpon the Lordes praier.

If we giue by hard measure or rash, and crnel iudgement, we shall reape and receiue againe by the like. Wherefore our Sauiour Christ exhorteth mē not rashly to iudge or condemn least they be likewise iudged and condemned: for with what measure we mete vnto other men, it shall bee measured with the like vnto vs againe, which is the iust iudgement of God against men in the whole course of their liues, as plainely appeareth. Such then as are mercilesse & nourish not loue, shall not onely not obtaine mercy, but cannot aske mercy at the hands of God or man: for with what face, what looke, what countenance can they aske that, which they haue denied to others? Yea experience and vse of things doe plentifully teach vs, that mercy shall be denied the mercilesse, and condemnation without pittie, shewed vpō them, which shew no mercy. Mat. 7. 1.

Haue wee not seene many pinched with pouerty, bitten with famine, eaten with noysome diseases, spoyled of their wealth, robbed of their riches, vexed in their mindes, tormented in their bodies, afflicted on euery side, who in the dayes of their flourishing wealth, in the soundnesse and health of their bodies, and quietnesse of their mindes, haue beene mercilesse towards such, as in this wise were afflicted? hath not condemnation, execution, punishment, beene mercilesse towardes them, for that they shewed no mercy? This is therefore generally in all thinges, particularly true, in hauing the faith of our glorious Lord Iesus Christ, in respect of persons, that there shall be condemnation mercilesse shewed vnto them, which shew no mercie. See more c. 3. v. Sermon 14.

The opposite and contrarie member hereunto is, mercy reioyceth against condemnation and iudgement, and feareth not: for they which are mercifull find fauour, grace & mercy

before the iudgement seate of God, and reioyce ouer condemnation, which through the grace of God they shall escape, in as much as by their loue and fruites of mercy, they shew themselues truely inserted and ingraffed into the body of Iesus Christ, whereby they are exempted and freede from
Rom.8.1. condemnation. For there is now no condemnation vnto those that are in Iesus Christ, which walke not after the flesh, but after the spirite. These being made by the mercy of God the liuely members of the body of Iesus Christ, these being
Luk.20.36. the children of the resurrection, these being the heires of the
Rom.8.17. grace of God, these being the ioynt heyres with Iesus Christ,
1.Iohn.4.17 these (by their vnfained loue) shewing themselues the faithfull and vndoubted Saintes, shall not come into condemnation, neyther see death, neither feare the seuerity of Gods iudgementes (as doe the wicked) but reioyce and triumph o-
Luk.21.28. uer condemnation, in as much as at the appearing of Iesus Christ, their redemption approcheth.

Wherefore, seeing that iudgement shall be mercilesse towardes them which shew no mercy, & that mercy reioyceth against condemnation, let vs not respect the outwarde appearance of men, and regarde the rich with disdaineful contēpt of the poor, & so appeare mercilesse, least that we fal into mercilesse condemnation, but let vs haue a right iudgemēt
Ephes.5.21. of the brethren that wee seruing one another in the feare of
1.Pet 5.5; God, and so giuing testimonie of the mercy whereof we are
Galat.5.13. partakers through Christ, by him may triumph and reioyce ouer condemnation. This the God of all might, maiestie and mercy graunt vnto vs. To whome with the sonne and the holy Ghost, be all praise honour and glory, both now and for euermore, *Amen.*

The End of the Eleuenth Sermon.

IAMES

IAMES Chapter 2. Verſes. 14.15. 16. 17. 18. 19.

Sermon 12.

Verſe 14 *VVhat auaileth it my Brethren, though a man ſayth hee hath faith, when hee hath no workes. Can his Faith ſaue him?*

15 *For if a Brother or Siſter bee naked, and deſtitute of dayly foode.*

16 *And one of you ſay vnto them, Depart in peace: warme your ſelues, and fill your bellies, notwithſtanding hee giue them nothing which is needefull for the body, what helpeth it?*

17 *Euen ſo the faith if it haue no workes, is dead in it ſelfe.*

18 *But ſome man might ſay, thou haſt the Faith, and I haue workes ſhew thou me thy faith by thy workes, and I will ſhew thee my faith by my workes.*

19 *Thou beleeueſt there is one God, thou doſt well, the Diuels alſo beleeue and tremble.*

HEre now beginneth the ſecond parte of this ſecond Chapter, and ſo is continued to the ende: concerning good workes neceſſarily to bee ioyned with true Faith in all the Saintes of God. Whereof our faith deſtitue is dead, & not that liuely faith, whereby men are iuſtified before God. 1. part of the 2. chapter.

In this part there are three thinges. 1. The Propoſition, 14. verſe, 2. The proofe, verſe, 15. 16. to 26. verſe, 3. Concluſion, verſe 24. and 26. The 6. place of the Epiſtle is touching good workes in the Saintes.

- *These wordes read containe two things.*
  - 1. *The Propoſition of the place, faith without good workes is vaine and dead.*
  - 2. *The two firſt argumentes of proofe, in this place ſet down.*
    - 1. *Is from a ſimilitude. In the which 3 things are to be noted.*
      - 1. *The ſimilitude it ſelfe,*
      - 2 *The Application thereof.*
      - 3 *A preuenting of an obiection.*
    - 2. *Is from an abſurditie: It were abſurd to profeſſe no better a faith then the diuels haue. So do men whoſe faith is void of workes.*

The propoſition.

Now to proceede vnto theſe thinges, as they lye in the Apoſtle. The firſt is the Propoſition, whereof thus ſaith the Apoſtle. what auaileth it though a man ſay he hath faith, whē he hath no workes? Can his faith ſaue him? As if hee would ſay, That faith which is voide and deſtitute of good workes, as fruites, effectes, and tokens of faith, is not to be reputed & taken for a true, ſauing and iuſtifying faith, but rather for a ſhew and ſhadow of faith, then for faith indeed. For that no man is iuſtified and ſaued by faith, before God, whoſe faith in due time, and in conuenient manner, ſheweth not it ſelfe in the fruites and duties of loue. That our faith therfore may bee on euery part perfect, it muſt be accompanied with the fruites of righteouſneſſe. For how can we beleeue the goſpel, vnleſſe we liue after the goſpell? and as Saint *Cyprian* ſayth, *de ſimplicitate prelatorum*, how ſhall he ſay, hee beleeueth in Chriſt, who doth not to doe that Chriſt hath commaunded, & how ſhall he aſpire and attaine to the reward of faith, who will not keepe the commaundement of faith? their faith is then in vaine, who doe not indeed that, which by profeſſion they affirme they beleeue, who are like the Scribes and Phariſies, who ſay, but doe not, Theſe by profeſſion of faith, enter into the marriage, but hauing not their wedding garment of holy righteouſneſſe, are bound hand and foot, and caſt into vtter darkenes.

De ſimpl. pra.

Math. 23. 3.

Luk. 22. 13.

A

A doctrine most wholesome, most needfull, most necessarie, most profitable, containing a most graue discourse of the fruites of sanctification in all the elect of God, against such as make shew of faith without godlinesse, wherein men are taught, that the verie profession of Gods word, and christian Religion profiteth nothing, vnlesse it be ioyned with the study of good workes, whereby our faith is made manifest vnto men.

This matter & argument is often vrged against the shamelesse hypocrites of all times, who pretend Religion in outward appearance, but practise not true holinesse, whereby their Religion might be confirmed, as both in the former Chapter towardes the end, and from this place to the knitting vp of this present chapter. By Saint *Paul*, who enueyeth against their hypocrisie, who professe in wordes they know God, but in workes and deedes denie him: being abhominable, disobedient, and to euery good worke reprobate, whereof the worlde shall be full towardes the end thereof, as he also foretolde his scholler *Timothy*, euen of them, which should haue a shew of godlinesse, but should denie the truth thereof: To whom S. *Peter* subscribeth, who requireth in the Saintes that vertue, action and practise of good workes, bee ioyned with faith, that there may bee that golden chaine of all christian ornaments in them, (wherewith aboue other things) their liues might bee beautified, whereof also S. Iohn admonisheth, in calling men to the practise and doing of righteousnesse. And our Sauiour himselfe in the holy Gospell, casting them off, as workers of wickednesse, whose whole Religion is in wordes onely, *Lord, Lord*, and counting them for truely religious, who endeuour to doe the will of their Father which is in heauen. Finally, hereunto serue all the exhortations in holy Scripture, whereby the men of God moue vs to the practise of obedience, and study of vertue in the whole course of our life, which is the onely and speciall drift in the Apostles discourse here set down, as is manifestly apparant.

1. Titus 16.

2. Tim. 3. 5.

2. pet 1. 5.

1. Iohn. 3. 10.

Mat. 7. 22.

True faith neuer void of good workes.

Albeit then men by their workes deserue not life, ne yet purchase their saluation by their deedes, but with God are iustified onely through faith in Iesus Christ, as the whole bo-

dy of ſcriptures, the examples of Fathers, the teſtimonies of the learned Doctors of the Church confirme: yet are good workes ſo neceſſarie in thoſe which are once iuſtified by faith before God, as that where they are not faith is dead & fruitleſſe: yea a ſhadow of faith rather then faith it ſelfe, whereby men are iuſtified and ſaued before God. Which thing the Apoſtle Saint Iames to intimate in his affirmance heere auoucheth: What auayleth it my brethren, though a man ſay he hath faith, when he hath no workes? Can his faith ſaue him? Sure ſuch faith profiteth no more, then it profited the fiue Virgins to make a ſhew of their lampes, when they had no oyle to make them burne to the view of the worlde: Or then it profited the figge tree, to haue made a ſhew, by flouriſhing leaues, when there was no fruite to bee found vppon it, and therefore was it accurſed by Ieſus Chriſt.

Mat. 25. 3.

Mat. 21. 19.

That faith then, which is without good workes, is not ſuch a faith, as whereby wee are iuſtified and ſtande before God, but a fruitleſſe, dead and barren faith, whereof wee boaſt in vaine: for outwarde profeſſion without holy conuerſation is halting hypocriſie, and pretended Religion without true ſanctification, is double iniquitie. This is the doctrine of holy Scripture, this is the ſtate and propoſition of this preſent Treatiſe, this is the thing carefully and continually preached by the Miniſters and preachers of the Goſpell now receiued. Yet our aduerſaries to bring vs into odious and hatefull contempt with men, with bitter backbiting and reprochfull ſlaunder ſay: We preach libertie to ſinne, wee lay looſe the raignes in the neckes of men, to al iniquitie, we giue licence to all licentiouſnes and impietie, when wee preach that good workes are neceſſarie in all thoſe which are iuſtified, partly to ſet forth Gods glory, partly to ſhew and expreſſe our vnfained faith, partly to winne others by vertuous exãple to godlineſſe. Preach we *L*ibertie, when we teach that faith voide of good workes, when time, place, perſons & other occaſions and circumſtances ſerue, is vaine, fruitleſſe and barren? Teach we licentiouſnes to ſinne, when we crie againſt the vaine profeſſion of men, carcleſſe of the duties of loue? Lay wee the raines looſe in the neckes of men, to runne

runne headlong into their owne destruction, when we auouch that euery one which calleth vpon Christ, must depart from iniquitie? Giue wee bitte and bridle to iniquity, when wee all with one mouth and one minde, crie out against verball Religion, which is onely in worde, and draw men to the practise of pure and holy obedience, if they will euer looke to inherite the Kingdome of heauen? Doe wee (like heritikes) swarue from the truth, and not rather agree & meete iust with Saint *Iames* his doctrine, who affirmeth, that men in saying they haue faith, when they haue no workes, auaile nothing neither that such a faith can saue them.

The Proposition of the Apostle therefore is this, If a mā say hee hath faith, when hee hath no workes, it preuaileth nothing, neither can that faith saue him. In which proposition, and Apostolicke affirmance, is liuely set downe vnto men, the necessitie of good workes, and fruites of sanctification.

2 This Proposition is proued from the fifteen verse to the sixe and twentie by foure reasons, whereof two are in these wordes of the Apostle, to the twentie verse contained. The first from a similitude, in the fifteene, sixeteene, seauenteene, eighteene verses compriſed: The second in the nineteene verse deliuered. The confirmation of the place.

1 Reason why faith bringing not forth good workes,) cānot saue men, neither auaileth any thing, is from a similitude, In which reason three thinges must be considered. 1. The similitude it selfe. 2. The application of the similitude. 3. the preuenting of an obiection.

1 The similitude in these wordes is expressed. If a Brother or sister bee naked, or destitute of dayly foode, and one of you say vnto them: Depart in peace, warme your selues, fill your bellies, notwithstanding you giue thē not those thinges which are needfull to the body, what helpeth it? for a man to say to the hungrie, goe fill thy belly, to the thirsty go drinke, to the naked, go apparrel & cloath thy selfe, to the harborles, get thee lodging, whē yet he giueth thē nothing at all, wherby they may do so, profiteth the poor nothing, neither helpeth it

at all. For he neither giueth meate to feede him, nor drink to refreſh him, neither cloath to couer him, nor houſe roome to harbour him, what good then doth this bidding the hungry to fill his belly, the naked to warme him, the thirſty to refreſh himſelfe, the harbourleſſe to get himſelfe lodging? This is no true charitie, nor ſound loue, but charity in ſhew, loue in worde, which Saint *John* condemneth: My little children, let vs not loue in worde, neither in tongue onely, but in deed and in truth, for chriſtian charity and pure loue, ſtandeth not in wordes but in deedes, and proceedeth from a pure & ſincere affection towardes our brethren, which vttereth it ſelfe, when occaſion iuſtly ſerueth, in doing good vnto them in their wants and neceſſities: of which practiſing and doing of good (when we may) if our faith be voide, it is dead, and al our good wordes we giue them, profite nothing our poore brethren.

Ioh. 3. 18.

For a man to ſay to him, that hath purſe pennileſſe, body cloathleſſe, ſcrip meateleſſe, remaining harbourleſſe, goe get thee meate, goe cloath thy backe, goe fill thy bag, goe lodge thy ſelfe, maketh ſhew onely of falſe liberalitie, If a Surgeon ſay to the wounded perſon, get thee ſalue, and heale thy ſelfe, yet giueth him neither ſalue nor plaiſter, nor any thing whereby his ſore may be healed, comforteth but ſlenderly. A Phiſition bidding his cure and patient to waxe ſtrong, to recouer health, to walke abroade, and yet applyeth nothing neither preſcribeth any thing whereby ſtrength may be gotten, health recouered, former ſtate reſtored, by bare wordes profiteth nothing. He that meeteth a way-faring man, farre from all path or high-way, wandring, and faith, go aright, yet teacheth not which hand he muſt turne on, which way hee muſt take, which path hee muſt follow, helpeth the ſtrayer nothing towardes his propoſed iourney. So to bid the hungry goe fill his belly, and yet to giue him nothing, is no charitie to wil the naked to cloath himſelfe, & miniſter not wherby that may bee accompliſhed, is no liberality: for the Surgeon to perſwade the wounded man to cure himſelfe, teaching not whereby he may doe it, is no pittie: for the Phiſition to exhort his patient, to recouer helpe and health, & preſcribe

not

not whereby the ſickneſſe may be repelled, and former ſtate reſtored, is no remedy, to bid a man keepe the right way, when hee is altogether out, and not to ſet him in the path he muſt follow, is no curteſie, ſo to ſay to the colde, goe warme thee, to the hungrie, goe feede your ſelues, is no compaſſion or mercy. Thus by this ſimilitude, the apoſtle ſheweth, that that is no faith, which is in wordes onely, and not accompanied with workes of charity.

The application of this ſimilitude is the ſecond thing in this firſt argument and reaſon, thus by the Apoſtle expreſſed, as to ſay to the hungry, goe fill thy belly, and to the naked, goe warme thy ſelfe, and giue nothing whereby his hunger may be ſlaked, and his nakedneſſe couered, and his body warmed, is no liberalitie indeede, ſo neyther that faith is to bee counted faith indeed, which is voyde of good workes. euen ſo ſaith Saint Iames, the faith if it haue no works, is dead in it ſelfe. Such faith therefore as bringeth not foorth good fruites, neyther is plentifull in good works, is not true faith, but an image of faith, is not a liuely faith, but a certain deade thing, ſet out by the name of faith, euen as to ſay to the hũgrie, goe fill thy belly is no charity.

A true faith by the workes of loue is quickned, reuiued, & receiueth, as it were life in the ſight and ſhew of men. Wherfore that faith which is deſtitute hereof, is as dead, and not to be accounted of. For as when wee ſee our brethren naked, deſtitute of dayly ſoode, afflicted and diſtreſſed on euerie ſide, and ſay to them, God helpe you poore men, God comfort you, goe in the name of God, and prouide for your ſelues, yet we giue to them nothing, this our ſpeech argueth not true liberalitie and charitie, euen ſo when wee ſay, wee haue faith, and yet ſhew no deedes, whereby our faith may bee knowne vnto men, when wee vſe thus to boaſt of faith, & ſay wee haue faith, thus to pretend that wee doe beleeue, when we do nothing, doth not argue tru faith, for faith ſaith Chriſoſt, without works is a figure, ſhew or image without force or vertue. Whereof to boaſt, is to boaſt of a dead thing, wherein is no quicknes, no life, no profitablenes to men, & to incurre iuſt reproofe, and open reprehenſion with the world. The

Hom. 8. vpon 2. Tim.

The bare name and profeſſion of faith, which hypocrites and the common ſort of men count for, & call Faith: which by a kinde of conceſſion and granting may be ſo called, when men pretend in wordes that they beleeue, and in outward appearance profeſſe themſelue to haue faith, which wee may graunt to be a kinde of faith, being deſtitute and voide of good workes, is indeede no faith, but vaine and dead, neyther deſerueth it the name of faith, more then a dead man, deſerueth to bee called a man, yet ſo men call him ſometimes, or the image of *Cæſar* to be called *Cæſar*, or the picture of King *Henry* deſerueth to be called the King: which names if we apply to thoſe thinges, we ſpeake vnproperly, as to call a deade man a man, or *Cæſars* image *Cæſar*, or King *Henry* his picture, King *Henry*. So when we call this dead faith, faith, we ſpeak vnproperly.

If a man (ſaith he) ſay hee hath faith, and that he beleeueth, yet is mercileſſe, cruell, couetous, reprochfull, blaſphemous, riotous, vniuſt, vnrighteous, vngodly, an oppreſſor, extortioner, vſurer, murtherer, drunkard, a proud perſon, or carried away with any ſuch like iniquitie and ſinne, from the ſtudy & practiſe of good workes, can that faith ſaue him? Can that faith bee counted ſuch a faith, as whereby before God we are iuſtified? Or may wee not rather ſay, that faith quaileth, dyeth, and is decayed in him? which men may grant to be faith in a ſpeech vnproper, but not ſuch a faith as is accepted with God through Ieſus Chriſt, euen as that was no liberality, neither is it, for a man to ſay to the hungrie, goe fill thy bellie: and to the naked goe warme thy ſelfe, and yet to giue them nothing needefull for the body, but rather a mocking both of the diſtreſſed, and of GOD himſelfe vppon whome the contumelies, reproaches, iniuries redounde, which are done to his Saintes, afflicted in this worlde, and diſtreſſed:

For as the poore is after a maner mocked, when in words we ſeeme to moane him, and for his caſe to be moued, when notwithſtanding we ſhew no fruites of compaſſion, ſo is God alſo after a manner mocked, when we pretend we haue faith, yet ſhew forth no good workes, whereby our faith in God might

might be teſtified, and the afflicted Saintes comforted, and ſo our Faith is but dead in vs: For what the ſoule is to the bodie, that is Charitie and the fruites of loue vnto Faith. And wee know that the ſoule quickneth and giueth life vnto the body, whereby it is diſcerned and knowne from a dead body, ſo charity and the duties of loue giue life vnto our faith, and make it knowne to bee liuely, quicke and fruitfull. So thē as the body is dead without the ſoule, ſo is faith dead without good workes, which giue life as it were, and quickneth it in the ſight of men. And what health is to this bodily life, the ſame are fruites of charity, and ſanctification to the faith of each man and woman Now health giueth ſtrength to the legges, might to the armes, power to the body, conuenient abilitie to euery member, for the performance of actions in this body, and preſent ſtate of life required, euen ſo vnfained loue, reformed life, the fruites of ſanctification, the ſtudy of vertue and good workes, maketh our ſoules nimble, & our faith ſtrong to the performance of thoſe duties, which of the ſaints iuſtified by faith in Ieſus Chriſt are expected, looked for and required. Of faith and workes.

If faith and workes in Gods Saintes bee ſo neceſſarily ioyned, and ſo inſeparably vnited and knitte together, as that without good workes faith is heere counted deade: and iuſtification before GOD bee imputed to faith, as the Scripture teacheth: *Abraham* beleeued, and it was imputed vnto him for righteouſneſſe: how ſhall not iuſtification bee imputed to Workes alſo, ſeeing they are inſeparable. Obiection. Gen. 15. 6. Rom. 4 9.

It may bee aunſwered, that faith and good workes in the Saintes of God now iuſtified are inſeparable, but to the obtaining of iuſtification, faith without workes onely is required, and all workes excluded from the worke of iuſtification. Therefore Saint *Paul* ſaith, that by the workes of the law no fleſh is iuſtified in the ſight of God, and that all haue ſinned and are depriued of the glory of God, and are iuſtified freely by his grace, through the redemption that is in Ieſus Chriſt, whome GOD hath ſet foorth to be a reconciliation through *Faith* in his bloud. A little after making an Anſwere. Rom. 3. 20. 21 22. 23.

Anti-

Rom. 4. 5. Antitheſis, and oppoſition betwixt faith and workes, ſo that they cannot any wiſe agree in the worke of our iuſtification, he ſayeth, to him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleueth on him that iuſtifieth the vngodly, his faith is coũted
Rom. 11 6. for righteouſnes. In the ſame Epiſtle ſomewhat after, he reaſoneth in like manner from thinges oppoſed one to the other, wherof, both cannot be cauſes of the ſame effect, and ſo beateth flat to the ground all workes, from being eyther in whole, or in part, cauſe of our election, if election be of grace then is it no mote of workes, for elſe were grace no more grace, but if it bee of workes, then is it not of grace, for then were worke no more worke. To the church of Galatia, know
Gal. 2. 16. that a man is not iuſtified by the workes of the law, but by the faith of Ieſus Chriſt. This doctrine hee publiſhed to
Tit. 3. 4. his ſcholler *Titus*, the Biſhoppe of the Iſle of Creta, wherfore he ſaith in this wiſe, when that bountifulneſſe of that loue of God our Sauiour towardes man appeared, not by the works of righteouſneſſe, which we had done, but according to his
Epheſ. 2. 8 mercy he ſaued vs. Finally, to the Church of Epheſus: By
Oſea. 14. 4. grace are you ſaued through faith, & that not of your ſelues, it is the gift of God, not of works, leaſt any man ſhould boaſt himſelfe. Whereby it is apparant, that workes are excluded from the worke of iuſtification before God, which is by faith onely without workes, according to the Scripture. Howbeit then works and faith be inſeparably ioined together in ſuch as are already iuſtified, yet in ſuch as are to be iuſtified before GOD, faith is alone conſidered, and workes haue no place in the matter of iuſtification. VVhich conſideration, Saint
epiſt. 105. *Auguſtine* remembring ſaith well to *Sixtus*, There are merits or good works of the righteous, becauſe they be righteous, but there were no good works, thate they might be righteous. And again, Good workes begin, frõ that wee are iuſtified: but we are not iuſtified becauſe they went before: &
epiſt. 120. Honorato. in his booke *de fide & operibus*, he plainely diſtinguiſheth this conſideration, when he ſaith: Good workes follow a man being once iuſtified, but they goe not before him that is to bee iuſtified: whereby wee ſee that in men iuſtified, good
Rom. 11 6. workes

workes and faith are ioyned, but in men to be iuſtified, they are ſeuered.

If our aduerſaries replie, that *Paul* ſpeaketh of the ceremoniall law, when he excludeth workes from iuſtifying vs, I anſwere, that hee ſpeaketh not of the law ceremoniall onely, but of the morall law alſo, ſo that no workes iuſtifie vs, but al are excluded from that worke before God. Replication. Anſwere. No workes do iuſtifie

And this may thus appeare: 1. When Paul woulde proue, that both Iew and Gentile are vnder ſinne, and ſo neither by their workes iuſtified before God, he alledgeth many teſtimonies out of the Prophetes: *Dauid* and *Iſai*: whereby al men are conuicted of ſinne, as there is none righteous, no not one, there is none that ſeeketh after God, there is none that hath vnderſtanding, they haue all gone out of the way, they haue beene made altogether vnprofitable, there is none that doth good, no not one: Their throate is an open ſepulchre, they haue vſed their tongues to deceite, the poyſon of Aſpes is vnder their lips, and ſo forth, from the 10. verſe to the 19. verſe. In the twentieth verſe vpon thoſe former teſtimonies he inferreth; therefore by the workes of the Lawe, ſhall no fleſh bee iuſtified in his ſight. His concluſion muſt holde in the ſame workes, whereof in the proofe and premiſes he ſpoke, but his teſtimonies are touching the morall law not the ceremoniall law, and therefore ſpeaketh hee alſo of the morall law, when he excludeth workes from iuſtifying vs in the ſight of God. Rom. 3 10. 11 12. 13. 14. 15. 16. 17. 18. Pſal. 14. 1. pſal. 53 4 pſal. 40. 3. pſal. 10. 7. Iſai. 59. 7.

2 In that place, why we nor any fleſh, can by any meanes be iuſtified by the workes of the law, the reaſon of the Apoſtle is this, for by the law commeth the knowledge of ſinne, Wherehence I draw this argument, by thoſe workes of the law, whereby we haue knowledge of ſinne, no fleſh is iuſtified before God: but by the workes of the morall law, wee haue greateſt knowledge of ſinne, therefore euen the works of the Law morall, are excluded from the worke of iuſtification. And that the morall law bringeth knowledge of ſinne chiefly, Saint *Paul* ſhewed to the Romans: who in another place repeating the ſame, that knowledge of ſinne commeth by the law, hee giueth inſtance, not in the part ceremoniall, but Rom. 3. 20. Rom. 7. 7.

but in the part moral of the law: I knew not ſinne (ſaith hee) but by the Law, for I had not knowne luſt, except the law had ſaide, thou ſhalt not luſt: If the workes of that law, whereby the knowledge of ſinne commeth, iuſtifie no fleſh, and the chiefe knowledge of ſinne, come by the moral *Law*: then doe not the workes of the Morall law iuſtifie more, then the workes of the ceremoniall law of God.

Rom. 4. 15. 3 That lawe, whoſe workes Saint *Paul* excludeth from being meanes of mans iuſtification, cauſeth wrath, as in the ſame diſputation is auouched: but to cauſe wrath is not proper to the ceremonies of the law, which were rather giuen to reconcile the people to God, but to the moral law: which thundereth out the fearefull wrath of God againſt all tranſgreſſions. Therefore not onely not the ceremonial, but neither the moral works of the law, do iuſtifie vs before God.

Deu. 27. 26. Gal. 3. 10.

Gal. 3. 10. 4 Finally, Saint *Paul* to the *C*hurch of Galatia handling the ſame argument and queſtion of iuſtification, and therein prouing that wee are not iuſtified by the workes of the law, reaſoneth thus from contraries, by the law wee are held accurſed: therefore thereby we are not ſaued and iuſtified. His antecedent or former Propoſition hee proued by the law it ſelfe, wherein it is thus written. Curſed is euery one that continueth not in all thinges, that are written in the law to doe them. Now this curſe is not ſo much vnderſtood of the breach of the ceremonies, as of the morall precepts, to the tranſgreſſion wherof, from 15. v. to 26. verſe, he ſetteth down ſeuerall curſes, as againſt idolatrie, diſobedience of children to their parentes, remouing of land-markes, whereunder he condemneth all iniuries and extortions, not counſelling and helping our neighbour: hindering the right of the ſtranger, fatherleſſe and widdow, inceſt, buggery, priuy hurt, and briberie, in the 26. verſe he concludeth, Curſed (ſaith he) is euery one, that abideth not in all thinges, that are written in this booke, to doe them, Citing therefore that place in the matter, and queſt on of iuſtification, (which he applyeth to faith, and altogether taketh from workes) Saint *Paul* ſpeaketh not of the ceremonies of the law onely, but of the morall precepts alſo, & of all the works of the law, which both

Deut. 27. 26.

in whole and in parte, are denied to iuſtifie vs before God.

Albeit this controuerſie betwixt the Iewes and the Apoſtles, began about circumciſion, which the Iewes would haue anexed to faith & the Goſpel, as neceſſary to euery one which ſhould be ſaued, as appeareth, yet the Apoſtle riſing from the part to the whole, from circumciſion to all the law of *Moſes*, excludeth not onely circumciſion, but all the workes of the *Law*, from iuſtifying vs before God. Act. 15. 5. Gal 1. 11. Rom. 4. 9.

It followeth not therefore becauſe Faith and workes are both in Gods Saintes together: therefore they haue the ſame effect, namely, to iuſtifie before God. For albeit man hath at once, feete, handes, eares, and eyes, yet followeth it not, that they ſerue to one vſe, but to ſeuerall, the feete to walke, the hands to touch, the eares to heare, the eies to ſee: ſo albeit in the Saintes now iuſtified, there is both faith & good workes, yet by faith not by workes, are they ſaued and iuſtified before God. In the Sunne there are together both heat and light, yet is not the light, but the heate and influence cauſe of the bringing foorth of earthly creatures, and fruites of the ground, and by the light, not by the heate, it ſhineth vnto men. In the Element of water, naturally there is moiſture ioyned with colde: yet to purge and waſh is proper to moiſture not to the colde, to coole, proper to the coldnes rather, then to the moiſture, So in like manner, albeit faith and good workes bee in the Saintes at once, yet are men iuſtified by faith and beliefe, not by workes: which indeed are not good, but in as much as we are iuſtified by faith in Chriſt from whence, as fruites from a tree, they ſpring vnto men, & are manifeſt to the world, by order and conſideration, faith going before as the cauſe, gendering good workes, as the effectes in the Saintes of God. Though workes be ioyned with faith, yet they iuſtifie not as faith doth.

To apply iuſtification to workes as well as to faith, is a deceite and fallacy from the accident, in applying that to one, which is proper to another, becauſe both are ioyned together. Saint Origen ſheweth that faith alone without works ſaueth, whereof he giueth the thiefe for example, and the woman to whome Chriſt ſaide, thy ſins are forgiuen thee, thy faith Faith alone iuſtifieth. Origen in Rom. 3.

faith hath made thee whole.

1.Cor.1.30.31 Saint *Basil* citing the wordes of S. *Paul*, Christ is made of God for vs, wisedom, righteousnes, sanctification and redēption, that according as it is written, he that reioyceth, let him reioyce in the *Lord*, saith, This is perfect and full reioycing in God, when a man is not puffed vp for his owne righteousnesse, but acknowledgeth that hee wanteth true righteousnes, and that a man is iustified by one y faith in Christ Iesu. So Saint *Chrysost.* vpon 3. Rom. *Hezechias* on *Leuit.* S. *Ambrose* also de *Vocat. Gentium.* lib. 3. &c.

Rom. 3
Li. 1. c. 2.
S. Amb. 3. & 4 Ro.
1. Cor. 1.
2 Gal.
Epist. 19.
Epist. 47.

Infinite are the authorities that to this purpose might be alledged, which to passe ouer, let vs notwithstanding remember that S. *Augustine* in many places as both to *Hieron*, & *Valentine*, ascribeth our iustificatiō only to the grace of Christ, and not to workes in any manner.

Now that we say, faith and workes are ioyned together so inseparably as that faith without workes is dead, accordi g, to this infallible doctrine, in them w' ich are already iustified it is true, not simply: for in men to be iustified, they are not inseparable, as is before said: for in them, first, faith is wherby they are iustified, and afterwardes good workes follow. In the poore Publican, there were no good works, but faith was in him, whereby moued, hee humbled himselfe and saide, O God bee merciful vnto me a sinner, and so destitute of works becaus as yet he hath no iust occasion, he departed iustified. The thiefe, who through faith intreated our Sauiour Christ, that hee would remember him when hee came to his Kingdome, thereby was iustified, yet had he no good works apparant, with his faith: Faith therefore in men to be iustified, is without works, but being once iustified, works as soon as occasion is ministred) shew themselus in the saints of God, according to this doctrine. Truely therefore, saith S. *Augustine*, whē the Apostle saith, wee suppose or conclude, that a man is iustified by faith without the workes of the law, hee doth it not that men professing and obtaining faith, should despise the workes of righteousnes, but that euery man might know, that by faith hee may bee iustified. And writing to *Sixtus* the Priest, he saith, as hath been said before: The Saintes haue

Luk. 18. 13.
Luk. 23. 41. 42
De fide & operibus. c. 14
epist. 105. Sixto.

good

good workes, in asmuch as they are iustified, but to bee made righteous they haue none.

To Honoratus he speaketh in like manner, Good workes beginne after that we are iustified, but wee are not therefore iustified, because good works went before iustification: Thus must we wisely distinguish times and persons, the time before iustification, when faith is alone, from the time when we are iustified, at what time faith and workes are ioyned together. The persons to be iustified, in whom faith onely is required: from those that are iustified alreadie, in whom (besides faith) good workes must also shine and flourish: for they together with faith, receiue also the holy Ghost and spirite of sanctification, as S. Luke recordeth to haue happened to the Centurion, and Saint Paul auoucheth to the Churches of Galatia, Rome, Ephesus, and to his scholler Titus. And this spirit receiued with our iustificatiō, is not idle, but worketh so in the Saintes, as that hee draweth them from sinne, and pricketh them forward to all good workes, that they may bee filled with the fruites of righteousnesse, which are by Iesus Christ, vnto the glory and praise of God.

Epist. 120 ad Honorato.
Act. 10. 44.
Gal. 3. 2.
Rom. 8. 15.
Ephe. 1. 13.
3. Tit. 5.

Here hence is it, that Saint Paul teacheth the Saintes, that they are freede from the law, to serue God in the newnesse of the Spirite, and not in the oldnes of the letter. Whome afterwardes hee exhorteth to walke, not after the flesh, but after the Spirite, and thereby to mortifie the lusts of the flesh, that they might liue. Faith in these, is the good tree, which bringeth forth good fruit, in some thirty, in some sixty, in some an hundred fold, without which the grace of Christ is voide, the holy Ghost quenched, the Spirit of sanctification expelled, iustification in vaine profession fruitlesse, and faith deade, according vnto this doctrine: Euen so, faith, if it haue no works, is dead in it selfe, which is the application of his similitude, whereby he proueth faith without good works to prenaile nothing.

Rom. 7. 6.
Rom. 8. 1. & 13.
Mat. 7. 17.
Mat. 13. 8.

After the same similitude & the application therof in the next and third place followeth an ironicall and mocking preuenting of an obiection, set down of purpose by the Apostle against those hypocrites, and counterfeite professors,

which so much brag and boast of faith, when as they haue no good workes at all in them, they might say to *Iames*, What say you of vs, haue we no faith? do not we protest that we beleeue in God, is our faith a dead faith also?

Thereunto the Apostle answereth with their iust reproof and mockage: Some man may say, that is, euery man may thus conuict thee of hypocrisie, and beate downe thine intollerable pride and insolency: thou hast the faith, and I haue workes, Shew me thy faith out of thy works, and I will shew thee my faith by my workes. Let a man say, hee hath faith, yet hath no workes, he may be iustly reproued for his hypocrisie: for faith must be shewed by workes, as the cause is shewed by his effect. The effects of faith are workes. Good worke you haue none to auouch the vnfainednes of your faith, therefore haue you indeed no true faith. For if you haue faith, shew it by your workes, as I will shew you my faith by my workes. If you cannot shew your faith by your workes, then are you hypocrites, bragging of faith when you haue none. Thus therefore may euery man beat down your glorious boasting, and the pride of your heartes, Thou hast faith and I haue workes, shew me thy faith by thy workes, & I will shew thee my faith by my workes.

Faith is an inward gift of the mind

The force of this place is, that faith is an internall thing and habite of the minde, impressed & imprinted in our harts by the finger of God, and the power of his spirite, & therfore being a quality of the minde it cannot be knowne or made manifest, but onely by workes, as by the signes and effectes therof: for as other giftes and qualities of the mind, as wisdome, knowledge and learning, are not perceiued in mē, but by speech, practise, working, or other like effects: whereby these qualities are expressed and vttered forth: euen so, faith (lying hiddē secretly in the mind) is not known but by good workes, as fruites proceeding from it. And as the goodnes of the tree, whose sappe in winter season lyeth low in the roote, is not knowne, but when in the Spring time it first giueth sappe to euery branch, then buddeth, blossometh, & finally in her due time, bringeth forth fruite, So faith lieth enclosed in our breastes and bosomes, & is not known but by budding

Gifts and qualities of the minde are shewed foorth by our outward deedes

budding, blossoming, and bringing forth good workes in vs the liuely fruites of righteousnesse, in some thirty, in some sixtie, in some an hundred folde. This S. Iames knew, wherefore, to beate downe the insolency and pride of these hypocrites, with mocking reproofe he saith: Some man might say thou hast the faith, & I haue workes: shew me thy faith by thy works, and I will shew thee my faith by my workes. Hereby if wee cannot shew our faith, it is fruitelesse, it is dead, it is barren. For the inward affection is shewed by the outward actiō and the outward action sheweth of what natuer or quality the inward affection is.

Our Sauiour woulde his outward actions to bee the witnesses of his pure affection, wherefore he saith to the Iewes: The works which the Father hath giuen me to finish, the same workes which I doe, beare witnesse of me, that the Father sent me. To like purpose willeth he his to embrace loue that thereby they might be knowen to be his Disciples, by louing one another. Ioh.5.36. Ioh.13.35.

In another place, deciphering and discouering false prophetes, whose hypocrisie lyeth secretly couered in sheepes cloathing, when within they are rauening and deuouring wolues, he would their inward and secret disposition to bee knowne by their outward actions, therfore he saith, by their fruites you shall know them. Mat.7.15.

The promptnes and obedience of Abrahams minde, was made apparant by his outward actions. Euery inward habite of the minde, must by outward signes and tokens bee made manifest. Faith therefore being a qualitie of the minde, must appeare, eyther sound or counterfeite, by works proceeding from it, therefore worketh it through loue, as Saint Paul affirmeth. And S. Iames thus much signifieth by these wordes Shew me thy faith by thy workes, and I wil shew thee my faith by my workes. If therefore we will make our election sure & certaine, if wee will shew the grace of Christ to be in vs effectuall, if wee will make it manifest, that wee are sealed vp with the holy seale of Gods spirit to the day of redēption, if we wil make it known, that wee are inwardly moued by the holy ghost: finally, if we wil approue our faith for true & liuely faith Gen.22.3. Gal.5.6. 2 pet.1.18. Rom.8.9. 2.Cor 1.12. Ephes.4.30

Ieſus Chriſt, then muſt wee be ſtudious and zealous of good works, that thereby our faith may be ſhewed, leaſt we incur moſt iuſt reprehenſion, and for our hypocriſie bee worthilie thus mocked, ſhew me thy faith by thy works, and I wil ſhew thee my faith by my workes.

Obiection. Herehence it then appeareth, that good workes are tokens and argumentes of mens faith, wherby it may be known whether they haue true faith in Ieſus Chriſt, or not.

If workes declare our faith, what ſhall wee ſay of the workes of the Infidels, and miſbeleeuing Heathen, whoſe workes were moſt glorious, moſt worthy, moſt excellent in the ſight of men? what ſhall be ſaid of the works of the proud Phariſies, halting hypocrites, whoſe works are often (to the view of men) more worthy & more precious then the workes of the very Saintes.

Shall wee thinke that their workes are expreſſe and liuely teſtimonies and arguments of faith? what ſhall wee ſay to the workes of men before their iuſtification? Can they ſhew faith, being before and without faith.

Anſwere. To theſe it may bee aunſwered, that no workes, whether without faith, as in Infidels and hypocrites, or before faith, as in the Saintes before iuſtification, can be accoũted or called good.

Many thinges are done of many men, which haue the ſhew and outward appearance of goodnes, yet proceeding not from faith, whereby they are ſãctified, neither from the ſame cauſes, neyther after the ſame manner, neither to the ſame end. Whence how, and whereunto the workes of the ſaints come, are done and tend, they are farre from good workes.

Difference betwixt works in the Saintes and in the Heathen. So that there is as great a difference betwixt the works of the Saintes and faithfull people of God, and the workes of the heatheniſh people and Philoſophers, as betwixt ſiluer and tinne, golde and copper, which are like, yet not the ſame. The workes of the Heathen come from the law, and force of nature onely, which is corrupt and vitiate, they are attained vnto by vſe, cuſtom and continuall exerciſe, their end is credite glorie, renowne and eſtimation in the world. But the workes of Chriſtians proceede from faith, grow of loue, ſpring

Ariſtotle ethi. 2.c.1. Se. Origen, cont. Cel.

ou:

out of the knowledge of the Gospell, and tend to the profite of our brethren, and to the glory of God. These mens works shew forth and testifie their faith, but so doe not the works of the Heathen, Pharisies or hypocrites, whose workes are not good, neither please God for want of faith. Tertul Apol. 45. Cypr. lib. Epist 4. Epist 2.

Faith maketh not onely our selues, but all other thinges which wee doe, with the good liking of God, to be accepted and pleasant before him. From which fountaine, whatsoeuer floweth not cannot please God, for without faith it is impossible to please God, and be our workes neuer so braue, or beautifull in our owne eyes, neuer so glittering and glorious in the sight of others, yet if they come not from faith, they are not only nothing, but nought also, because whatsoeuer is not of faith is sinne. August ciuit Dei lib 19 c. 25. Heb. 11. 6. Rom 14. 23.

Saint *Augustine* therefore disputing against the Pharisaicall pride and presumption of the Pelagians, saith verie well: Our Religion discerneth the iust from the vniust, not by the law of works, but by the law of faith: without which faith, whatsoeuer seeme good workes are sinns, and turned into sinnes. Contra 2. epist. Pel. lib. 3. c. 5. Bonifac.

The workes therefore of the Heathen Pharisies, and hypocrites, are not to bee reputed for good, yea all workes which are eyther before, or without faith, are not good, as *Tertullian*, *S. Augustine* in the place cited, and vpon Psalme 31. and 67. in his tract. on Iohn. Against *Iulian*, lib. 4. chap. 8 of grace and free will, chapter 7. to *Sixtus* in his Epistle, 105. and other places infinite, sheweth. Who also to *Honoratus*, & in his booke of the spirite and letter, chap. 26. affirmeth, that no workes are good, but in that they follow iustification by faith, through which they are reputed onely for good. Apolog. 39. & 46. Ciuit Dei. c 20 li 15. Tract in. Iohan. 86. epist. 120. De spirit & litera

And Saint *Origen* thereunto subscribing, saith, Al that men doe, eyther in virginity or in abstinency, or in the chastitie of the body, or in the burning of their flesh, eyther in the distribution of their works, all these are in vaine, vnlesse they doe them of faith, &c. Lib. 1. in Ios.

Wherehence then it may bee apparant, that all workes shew not, ne argue true faith, neither is it here the mind and meaning of the Apostle, to conclude in this manner: workes

ſhew faith, therefore all workes ſhew faith. Or thus, Good workes ſhew and argue faith, therefore euery one that hath workes apparantly good, hath therefore true faith: but his ſcope and drift is, to ſhew that where there is true faith indeede, there it cannot be but good workes will appeare and follow, and that men boaſt of faith in vaine, whoſe faith is not accompanied with good workes and chriſtian actions: Seeing that there is no good tree, but in due time bringeth forth her fruite in conuenient meaſure: whereof in ſummer time deſtitute, it is accounted naught, dead, fruitles & rotten.

pſal. 13. Mat. 7. 17.

Which good workes as they make ſhew, and doe teſtifie of our faith, ſo that men gather probably, he hath works therefore faith, but neceſſarily from the negatiue (which heere is reſpected chiefly) he hath no workes, therefore no true and liuely faith: ſo are theſe workes counted for good, and reckned pleaſant vnto God, not for their owne ſake, but for the faithes ſake, wherehence they budde ſpring out and iſſue.

Moſes therefore to intimate thus much in *Abel* and his ſacrifice, putteth *Abel* with his faith firſt, then afterward his ſacrifice, when he ſaith, God had reſpect to *Abel* and his ſacriſice, to ſhew, that becauſe God accepted *Abels* faith, therefore he reſpected the ſacrifice proceeding from him, and not the man or his faith, for the ſacrifice. Saint *Gregory* thereof in a certain place ſpeaketh to the ſame purpoſe, in the iudgement of Almighty God, there is regarde had, not ſo much what is done or giuen, as of whome, and how. Herehence is it, that God is ſaide to haue looked vnto *Abel* and his gifte: for *Moſes* being about to ſay, God looked vnto *Abels* gift, he ſetteth downe carefully before, That God looked vnto *Abel*, by which thing it is manifeſtly ſhewed, not that the offerer had pleaſed for his gift, but the gift for the giuer pleaſed God: for this cauſe the gift of the wicked pleaſe not God, becauſe they come from them, with whome God is not pleaſed. Thus workes are good in reſpect of mens faith, wherby they are accepted with fauour before God, and are ſuch tokens of our faith, as without which we boaſt in vaine of faith. Which thing in this place the Apoſtle giuing vs to vnderſtand with a mocking quippe, beating downe the vaine pride of hypocrites,

Gen. 4. 4. Heb. 11. 4.

Grego.

crites, ſaith, But ſome man might ſay, that is, any man or euery man might thus mock thee, thou haſt the faith, and I haue works, ſhew me thy faith by thy workes, and I will ſhew thee my faith by my workes.

And this is the firſt reaſon, why true faith cannot bee without workes, which reaſon is from a ſimilitude, whereof, and of the other thinges in that reaſon, As of the application and the mocking and ironicall preoccupating, and preuenting of the obiectiō, this is ſufficiēt to haue been ſpoken, The 2. reaſō why iuſtifying faith cānot be without good works, is drawn frō an abſurdity, if that faith which is without workes be that true faith, whereby we are iuſtified, then the diuels might be iuſtified: for they haue a bare faith, wherby they alſo beleeue there is a God, albeit they apply not themſelues obediently to walk in his cōmandements: but it were an abſurde thing to ſay, the diuels be iuſtified, for, becauſe they are not iuſtified, therfore they tremble at the iudgemēts of God: wherby it appeareth that their faith is not true, nor ſufficiēt. Now to boaſt of ſuch a faith as is common to diuels, what vanity, what folly, what abſurditie is it? This reaſon the Apoſtle in theſe wordes expreſſeth: Thou beleeueſt there is one God thou doſt well, the diuels alſo beleeue & trēble. It were an abſurde thing to ſay, the diuels are iuſtified, yet if thy faith be but a bare faith, in word without workes, in tongue without truth in ſhew without ſubſtance, they may as well bee iuſtified & ſaued, as thou by thy like faith maiſt be ſaued: but by ſuch a faith as is deſtitute & voide of the workes of true ſanctification, the diuels cannot be iuſtified, therefore neyther canſt thou (O man) bee iuſtified by the like: The diuels beleeue & tremble, yet not iuſtified nor ſaued. 1 Reaſon.

Now that the diuels beleeue there is one God, yea & confeſſe Ieſus Chriſt to be his onely ſonne, yet tremble before his throne and diuine preſence, the holy word of God, & the moſt ſacred ſcriptures doe teach vs. When our bleſſed Lord and ſauiour Ieſus Chriſt, was come into the land of the Gergeſens, there met him two men poſſeſſed with diuels, which came out of the graues very fierce and terrible, ſo that no mā might paſſe by that way. And theſe diuels poſſeſſing theſe two men cried out vnto Chriſt with trembling and feare, Math. 8. 28. 29

Ieſus, thou Sonne of God, what haue wee to doe with thee? art thou come hither to torment vs before the time?

Mar. 3. 11. In another Euangeliſt in like manner, when the people preſſed and thronged about Chriſt to be healed, the vnclean ſpirites which were in them whome Chriſt then cured, ſeeing him, fell downe before him, and cried ſaying, Thou art the

Mar. 5. 2 ſonne of God. The Diuell poſſeſſing him, whome neither fetters could holde, nor chaines could bind, nor bands could bridle, ſeeing the Lord Ieſus a farre off, ranne and worſhipped him, crying with a loude voyce, what haue I to doe with thee, Ieſus the Sonne of the moſt high God? To this ſenſe

Luke 4. 33 ſoundeth that alſo in the Euãgeliſt S. Luke, who writeth that

Item v. 4. the vncleane ſpirite poſſeſſing the man in the Synagogue of

Luk 8 26. Capernaum in Galilie, knew Chriſt, God bleſſed for euermore, and alſo confeſſed him openly. Whereof the Euange-

Rom. 9, 5. liſt ſaith thus, In the Synagogue there was a man which had a ſpirite of an vncleane diuell, which cried with a lowd voice, ſaying vnto Ieſus Chriſt, Oh what haue we to doe with thee, Ieſus of Nazareth? Art thou come to deſtroy vs? I knowe who thou art, euen the holy one of God. Theſe places now cited with many ſuch like, doe euidently ſhew a kinde of beliefe to bee in the diuels, whereby they are perſwaded there is a God. Their confeſſing alſo the ſonne of God Ieſus Chriſt to bee God, euen the ſonne of the moſt higheſt, and their proſtrating and caſting downe of themſelues before his diuine preſence: Finally their feare, leaſt hee ſhould torment them, and their deſiring of him, not to ſend them into the deepe, the place of their puniſhment, confirmeth this truth: the diuels beleeue alſo and tremble. The diuels then do not onely beleeue there is one God, but alſo confeſſe Ieſus Chriſt to bee his Sonne, and tremble for feare of his mightie power.

Act. 19. 14. 15. To conclude this beliefe of the diuels, and vnclean ſpirits, Saint Luke in the acts of the holy apoſtles ſetteth forth moſt euidently in the ſtory of the ſeuen ſonnes of *Sceua* the Prieſt and Iew, VVhich ſonnes of his, being Exorciſts, and taking vpon them to call on the name of Ieſus, whom *Paul* preached, coniured thereby the foule and vncleane ſpirites to come

out

out of men: but the euill ſpirite by them thus coniured in a certaine men, anſwered them and ſaid, Ieſus I know, and *Paul* I know, but who are you? Thus did the diuell not onely beleeue that Chriſt was, but confeſſe alſo, not only Chriſt the ſonne of the moſt higheſt, but *Paul* alſo the ſeruant of the Lord, and of our Sauiour Ieſus Chriſt.

Albeit theſe teſtimonies out of the new Teſtamēt be moſt cleare, to teach vs that the diuels beleeue there is one God: yet let vs alſo caſt our eyes vppon the former generations, & looke euen from the beginning, and in the ſucceeding ages, and we ſhall ſee out of the olde Teſtament, alſo this ſame cōfirmed, and ſo haue a moſt ſweete & pleaſant harmony of thē both together.

VVhen God Almightie had made man, and placed him in the moſt pleaſant garden of Eden, and had giuen him commandement, that he ſhould not eate of the forbidden fruite which grew in the middeſt of Paradiſe, euen of the tree of knowledge of good and euill, Sathan tempting man to diſobedience, did not deny that there was any God, which had giuen ſuch commaundemement to man, but as beleeuing there was one God, and confeſſing the ſame vnto *Euah*, asked her whether God indeed had commaunded thē not to eate of the tree of knowledge of good and euill. Gen. 2, 16, 17. Gen. 3. 1. 2.

VVhen the ſonnes of God, the holy Angels, ſtoode all aboute the throne of God, and Sathan himſelfe comming from compaſſing of the earth and the world, preſented him ſelfe alſo before Gods diuine maieſtie, and God had demanded of him, whether he had conſidered Iob his ſeruant, The diuell as beleeuing the heauenly & diuine nature, confeſſeth the Godhead, in his accuſation of *Iob*, hath *Iob* ſerued God for nought. Thus the diuell at that time alſo beleeued there was one God. Iob. 1. 7 & 2. 4

Finally, when the Lord Almighty ſitting vpon his heauenly throne, and hauing all the hoſt of heauen about him, as it were conſulting & deuiſing to bring a iuſt plague vppon *Ahab* the wicked & vngodly King of Iſrael, had but asked the queſtion who woulde entcie *Ahab* that hee might periſh in Ramoth Gilead, Sathan the diuell, as beleeuing that diuine nature 3. Kin. 22, 21. 22.

nature and excellent maieſtie to bee God, ſubmitting himſelfe to Gods will, offered himſelfe to the execution of his iudgements and ſaid, I will entice him.

Thus then both the teſtimonies of the Olde, and the authorities of the New Teſtament confirme the doctrine of our Apoſtle: the Diuels beleeue there is one God and tremble.

Now where the Apoſtle Saint Iames ſaith, thou beleeueſt there is one God, thou doeſt well: the diuels alſo beleeue & tremble: this ſpeech, thou doeſt well, may haue a double ſenſe: for eyther it may be taken ironically, & in taunting wiſe, as iuſtly vpbraiding and reprouing them for their vaine oſtentation of faith, and their boaſting in their beliefe, which is no better then the faith of diuels, Wherefore as when men doe moſt wickedly, yet we in reprouing, in taunting, in mocking, and checking manner ſay, O, it is well done, and ſo reproue their iniquity. So here, S. *Iames*, bitterly & ſharpely inueighing againſt the wicked, and iuſtly reprouing their vaine faith, ſaith: Thou beleeueſt there is one GOD, thou doeſt wel, the diuels beleeue alſo and tremble, and ſo condemneth their hypocriſie, and vpbraideth them for their vaine oſtentation of faith, As who ſhould ſay, is it well done indeede, when thou doeſt belieue no better then diuels doe? for they belieue and tremble.

Or elſe it may be ſpoken affirmatiuely, and to this ſenſe: thou beleeueſt there is one God, thou doeſt well. For it is a good thing thus to doe, but yet is not this all, neither is it enough or ſufficient, neither muſt thou reſt in that degree of faith, but goe on, and proceede and grow from faith to faith, and then to beleeue there is one GOD is wel, otherwiſe thy faith ſhall not profite thee, for the diuels alſo beleeue there is one God, yet tremble they through dreadful feare, and extreame deſperation.

Rom. 1.17. pſal. 84. 7.

VVherefore then, if a man ſhould deſcribe vnto vs faith in this manner & wiſe, it is faith, to beleeue there is one God: this definition, declaration or deſcription of faith, were altogether imperfect, neither is this the faith, wherby a man may bee ſaued, for the diuels themſelues haue as good a faith as this,

this, and yet are saued.

As then it were absurde for any to say, that the diuels shal be saued, which no man affirmeth, vnlesse hee bee voide of knowledge, bereft of reason, enwrapped in errour, doting through folly, so it is no lesse absurde for men to seeke to be saued through that faith, which is common vnto the diuels also, and yet cannot saue them, which thing our Apostle here teacheth & telleth vs, thou beleeuest there is one God, thou doest well, the diuels beleeue also and tremble.

Credere Deum Credere Deo credere in Deum.

To make a plain, euident & apparant difference, betwixt true faith and fained, the faith of the Saintes, and the shadow of faith in the wicked the holy auncient and reuerend fathers haue shewed, that it is one thing to beleeue that God is, and another thing to beleeue God, and another thing to beleeue in God.

To beliue that God is

1 To beleeue that God is, is to beleeue there is a GOD, & the same the creatour and gouernour of heauen and earth. VVhich the very sight and view of the Creatures and the frame of the world, doth teach all nations & people, be they neuer so rude, neuer so sauadge, neuer so barbarous, as the heathen man and Orator of the Romaines, Tully in sundrie of his bookes and workes hath confessed. And the very diuels themselues, seeing the wonderfulnesse of his works, the omnipotency of his power, the incomprehensiblenesse of his wisedome, the terror and seuerity of his iudgementes, and the excellency of his Maiestie, are also forced, will they, nill they, to beleeue, & perswade themselues there is one GOD. This faith then is common to the heathen and to the Saints, vnto men and vnto diuels, and therefore thereby can we not be saued.

1. Lib. de nat. Deorum. 1. Tuscul. 1. de Legi.

To beliue God. psa, 145, 17.

3 To beleeue God, is to beleeue Gods word to bee true: to beleeue that God is faithfull in all his sayinges and holy in all his workes. VVhich thing albeit the wicked sometimes seeme to doe, yet simply can they not be said to beleeue God. For if they eyther beleeued him to bee true in his promise, or constant in his threateninges: then would they neyther so malitiously persecute vertue, neither so greedily follow after vice, as experience doth teach they doe dayly.

If

If they beleeued God, then eyther the hope of heauen promiſed in mercy to the righteous, or dread of damnation threatned in iuſtice to the wicked, woulde withdraw them from wickednes, but neither the one neither the other dooth perſwade them, therefore do they not rightly beliue God.

To beleeue in God.

3 To beleeue in God, is not onely to beleeue that God is, neither onely to belieue all thinges in his holy word contained, to bee moſt certaine and moſt ſure, but alſo particularly to embrace, and ſpecially to apply vnto our own ſelues, all the promiſes made by God the Father in his Sonne Ieſus Chriſt, of his true grace and mercy for ful remiſſion of ſinnes vnto the Saintes: To relie, reſt and ſtay onely upon his mighty power, to haue all hope of happines in his onely fauour, to perſwade our ſelues of true righteouſnes, releaſe of ſinne, imputation of iuſtice, eternall ſaluation, only through his deare ſoune our Sauiour Ieſus Chriſt the righteous, who onely dyed for our ſinnes, and roſe againe for our iuſtification, who onely once ſuffered for vs, the iuſt for the vniuſt to bring vs to God, who only is the fulfilling of the law, for all thē that belieue: and therfore alone of God, for vs is made wiſdom, iuſtification, ſanctification, and redemption, that according as it is written, hee that reioyceth, let him reioyce in the Lord.

Rom. 4. 25.
1. Pet. 3. 18
Rom. 10. 4.
1. Cor. 1. 30.

This faith who ſo hath from God, doth not onely beleeue that God is, neither alone acknowledge him as a moſt mighty Lord, and moſt iuſt iudge, neither onely perſwade himſelf generally, the things in Scripture contained to be true, which in ſome ſort is common both vnto men, and vnto diuels, to the Saintes, and to the wicked, but alſo doth loue GOD, as a father full of all mercy, hope in him for pardon of ſinnes, as in the onely fountaine of all grace and goodnes, And this faith is chiefly proper vnto the Saints, in whome alſo it bringeth forth the fruites of righteouſneſſe, that in them GOD in all thinges may be glorified through Ieſus Chriſt.

To beleeue therefore that there is one God, is faith more large and more generall, then may be accounted ſound and liuely Faith, whoſe proper marke and ſpeciall difference is

is, to apply the ſure promiſes of mercy by God made vnto the Saintes, vnto our ſelues, which neyther the wicked of the worlde, neither the diuels doe, therefore by that their faith, can they not be ſaued, yea rather, as vtterly without all hope through dread of endleſſe damnation, they tremble & feare at Gods iudgements.

But a man might ſay, that the faith of Gods elect ſeruants is uot voide of feare, for to be voide vtterly of feare, is a thing moſt wicked. Wherefore *Paul* hauing in many wordes noted the wickedneſſe of the natural and vnregenerate men, ſetteth downe this as the full meaſure of their iniquitie, the feare of God is not before their eyes. Obiection. Rom. 3. 18.

True it is, there is feare in the Saintes, which GOD himſelfe commendeth vnto vs, by his Prophet, to whome ſhall I haue reſpect, but to ſuch as are poore, humble in heart, and tremble at my ſayings? This fear *Salomon* commendeth as the beginning of wiſedome, and Saint Paul oppoſeth it to wicked preſumption, be not high minded but feare, and requireth it in the Saintes, as a marke of ſaluation, worke out your ſaluation with feare and trembling. This feare proceedeth from loue, and care we haue to pleaſe God, loath in any thing to offend him, as our Father moſt mercifull, moſt bounteous and louing: not ſo much for feare of receiuing puniſhment, as for care not to looſe the benefite of mercy: as S. Auguſtin wiſely hath obſerued. Anſwere. Iſai. 66. 2. Prou. 2. 7. Rom. 11. 20. phil. 2. 12. epiſt. 120. Honorato.

But for the feare and trembling of wicked men and dãned ſpirits, it is alwaies through remẽbrance of Gods iudgementes, and their owne endleſſe torments, which in hel they ſhall ſuffer, which are prepared for Satan & his Angels. They feare, becauſe hee alwaies threatneth tormentes, neuer promiſeth reconcilement: alwaies appeareth rigorous, neuer fauourable: alwaies dreadfull, neuer amiable. Wherefore they carying daily in their breaſtes and boſomes tormenting furies, which hold them day and night vnder dread of endleſſe deſtruction: when they ſee continually the countenance of God againſt them, armed with all the weapons of his vengeance to perſecute thẽ, when they ſee, they can take no hold faſt of Gods mercy, for their intollerable pride, and finall Mat. 25. 41. pſal. 2. 5.

appo-

apoſtaſie and falling from grace, & wilfull rebellion againſt his heauenly maieſtie, they cannot but feare, they cannot but tremble,

Pſalm, 14, 1. Now if the diuels beleeue there is one God then the Epicures, the Atheiſtes, the wicked fooles of the world, which ſay in their hartes there is no God, are worſe then diuels.

If the Diuels feare GODS iuſt iudgementes, and tremble before his preſence and throne of Maieſtie, then are many men and women, which ieſt at the day of iudgement, make a mocke at it, appearing before the Tribunall ſeate of God, to receiue according to their workes, worſe then the diuels.

If then hypocrites haue no better faith thē the diuels haue and it be a moſt abſurd thing to ſay the diuels are ſaued, then it is no leſſe abſurditie to ſay that wicked men by like faith cā be ſaued, ſeeing they are deſtitute of all goodneſſe, voyde of all righteouſneſſe, farre from al fruits of ſanctification, which thing this holy Apoſtle teacheth vs in this place, thou beleeueſt there is one God, thou doeſt well, the diuels alſo beleeue and tremble.

Finally then, it may herehence appeare to bee right neceſſarie, that as men are truely iuſtified before God through Faith in Chriſt, ſo they ſhould by their workes the liuely teſtimonies of true Faith, ſhew themſelues before men to be indeede righteous, that as, inwardly with God, they are made iuſt by their beliefe, ſo outwardly with men, they might bee

2, pet. 1, 5, knowne to be iuſt by their deedes, that ſo they might adde to their Faith vertue, to their profeſſion, ſanctification, to their religion holy conuerſation, which is the ſcope and drift of the Apoſtles doctrine.

Neither is this doctrine a doctrine, eyther rarely heard of, or vnuſual in other places of holy ſcriptur; For the whole body of the Scriptures teach vs the neceſſitie of good workes, and fruites of ſanctification in the Saintes, without which all

Iſay, 1. 16. 17. holineſſe is hypocriſie, all deuotion diſſimulation. And

Iſay, 58, 6. 7. Ier, 22, 2. 3. Zach, 7, 9. to this ende, not onely the Prophetes, in their bookes, but our Sauiour Chriſt in the Goſpell, and the holy Apoſtles in their ſacred writinges, haue moued men profeſſing godlineſſe

neſſe, to the fruites of righteouſneſſe, leaſt they otherwiſe doing, bee iuſtly regroued for their hypocriſie. Mich,6,8, Math,7,18, Epheſ,4,23,&c.

And for aſmuch as it is not onely a matter of moſt greate account in al times to haue this godly care of bringing forth fruites of true ſanctification vnto GODS glorie, but alſo the moſt liuely teſtimonie of our calling, who are therfore called of GOD, that we might be irreprehenſible through loue, and the ſigne of our regeneration and newe birth, whoſe chiefe ende is to walke in good workes, which GOD hath prepared for vs, as witneſſeth the Scriptures, wee are the workemanſhippe of GOD, created in Ieſus Chriſt, vnto good workes, that wee ſhould walke therein, but alſo the chiefe ende of our redemption by Ieſus Chriſt, and of the appearing of the grace of God, in the day of his moſt bleſſed incarnation, and paſſion vppon the Croſſe, when our redemption was fully accompliſhed, as Saint Paul teacheth vs: that grace of God that bringeth ſaluation to all man, hath appeared, and teacheth vs, that wee ſhould denie vngodlineſſe, and worldly luſtes, and that wee ſhould liue ſoberly, righteouſly, godly in this preſent world, looking for that bleſſed hope, and appearing of the glorie of that mighty God, and of our Sauiour Ieſus Chriſt, who gaue himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to bee a peculiar people vnto himſelfe, zealous of good workes. Which thing alſo Zacharie the father of Saint Iohn Baptiſt maketh the end of our redemption, wee are redeemed by him from the power or handes of our enemies, that wee ſhould ſerue him without feare, in holineſſe and righteouſneſſe all the dayes of our life: Therefore muſt this doctrine ſound euermore in our hartes, which for ſo great cauſes, is ſo highly commended vnto vs in the ſcriptures. Much more not onely might, but alſo ought to bee ſpoken touching theſe matters, but I hope this may ſuffice for the preſent occaſion, and vnderſtanding of the Apoſtle in this preſent argumēt here handled, touching the office of faith, & vſe or end of good workes in the ſaints of God. Ephe,2,10. 2.Tit,11,12, 13,14. Luk,1.75,

Now God which is the fountaine of all goodneſſe, the father of all lightes, the giuer of all ſpirituall grace the ſēder downe-

downe of all vertues into our heartes, poure downe vpon vs that moſt excellent gift of vnfained faith, without which nothing is acceptable, nothing is pleaſant in his ſight, that it in vs working through loue, and we repleniſhed with al fruits of righteouſneſſe, and abounding in all ſanctification, may thereby giue infallible teſtimonie of our iuſtification, and in the whole courſe of our life, may alwayes through righteouſneſſe and holineſſe, ſo glorifie God here, that by him we may bee glorified in the life to come, not through our merits, but of his onely mercy, through Ieſus Chriſt our only Lord and Sauiour, who with the Father and the holy Ghoſt, liueth and raigneth, one immortal inuiſible and onely wiſe God, both now and for euermore,

Amen.

The End of the Twelfth Sermon.

IAMES Chapter 2. Verſes. 20. 21. 22. 23. 24. 25. 26.

Sermon 13.

Verſe 20. *But wilt thou vnderſtand, O thou vain man, that the faith which is without workes is dead.*

21 *Was not Abraham our father iuſtified through workes, when he offered vp Iſaac his ſonne vpon the altar.*

22 *Seeſt thou not, that faith wrought with his workes, and through the workes, was the faith made perfect.*

23 *And the ſcripture was fulfilled which ſaith, Abraham beleeued God, and it was imputed vnto him for righteouſnes, and hee*

was

was called the friend of God.

24 *Yee see then how that of workes a man is iustified, and not of faith onely.*

25 *Likewise also was not Rahab the harlot iustified through workes when she had receyued the Messengers, and sent them out another way.*

26 *For as the body without the Spirite is dead, so faith without workes is dead.*

In those wordes of the Apostle, there are two thinges to be considered, as appeareth, Namely.

1. *The other part of his confirmation, containing the two other reasons.*
   - *The third from the example of Abraham,* 20. 21. 22 & 23.
   - *The fourth from the example of Rahab.* 25.
2. *The Conclusion of the whole discourse.*
   - *First made and set downe, verse* 24
   - *Secondly repeated. ver.* 26.

The thirde reason why true faith is not without good workes, is drawne from the example of Abraham, who had no doubt a true and liuely faith, for which cause he is highly praised, both of Moses the Prophet, and Paul the Apostle of Christ, yet did this great and holy Patriarke, by offering vp his sonne Isaack, in whome the hope of his posteritie, and the truth of Gods promise consisted, shew what manner faith hee had, not a dead, barren, and fruitlesse faith, but quicke, liuely, and plentifull in all good workes to the glory of God. For which cause he receiued a true testimonie from Gods owne mouth, and it was set downe by Moses, for all posterity for euermore, that he was righteous indeed, and the friende of God. Such a faith ought euery one of Gods Saints to haue therefore, whereby they may receiue a testimonie from God and man, of their integrity, righteousnesse, and iustification. 3. Reason. Gen. 15. 6. Rom. 4. 9. & 17. 18.

The force of this reason is this, what manner of faith Abraham

braham (the father of the faithfull) had, ſuch faith ought all his children, all the ſaintes, all that rightly beleeue in GOD, and his ſonne Ieſus Chriſt, for to haue alſo. But the faith of Abraham was no ſhadowe nor ſhew, but a ſubſtance and foundneſſe of faith. His faith was not in wordes onely, but in workes alſo: not in tongue and talke alone, but in truth and veritie, not a bare, barren, fruiteleſſe faith, but a liuely, working and plentifull faith. Such faith therefore ought the faith of all Gods Saintes to be, and not deade without workes. Which thing *S. Iames* to inſinuate, and giue vs to vnderſtand, breaketh foorth into theſe wordes, but wilt thou vnderſtand, O thou vaine man, that the faith which is without workes is deade? was not Abraham our Father iuſtified through workes, when he offered vp Iſaac his ſon vpon the Altar. VVherein let vs with Illyricus, ſee the annotation, and obſeruation or note, of Cardinal *Caietane* one of the Romiſh clergie, vpon theſe wordes VVilt thou vnderſtand, O thou vaine man, that faith which is without workes is dead? Marke Reader (ſaith he) that Iames meaneth not, that Faith without workes is dead, becauſe it is manifeſt that we are iuſtified by faith euen without workes, as appeareth by Infants bapptized, and in olde folke alſo baptiſed and forthwith deceaſing and dying, but he meaneth faith without works, that is, Faith refuſing to worke, is dead, vaine, and not able to iuſtifie. Thus euen one of their owne, (who would herehence conclude the neceſſitie of works in the matter of iuſtificatiō) ſpoke that ſame which we all ſpeake & defend, & for which we are wrongfully condemned of them, that faith which is not prepared to doe well, when occaſion is offered, but then refuſeth to worke, is dead and profiteth nothing, for aſmuch as true faith worketh alwayes (when matter, occaſion, and oportunitie is offered) through loue, as Saint Paul auoucheth. This ſenſe of Saint Iames, if the Romaniſts would hold, if not with vs, yet with their owne Cardinall, there ſhould remaine out of this place no ſuch great controuerſie betwixt vs and them, in the matter of iuſtification.

Cardinall Caietane,

Gal. 5. 6.

This foretolde, the wordes of the Apoſtle are plaine, the ſtorie euident, the matter manifeſt, therefore a brieſe and paraphra-

raphraſticall, running ouer them may bee ſufficient.

VVilt thou vnderſtand (ſaith he) O thou vaine man, that faith without workes is dead? Faith in men iuſtified, deſtitute of works or as Caietane ſaith, refuſing to do well, when occaſion is offered, is dead in deed: becauſe al the Sants ſhew forth their faith in the practiſe of workes and vertue, when iuſt occaſion of wel doing is miniſtred vnto them.

The Apoſtle Saint Iames alſo here calleth hypocrites & men vaunting and boaſting of faith, without the fruites of righteouſneſſe, emptie or vaine. Borrowing his ſimilitude from barrels, or other like veſſels, which the emptier they be the more they do ſound when they are ſtroken: So likewiſe theſe men, the voider they are of true faith, the more they prate and prattle thereof: the leſſe ſubſtance they haue of ſound religiō, the greater ſhew and ſound they giue, & therefore may be well called vaine, or emptie.

VVas not Abraham our Father iuſtified, when hee offered his ſonne Iſaac vpon the altar? was hee not iuſtified through workes? Moſes recordeth, that when Abraham had obtained a ſon (according to the promiſe which was made vnto him by God, both when hee talked with Abraham and gaue him circumciſion: the ſeale of the couenant, & alſo in the day of the deſtruction of Sodom and Gomorrha) he was commaunded to goe to the mount Moriah, & there to offer vppe that ſonne, whome God had witneſſed ſhould bee his heire, and in whome all the nations of the worlde ſhould bee bleſſed. VVhich thing Abraham willingly obeying, cauſeth his Aſſe to be ſadled, wood to be prepared, fire & a knife to be in a readineſſe, and the next morning, he and his ſonne Iſaac, and two of his ſeruantes, tooke their iourney towards the mount Moriah, there to offer vp Iſaac. *Abraham* a far off ſeeing the place, commaunded his ſeruantes to ſtay, laid the wood vpon Iſaac, tooke the knife, and fire in his own hands, and ſo with his ſonne came to the place which the Lord appointed.

Gen. 21. 2.
Gen. 22. 2.
Gen. 17. 34. &c
Gen. 18, 10

VVhere he taketh and bindeth his ſonne Iſaac, he ſtretcheth out his hād for the knife to haue cut his throat: this his obediēce the Lord ſeeing, ſendeth his angel, ſtayeth *Abrahā*

from touching the child and faith vnto him: Now I know that thou feareſt God, in that thou haſt not ſpared thy ſonne for my ſake. This was the worke of Abraham, whereby hee made manifeſt, and declared his liuely faith, for which worke S. Iames ſaith, hee was iuſtified, that is, knowne to be iuſt before men.

This his faith wrought with his workes, and was effectual & fruitefull through his obedience, And through that work of his obedience, was his faith made perfect, declared to bee found, ſhewed to be true, knowne to be liuely and acceptable before God and man. Who the more hee by his obedience ſhewed his faith, the more was his faith thereby known to bee perfect. Not that his Faith or any mans Faith in this worlde, can be perfect & abſolute on euery part: for we haue here no gift in the higheſt degree of perfection, which may not daily bee encreaſed. And all men muſt learne in humilitie of their ſpirites, dayly to pray with the moſt holy Apoſtles, Lord increaſe our faith: but inaſmuch as by good works our faith dayly riſeth, and groweth to greater meaſure of perfection, and is daily more and more thereby confirmed, and knowne to bee perfect, as the more often the tree bringeth foorth fruit, the more plainely it is knowne to bee good, it is called perfect. See double perfection, c. 1. v. 4.

1 Cor. 13. 9 & 12.

Luk. 17 5.

First, that Iames here ſaith of Abrahams faith, that it was made perfect by works, we may not therehence cõclude that the beginning and firſt riſing, and ſpringing vp of Faith, is from God, but the conſummation and perfection thereof from our ſelues, and our owne workes: For what were this but intollerable pride, in aſcribing the leſſer to God, the greter to our ſelues: the beginning of good tõ him, the conſummation & accompliſhment therof to our ſelues, to challenge and arrogate prayſe vnto our workes, and to derogate from his glorie? where againſt the Princely Prophet *Dauid* prayeth, when he ſaith, Not vnto vs O Lord, not vnto vs, but vnto thy name giue the praiſe.

Pſal. 115. 1.

For were the beginnings from God, and the perfection from our workes, then looke how much more excellent the perfection and end of euery thing is, then the beginning and the

the consummation of faith, then the entrance or inchoatiō thereof, so much more prayse should belong to vs, then to God himselfe. Which thing to desire, were great vngodlines to attempt, were horrible pride, boldly to challenge, were not onely shamfull presumption, but the full measure of all impietie.

Wherefore let vs learne a better profession, and ascribe al in all vnto God, who both beginneth, & also maketh perfect, whatsoeuer is perfect in vs. He it is that worketh in vs, both to will, and also to performe, according to his good pleasure. From whome wee haue all our sufficiency, who of our selues, as of our selues, are not able to thinke a good thought, much lesse to make perfect any thing in our selues, but all our sufficiency is from God, from whome euery good and perfect gift proceedeth, as from the Father of lights. So that not only the beginning of faith, but the increase & perfection thereof, is from God.

phil. 2. 13. 2 Cor. 3. 5. James 1. 17.

For which cause as the Apostles praied to Christ, (who being God blessed for euer) for increase of faith. So S. Paul, & S. Peter, ascribing the perfectiō, establishmēt and consummation of all thinges vnto God, haue therefore prayed vnto God, as plainely appeareth in their Epistles: The God of peace, that brought again from the dead our Lord Iesus, the great Shepheard of the sheepe, through the bloud of the euerlasting couenant, make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whome be prayse for euer and euer, Amen.

Luk. 17. 5. Rom. 9. 5. Heb. 13. 20.

Likewise also S. Peter, The God of all grace, which hath called vs vnto his eternal glory by Christ Iesus, after that you haue suffered a little, make you perfect, confirme, strengthen, & stablish you, to whome be glory for euer & euer.

1. pet 5. 10.

Thus then the beginning, continuance and increase, yea the perfection and establishment of the very faith of *Abraham*, was onely from God, as from the cause: yet is it knowne to be perfect, & declared so to be, before mē, through works, as the Apostle witnesseth, and the scripture was fulfilled, whē by his obedience it did clearely appeare, how truely it was

written of *Abraham*, by the Prophet *Moſes*, that *Abraham* beleeued, and it was imputed vnto him for righteouſneſſe. So that his worke is ſaide in the ſcripture, to haue made the teſtimonie of *Moſes* true, cleare and euident, that *Abraham* beleeued, and that his faith to that word of promiſe, (that one of his owne loynes and bowels ſhould bee his heyre) was imputed vnto him for righteouſneſſe. Secondly, where the Apoſtle here ſaith, that *Abrahams* faith was made perfect by his worke of obedience, wee muſt conſider how the Saintes may truely be ſaide to bee perfect in vertue. 1. When they moſt of all acknowledge their owne imperfection, then are they indeede moſt perfect in vertue. Whereof S. *Auguſtine* ſaith, the vertue that now is in a iuſt man, is ſo farre foorth called perfect, as that it appertaineth to the perfection thereof, both the knowledging in truth, and the confeſſing in humilitie of the imperfection thereof: For then according to the infirmitie, after his meaſure, this ſmall righteouſneſſe is perfect, when it perceiueth what is wanting to full perfection in it. Thus S. *Paul* ſhewed his perfection in vertue, in that hee acknowledged and confeſſed, that as yet he had not attained vnto perfection. And the Father in the Goſpell, I beleeue *Lord*, helpe my vnbeliefe.

Gen. 15.5

How men are heere ſaid to bee perfect.

Lib. 3. ad Bonifacium c. 7

Phil. 3. 12.

Mark, 9. 24.

2 The Saintes of God are called perfect, not ſimply, but in compariſon of the wicked, in reſpect of whome, the holy men of God ſhine in perfect vertue, as *Gregory* ſaith: perfect are thoſe men, who practiſe goodneſſe among the wicked: or in regarde of the feeble and weake in Faith, in compariſō of whome, the ſtrong in Faith are called perfect: So that perfect in that reſpect is oppoſed againſt weake, which oppoſition as S. *Paul* ſetteth downe in her proper termes, wee that are ſtrong ought to beare with the infirmities of the weake, and not to pleaſe our ſelues, by ſtrong and weake vnderſtanding, ſtrong and weake in Faith, as before he did. So as touching this purpoſe, he toucheth it elſe where, wee ſpeake wiſdome among them that are perfect. And S. *Paul* in compariſon of the weake brethren aſcribeth perfection to the Saints, who went on without ſtopping or ſtaying in the race of the Goſpell, let vs therefore as many as be perfect bee thus minded.

Moral. in Iob. 20. c. 3.

Rom. 15. 1.

Rom. 14. 1.

2. Cor. 2. 6.

Men

3 Men are called perfect also, not because they are absolute in vertue, but because they goe on therein, and profite dailie in studie of godlinesse, and in the true knowledge of Iesus Christ, of which kinde of perfection S. *Paul* may also be vnderstoode in the place before alledged. Let vs therefore as many as bee perfect bee thus minded: men may not be saide to be perfect here as if they were without all sinne and imperfection, but as *Augustine* saith, because they are commẽded for greate increase in vertue, and no man is to bee thought to bee without sinne, because hee is called perfect in some thing, for hee is not so called, because there is not any thing wherein he may not profite, but because in a great part hee hath alreadie profited, hee is worthy that name.

3. phil 15, De meritis remiss. pec. lib. 2. c. 12. c. 16.

4 A man may bee called perfect not in regard of the qualitie of vertue, which may alwayes bee encreased, but in respect of the nature, substance, or trueth of vertue, as hee that hath true faith, is perfect in faith, hee that hath true loue, is perfect in loue yet both his faith and his loue, in qualitie may bee encreased. *Abraham* all these wayes may be called perfect.

This being the argument of S. *Iames*, from the exãple of *Abraham*, that what faith was in him, the like ought to bee in all Gods Saintes, and that as his faith was ioyned with the work of obedience to God, when occasion was ministred, so ought the faith of euery one of the Children of God to bee beutefied, accõpanied & shewed foorth through good works The conclusiõ is inferred, that you see then how a man is iustified of works, that is, proued and known to men, to be iust and righteous before God by workes, and not by Faith onely. Not of a colde, dead, bare, barren, fruiteles, idle Faith onelie. Such a Faith as is in wordes, when we say wee haue Faith, though wee haue no workes. Of which Faith hypocrites so much glory, & make boast in vaine, as of that Faith which is no true Faith in deede, nor accepted with God.

The conclusion made.

And this Conclusion must agree in the same sense of tearms, wherein the exãple was proposed, & the tearms therein to be noted, are specially two, Iustified, and Faith. Iustified in the exãple proposed signifieth to be known for iust with mẽ, not to be made iust before God, faith signifieth that bare

profeſſion, whereby in wordes we ſay wee haue faith, and the religion of Chriſt. Such faith was not in *Abraham*, therefore neyther is any other man by ſuch a faith reputed for righteous, nor knowne ſo to be before men. And theſe words thus in the ſame and right ſenſe taken, the concluſion is true: a man is not iuſtified by faith onely, but by workes: for faith onely in words, maketh not men to be known for righteous among men: but faith in workes and deedes.

4. Reaſon. These thinges thus ſet downe in the example of Abrahã, the fourth and laſt argument, why Faith in Gods Saintes is not without workes, is drawne from *Rahab* the vittailer, tauerner, hoſteſſe, or harlot of Ierico: whoſe example teacheth the ſame that *Abrahams* did, that the faith of Gods ſaints is not fruiteleſſe, or voide of good works, for ſhe alſo was iuſtified through workes, when ſhee receiued the Meſſengers, & ſent them out another way, the ſtorie is recorded in the booke of *Ioſhua*, wherein it is ſet downe, that at what time as *Ioſhua*, by the counſell and commaundement of God, purpoſed the ſiege end ſacking of *Ierico* the Citie, hee ſent before him two men, to ſpy out and to view the land & the citie. Which thing comming to the eares of the King of Ierico, that there were ſuch men come to the houſe of *Rahab*, he ſent to her to ſende him the men: ſhee ſeeing that, beeing perſwaded they were the true ſeruants of the God of heauen and earth, and that the land ſhould bee giuen by God into their hands, (wherein her faith conſiſted) ſhee hid the men, and tolde the meſſengers of the King, that they were gone, & ſo ſent them away. The King of *Ierico* his men being gone, ſhe came to the ſpies, and tolde them how their feare was vpon the inhabitants of the land, therefore deſired ſhee them, that as ſhee had ſhewed them mercy, ſo they would ſhew her mercy, when the Cittie ſhould be deſtroyed. This was promiſed, a ſigne and warning was giuen, ſhee ſendeth them away, and ſo they eſcaped. This her fact S. *Iames* commẽdeth, affirming that therby ſhee was iuſtified, euen knowne for righteous, and declared thereby to the ſpies of *Ioſhua*, and to all Iſrael, by Faith to haue beene righteous before God.

Ioſhua 2, 1. 2. &c.

The force of this place then is this, as *Abraham* through bare

bare and naked faith deſerued not the praiſe of iuſtice, righteouſneſſe, and iuſtification before men, ſo neyther did *Rahab*. But as *Abraham* hauing occaſion thereto, ſhewed his faith by his holy obedience: ſo *Rahab* ſhewed the vnfainedneſſe of her faith, by her ſauing and ſending away ſafely the meſſengers of *Ioſhua*, and ſo both of them were iuſtified before men, and in the view of the worlde, not by faith onelie, that is, bare faith, but by works, wherby their faith was ſhewed and made manifeſt to the world.

In theſe two examples, all men are contained, whether Iewes or Gentiles, whether righteous or prophane, and opēly wicked. *Abrahams* example containeth all Iewes, and all men of vertue and godlineſſe. *Rahabs* example containeth all Gentiles, ſtrangers from Gods people, all wicked perſons, which yet through the grace of God are plāted in the church and made members of the body of Chriſt, wherein the diuerſitie of the argument conſiſteth.

Thus the holie Apoſtle culled and picked out two moſt diuerſe and vnlike examples, the one of a man, the other of a woman, the one, of one of Gods people, the other of a ſtrāger, the one of one godly, the other of one wicked: to the end, that thereby hee might teach men, that none, neyther man nor woman, neither Iew nor Gentil, neither of the people of God, nor ſtraunger, neyther godly, nor wicked, can be reputed or reckoned for iuſt, and righteous before God indeede, whoſe prayſe appeareth not in due ſeaſon, and when iuſt occaſion is offered, in the practiſe of vertue and good workes, by which they are ſhewed and knowne for righteous before men. So that in none, what kinde or condition what people or Nation, what Coaſt or Countrie ſo euer they bee of, true Faith can bee voyde and deſtitute of workes, as by theſe Argumentes now appeareth moſt manifeſt.

Now the *Apoſtle* againe repeateth the concluſion that as the body voide of the ſoule and ſpirite, is dead, ſo Faith without workes is dead alſo, that when the ſoule is out of the body, the body is void of office, of action, and of al things which argue life, ſo faith deſtitute of good workes, ſhew- The concluſion repeated.

eth

eth no duetie of loue, giueth no teſtimony of life, hath no power, no force, no efficacie profiteth not, is like a dead carkaſſe, is but an idol or ſhadow of Faith. And this is the concluſion.

Theſe thinges thus ſet down, howbeit it may plainely appeare, what the drift and ſcope of S. *Iames* was, onely to beate downe the pride of hypocrites, who bragged and boaſted of Faith without the fruites of iuſtification and righteouſneſſe, and not to oppoſe himſelfe againſt S. *Paul*, who in ſo many places prooueth, that wee are iuſtified by *F*aith without the works of the law, & thereunto alleadgeth the ſame *Abraham* for example of iuſtification by faith, whom the Apoſtle Saint *Iames* heere vſeth for iuſtification by workes (as our aduerſaries oppoſe them, & ſet the one againſt the other, as if the ſpirite of God in them were deuided) yet that all doubting and halting betwixt diuers opinions may be remoued, all contrarietie which in appearance ſeemeth great betwixt theſe Apoſtles, may bee taken away, that the controuerſie betwixt vs and our aduerſaries may the better be appeaſed, and all occaſion of abuſing this place for their iuſtification by works before God, ſecluded, there are 4. things diligentlie to bee examined and diſcuſſed, wherein the whole matter conſiſteth. 1. What faith S. *Iames* meaneth, whē in this place he ſo inueigheth againſt it. 2. In what ſenſe iuſtification is to bee taken in this controuerſie, 3. What workes he meaneth, works before or after faith, when he aſcribeth iuſtificatiō to works. 4. what manner of men & people he dealt withall, and to what perſōs he ſpeaketh.

Rom. 4. 3. Gal, 3. 6 8, 9.

Foure thinges rightly conſidered, paul and Iames ſhal eaſily be reconciled.

Faith is diuerſe

1 Touching Faith, all men almoſt boaſt thereof, all men glorie therein, yet the hundred thouſand perſon ſcarſly knoweth aright, what true, ſound and iuſtifying Faith meaneth. In reſpect whereof, and in regarde that the diuerſe ſignifications thereof breede controuerſie betwixt vs and our aduerſaries, in the matter and argument of iuſtification, therfore may we profitably conſider thereof.

Fiue ſignifications of faith.

The acceptions and ſignifications of Faith, vſuall and common are chiefly 5. 1. Is ciuill *F*aith, conſiſting in vpright dealing, and keeping touch, word and promiſe with mē

Of

Of which the Philoſophers ſpeake much, & M. *Cicero* giuing the deriuation of the name and word faith, that Faith is ſo called, becauſe that is done, which is ſaid. The Prophet *Dauid* ſeeing faithfulneſſe to periſh and decay in men, touching the trades and buſineſſe of this life, complayneth thereof before God: Helpe Lorde, there is not a godly man left, for the faithfull are periſhed from the children of men. And the decay hereof *Ieremie* lamenteth in like manner: let euery one take heede of his neighbour, and truſt not in any Brother: for euery brother will vſe deceite, and euerie friend will deale deceitefully. This Faith is the truth and conſtancy, which ought to bee in our deedes and words, & the keeping of promiſe in matters of this life, & is therefore called ciuil faith, as being conuerſant in ciuill things.

1. Off.

pſal. 12. 1.

Ier 9. 4. 5.

2 There is alſo faith, which is hyſtoricall, which is the knowledge and confeſſion of the thinges to be true, which wee reade in the olde or new Teſtament. Thus in generall wee call the knowledge of theſe thinges Faith. The knowledge of the ſtorie, which the diuels themſelues had, is called Faith, the Diuels beleeue: they beleeue the ſtorie of the creation of the worlde, and other thinges therein contained. They beleeue the ſtorie of Chriſtes life, death, paſſion, ſuffering, myracles to bee true, yet are not ſaued. This Faith is hyſtoricall, becauſe it beleeueth onely the ſtory written. As they that beleeue the chronicles of Englād, France, Ireland, Italie, Germanie, that ſuch Citties, Townes, Riuers, mountaines are therein: haue true faith, and are ſaide to giue faith thereunto. To beleeue that Carthage was deſtroyed by the Romaines, Numantia by *Scipio*, Hieruſalem by *Titus* and *Veſpaſian*, the Kingdome of Iſrael to haue ended when *Shalmanaſar* the King of Aſſiria ouercame them: the kingdome of Iudah and Hieruſalem by *Nabuchodonoſor* of Bybylon, who carried them into captiuity into Babylon: that the Babylonians were ſubdued by the Medes and Perſians, is to haue an hyſtorical faith, and to beleeue the things thus reported. Moreouer to beleeue that God made the worlde, that Chriſt was borne of a Virgine, that hee was

Iames. 2. 19

4 Kin. 17. 6.

4. King. 25. 12

was conuerſant vpon earth thirty yeares or thereabouts: that hee was put to death by the malice of the Iewes, through the treaſon of *Iudas*: that hee roſe againe, and afterward aſcended, and ſo therein to goe no further, is an hyſtoricall Faith, which is common to men and Diuels, to Turkes and Chriſtians, the Godleſſe, and godly, the righteous, and the wicked: For any man may beleeue thus much.

3 Sometimes Faith is taken for the power, which is giuē men, whereby they are able to worke, and doe great myracles. That Faith which thereabout is conuerſant, is called a Faith myraculous, as occupied in doing miracles, Saint *Paul* alſo vſeth it, when hee ſayth, to one is giuen the word of wiſdome by the ſame ſpirite, to another the word of knowledge by the ſame ſpirite, to another is giuen Faith by the ſame ſpirite. VVhereof *Theophilact* ſaith, not Faith of doctrine, but Faith of ſignes, which when they are wrought, haue power to moue mountaines.

1. Cor. 12. 9.

Theophilact. in locum prædictum.

In which ſenſe in the next Chapter, *Paul* is to bee vnderſtoode, where, intreating of the Faith, which conſiſteth in working of myracles, ſaith, If I had Faith, ſo that I coulde moue mountaines out of their places, and haue no loue, I were nothing. VVhich kind of Faith S. *Ambroſe* affirmeth, may bee euen in them which are wicked, and not of good cō. uerſation. VVhich our Sauiour putteth out of doubt, when to many which propheſied & wrought myracles in his name, hee ſaide, Away from mee yee workers of iniquity I knowe you not. This Faith might bee in the Traytor *Iudas*, who with the reſt happilie wrought myracles, and did wonders among men. This Faith alſo if it ſtay in working of myracles profiteth nothing to ſaluation, in that wicked and vngodlie men, are capable thereof.

2. Cor. 13. 2.

Ambroſe.

Mat 7. 22. 23

4 Moreouer Faith is applyed to the outward pretence of men, when in words & ſhew they ſeeme to beleue in Chriſt, yet are careleſſe of the fruites of ſanctification & righteouſneſſe, whereby Faith is knowne vnto the world. This is the faith of hypocrites, and therefore called hypocriticall, Saint *Iames* calleth it deade, fruitleſſe, barren. This Faith beareth great

greate ſway and ſwing in the worlde, this ruleth and raigneth in the moſt part of men, and in the common multitude of profeſſors, whereof the number is infinite, which profeſſe great faith, great holineſſe, great Religion, yet are careleſſe to walke worthy their profeſſion, and endeuour not to be fruitfull in the workes of righteouſneſſe, to the glorie of God, Ephe. 4. 1. therefore is their faith vain, idle, deteſtable & ſhameful in the ſight of God,

5 The laſt kinde of faith is Chriſtian faith, which is a ſure truſt in the mercy of God, through the merites of Chriſt, vndoubtingly perſwading our ſelues of remiſſion of our ſinnes, by his righteouſneſſe, and of eternall ſaluation by his paſſion, Whereby hauing peace in our conſciences with God, wee reſt and walke in obedience vnto his commaundements. Whereof the Prophet ſpeaketh, The iuſt ſhall liue by faith, and Saint Paul, We conclude that a man is iuſtified by Faith without the workes of the *Law*. Again, being iuſtified by Faith, we haue peace with God, through Ieſus Chriſt our *Lorde*. To the Church of Epheſus, We are ſaued by grace through faith, and that not of our ſelues, it is the gift of God, neither of workes, leaſt any ſhould boaſt. And againe, by Chriſt wee haue boldneſſe and entrance with confidence, by faith in him. Of this faith paul alwaies ſpeaketh, when he entreateth of iuſtification, which we obtaine only by this faith in Ieſus Chriſt. And this is the faith whereby Abrahā was iuſtified before God, when it is auouched: *Abraham* beleeued, and it was imputed vnto him for righteouſneſſe.

Abac. 2. 4. Rom. 5. 28. Rom 5. 1. Epheſ. 2 8. *Epheſ.* 3. 12. *Gen* 15. 6. Rom. 4. 3. Gal 3. 6.

And this faith is neuer idle in the ſaintes of GOD, hauing iuſt occaſion miniſtred: but it worketh throgh loue, and hath moſt ſingular ornamentes and vertues ioyned vnto it, as inſeparable companions in all thoſe that are truely iuſtified: as inuocation of God, gratefull memory for benefites receiued patience and inuincible conſtancy vnder the Croſſe, bounteous liberality, and louing mercy towardes the diſtreſſed ſaints in their neceſſities, obedience to the word of truetᵇ, mortification of our earthly members, renouation of the ſpirite of our mindes, with all the workes of ſanctification which

Gal. 5. 6. Rom. 8. 15. Rom. 8 28. 2. Cor. 7. Rom. 15. 28. Col. 3. 4 Eph 4. 23.

as

which as effectes of Faith, make it shine and be manifest in the sight of men.

Of what kinde of faith S. Ia. speaketh. Iames. 2. Verse. 19.

There then being many acceptions of faith, whereof speaketh this apostle, not of the last as Paul doth, but of the second, and of the fourth. That hee speaketh of the second it appeareth in the 19. verse, for hee speaketh of that *Faith* which is common to men and to Diuels, and sayeth, thou beleeuest there is one God, thou doest well, the diuels also beleeue and tremble. Now the diuels haue no true nor iustifying faith, that were absurde to grant: for they beleeue not in Christ, neyther hope they for mercy, but tremble in dispaire at the iudgements of God: but their faith is to beleeue there is one God: to acknowledge the thinges contained in the scripture of the olde and new Testament to bee true, to confesse Christ to bee the sonne of God, but neyther Messiah, nor Mediator for them. That hee meaneth faith in the 4. sense, which is the outward pretence of Faith, which is the rather a shew and shadow, then any substance, rather an imagination and conceiued opinion of Faith, then Faith indeede, as when wee say wee haue Faith, and in wordes pretēd it, yet shew it not in deedes. It appeareth also out of the apostle: for S. Iames speaketh of that Faith, when men say they haue Faith, as himselfe in the Proposition of this place speaketh: what auaileth it my brethren, though a man (sayth he) say he hath faith, when he hath no workes? Can his faith saue him? The apostle inueieth against a bare pretēce of faith against that faith which is in words onely, which is a verball faith: as also S. Thomas of Aquine, their angelicall Doctor confesseth. Who expounding the similitude, in the 15. and 16. verses expressed, following the same sence of faith saith: as liberality in words helpeth not the poore, vnlesse meate & other necessarie thinges bee giuen and ministred: so neyther that faith which is in wordes can saue vs. Thus he expoundeth Saint Iames, of verball faith, which in wordes only consisteth. Seeing then S. Paul speaketh of a true, liuely & fruitfull faith, whereby wee liue: & Iames of a dead, rotten & barren faith, whereby men are counted dead, they speake of faith in diuers significations, and therefore are not contrary nei-

Verse 14. Verse. 19.

S. Thomas.

neyther to bee oppoſed, neyther can one and the ſame effect of iuſtificatiō before God, be applied vnto both theſe kinds: Yea, the faith whereof Paul ſpeaketh, iuſtifieth before God: and the faith whereof Iames ſpeaketh, doth not iuſtifie before God, but before men. Therefore ſpeake they not of one kinde of faith: for which cauſe the concluſion of S. Iames cannot be meant of the faith mentioned in Saint Paul, but of another, when he ſayeth, yee ſee then that a man is iuſtified through workes, & not of faith onely.

This faith then is the faith of diuels and hypocrites, not the faith of Chriſtians, and ſo the place ſerueth nothing at all againſt the doctrine, which wee out of Paul preach, that wee are iuſtified by faith onely, by a liuely faith onely, wherein we conſent vnto S. Paul, but not by a bare, dead, or fruitleſſe faith onely, which with S. Iames wee alſo preach vnto the world, and ſo alſo truelie conſent vnto this doctrine: So then it is true, that Saint Paul ſaith, wee are iuſtified by faith without workes, ſpeaking of liuely faith, and it is alſo true, that Saint Iames ſaith, wee are not iuſtified by faith onely, ſpeaking of a dead, fruitleſſe, barren, and counterfeite faith, as it is apparaunt this Apoſtle doth in this place. Thus the aduerſaries of the Goſpell playe and dallie ſophiſtically in the worde of faith, and make a doubtfull argument out of Saint Iames, from the manifolde ſignification of Faith: when they conclude that faith onely doth not iuſtifie vs.

Now as *Faith* is manifolde, ſo iuſtification, or to bee iuſtified is double. There is iuſtifying beefore GOD, which is to bee reputed as righteous, to haue our ſinnes forgiuen, and our iniquities pardoned in the ſight of GOD, which is the righteouſneſſe and iuſtification mentioned of the Prophet, and remembred of Paul, Bleſſed is that mā whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinnes are couered; Bleſſed is that man, vnto whom the *Lord* imputeth not ſinne. Double iuſtification, Pſal. 32, 1, 2. Rom 4, 7, 8.

This iuſtification is by Faith, as Moſes confeſſeth in Abrahā, & Paul by his exāple proueth in the reſt of the ſaints, Abraham beleeued God, and it was counted vnto him for rightouſnes. Of this iuſtificatiō Paul to the Romās, Galathians, Ephe- Gen, 15, 5. Rom 4, 3.

Iustification before God onely by faith.

Ephesians, Philippians, and in al other places speaketh, when soeuer he affirmeth, that we are iustified by faith: by which men only are iustified before God.

Iustification before men by workes.

As there is iustifying before God which is through faith So there is iustification before men, which is to be shewed declared, and knowen of men, to be iust and righteous. And this iustifying is by works, which onely shew foorth our faith to the knowledge of men, and make it knowen to the world that we are righteous & iust in deed. Thus by his obedience (as the fruite of his faith) was Abraham iustified in offering of his sonne. the offering whereof made him not righteous before God, but his faith. But it made him knowen to men, to haue beene iustified before God through faith, and so he was iustified before men through workes. Thus to be iustified by workes with men, is to be shewed and knowen for righteous, or as Saint *Augustine* saith: To bring to passe that one be knowen and reputed for iust and righteous: as in the Gospell, the tempting lawyer would, who demaunding of Christ, what he should do to inherite eternall life, being told by Christ, that if he would loue the Lord with all his heart, with all his soule, with all his strength, with all his thought, and his neigbour as himselfe, he shoulde liue: VVilling to iustifie himselfe, that is, to auouch his righteousnesse, and to shew men that he was righteous, void of fault, and iust, saide vnto Iesus, who is then my neighbour? Thus also a little after, the pharisie falsely perswading himselfe of righteousnesse, sought to haue iustified himselfe: that is, brought to passe, that he might haue beene reputed for iust, by fasting, paying of tithes, giuing of almes and such like workes as he did. Thus the Scribes and Pharisies by their pretended workes, and shew of godlines, by the outward appearance and actions which they did in the knowledge and sight of men: thereby before men sought to be reputed, esteemed and reckoned for righteous. VVhich being done in singular and notable hypocrisie, our Sauiour worthely and sharply inueieth against them for the same. Yee are they which iustifie your selues before men. (How? by their works, and outward life:) But God knoweth: your harts for that which is highly esteemed among men, is abhominable

Of the spirite and letter c. 2. Luke 10. 28, 29.

Luk 18 11. 12.

Luke. 16, 11

in

in the ſight of God.

Seeing there is a double iuſtifying one before GOD, through Faith alone, the other before men, & that through workes, of which kinde ſpeaketh S. *Iames*? hee ſpeaketh of being iuſtified before men, not before God: which thing ſhal appeare euidently.

what S. Iam. meaneth by iuſtification.

1 Out of the ſtory it ſelfe, wherein it is recorded, that when Abraham was ready to haue ſlaine his ſonne, the angell of God reſtrained him, and held his hande, and ſaid to Abraham, Doe nothing vnto him: for now I know that thou feareſt God, for that for my ſake, thou haſt not ſpared thine onely ſonne. In that the Angell ſaith; Now I know: It muſt not bee vnderſtoode of the knowledge of God, as if then onely hee knew, but of the knowledge of men, now I know, now I make knowne to men: and ſo doth Saint Auguſtine expound it. This Angel was God, for it is ſaid, that for the Angels ſake hee ſpared not his ſonne. Now I know thou feareſt God, in that for my ſake thou haſt not ſpared thine onely ſonne. Godly Abraham was not ready for any Angels ſake, but for Gods ſake, to haue offered. This angell being God, and God knowing all things from all eternitie it could not be vnderſtood of his knowledge, but of the knowledge of mē: who by Abrahās obedience, whereunto he was ſtirred vp by the commaundement of God, were now aſſured and certified, that hee was truely righteous in the ſight of God.

Gen. 22. 12.

So other fathers. So Dioniſius Carthuſianus vpon 2. *Iames*

Seeing then it appeareth, that the very ſtory it ſelf hath relation, ſpecially to the iuſtifying and being reputed for righteous in the ſight of men, but not of God: S. Iames alleadging it, muſt ſpeake in the ſame ſenſe as the ſtory it ſelfe doth, of iuſtification: that is, of iuſtification before men, not before God. Now al men know, that he could not be iuſtified, that is approued and knowne to be righteous before men, but by his workes. therefore that iuſtification is onely before men through workes, and not before God by faith, whereof Saint Paul ſpeaketh.

2 Moreouer Saint Iames could not ſay, that in that action that was done; which long before that time was not done only, but alſo openly witneſſed: but Abraham before God

Gen. 15. 6.

was iuſtified before, and he had the teſtimony of *Moſes*, who ſaid, that he beleeued God, and that was imputed and reckoned vnto him for righteouſneſſe. Now this promiſe for beleeuing wherof, he was reckned for righteous, was made thirty yeares before he offered vp his ſonne. If he were righteous before God thirty years before his ſacrifice, how could his ſacrifice be cauſe of his righteouſnes before God throgh Faith?

Gen.22,3.

Then ſeeing *Iames* ſaith, that he was iuſtified by that obedience, and he were before God iuſtified thirty yeares before, then can hee not be vnderſtoode of iuſtification before God, but of being iuſtified before men. The like reaſon from the circumſtance of time Saint *Paul* vſeth; who ſpeaking of the ſame righteouſnes of *Abraham* before God, ſaith; That he was counted for righteous before hee was circumciſed: but hee offered vppe his ſonne long after his circumciſion, therefore the offering vp of *Iſaac* made him not righteous before God.

Rom.4.10.

For when he was commaunded to be circumciſed, he receiued but the promiſe onely, of *Iſaac*, and afterward it was repeated: and the deſtruction of Sodom and Gomorrha being paſt, and he hauing dwelt a time in Gerar, receiued the promiſe made vnto him. And it is recorded that God viſited *Sarah*; and ſhe did beare *Abraham* a ſonne, and they called his name *Iſaac*. Who then being borne, growing vppe, & being now about 13. yeares olde, his father was by God cõmanded to offer him vp in mount Moriah.

Gen.17.1.
Gen.18,10.
Gen.19,29.
Gen 20,1.
Gen.21,1. 2.3.
Gen.22,2.

By the circumſtance of time, *Abraham* being proued to haue beene righteous ſo many yeares before his ſacrifice, hee was not thereby made righteous. If Saint *Iames* apply righteouſneſſe vnto that ſacrifice then, of the Patriarke *Abraham* it muſt be righteouſneſſe before men, not before God, and this alſo conuicteth that *Iames* meant, of being iuſtified before men, not before God.

3 VVhat? doth not the very place of Saint *Iames* import the ſame? The Apoſtle ſpeaketh of that iuſtification, which is by the ſhewing of workes, but righteouſneſſe before God, is not by the ſhewing of workes, but by the aſſurance of faith. Therefore ſpeaketh hee of iuſtification before men which is,

Iam.2.verſe 18

by

by the shewing of workes. To this end (saith he) some man might say, Thou hast faith, and I haue workes, shew mee thy faith by thy workes; and I will shew thee my faith by my workes. Besides this, it is saide of *Abraham*, that his faith was made perfect through workes. Now our Faith is not made perfect by workes, before God, but before men, therefore speaketh he of being iustified before men, & not before God. Iames 2. v. 22.

Thomas Aquinas their owne Doctor, of whome they make no small account, saith; that to be iustified, signifieth the shewing and declaring of of righteousnesse, for hereby *Abraham* declared (by so excellent & expresse fact of offering his son,) both to men and the whole Church, yea to the Angels of God, that hee was obedient vnto God. *Dionisius Carthusianus* (another of their owne writers) saith; That the wordes of *Moses* in Genesis, *Abraham* beleeued, and it was imputed vnto him for righteousnesse: were spoken and done before his circumcision, and before the offering of his sonne. But the greatenes of his faith, whereby he beleeued God, was afterwarde supplied, and approued vnto God, and declared vnto others, in that he offered vppe his sonne, or was readie to haue offered him. The Ordinary Glosse saith; That offering was the worke and testimony of Faith, so that his faith hereby was testified. By which it appeareth, that Saint Iames speaketh not of the cause of iustification before God, but of the effects wherby our iustificatiō is shewed to mē, which are our works, wherby before mē we are iustified, but not before God. Th. Aquinas. Vpon 2. Iam. Gen. 15. 6. Ordinary Glosse.

4 Finally, if S. *Iames* here should speake of being iustified before God, then howsoeuer *Abrahams* example might passe, yet *Rahabs* example coulde not passe without great absurdity. 1. It were the easiest thing of a thousand for wicked men to be iustified before Gōd, if *Rahab* for one worke, (and that no very hard worke, and that also ioyned with lying and counterfeiting in the thing) had beene iustified before God, being otherwise wicked and sinnefull, yea a strumpet, as *Carthusian* witnesseth, and many other vppon the doubtfull signification of the worde gather. And what man is so wicked, which in his time doth not some one work orother wher by he might be iustified as well as *Rahab*, if shee had been iu- Vpon the place

Deu. 27. 26. stified by workes? 2. The Law also counted them for cursed; which perseuere not in all the thinges which are written
Iame. 2. 10. in the *Law*, to doe them. This apostle affirmeth, that who
Rom. 10. 5. so keepeth the whole law, and yet faileth in one, is guiltie of all. Saint *Paul* disputing of righteousnes by workes, saith; *Moses* describeth thus the righteousnesse of the law; that the man which doeth these thinges, should liue in thē. But it was manifest, that no man if God should deale with them in rigour of iustice, should be found to haue done all thinges in the law commaunded, and it was more cleare, that shee had not done them, but was guilty of the whole law, & therefore vnder the curse of God, Therefore could not her worke iustifie her before God, but before men. Wherefore S. *Iames* affirming that by her worke shee was iustified, cannot be vnderstoode of iustification before God, but before men. So then this doth not impugne the doctrine of free iustification by faith, as wherunto our aduersaries haue violently, wroong and wrested it.

3 The next thing necessarie to the deciding of this cōtrouersie, is, of what manner of workes S. *Paul*, and of what Saint *Iames* speaketh of. Saint *Paul* speaketh of works going
workes are diuerse. before faith, which he denieth to bee able to iustifie. Saint
Verse 18. *Iames* speaketh of workes which follow faith, as may appeare by the place it selfe, wherein the *Apostle* woulde haue our
Questions 83. faith to be shewed by workes. Now works going before faith
72. question. shew it not, but workes following it S. *Augustine* thus by this distinction of workes reconcileth the apostles, Saint *Paul* & Saint *Iames*, shewing that there is no contrarietie betwixt thē in that they speake of diuers workes. Saint *Thomas* their ho-
Thomas Aquinas. ly Doctour expounding these wordes, His Faith wrought with his workes, and by his workes his Faith was made perfect, saith; Faith wrought through workes: that is, faith whereby hee was iustified before, ledde and brought him vnto the workes, and by workes, (namely, following faith) was his Faith made perfect, that is, augmented, declared and shewed.

Then he also affirmeth, that *Iames* spoke of works following faith: the author of the epistle to the Hebrewes, shewing that

that obe-

obedience and sacrifice of *Abraham*, was a worke following faith, ascribeth and applyeth it to Faith, and saith, that *Abraham* by faith offered *Isaac* vppe. If therefore S. *Iames* speake of workes following Faith, as hee must needes doe, alledging this example, which (as the truth is in God, & as it is also confessed, both by T. B. and the Ordinary Glosse also) hee doth, then can he not speake of iustification before God: for that cannot be accomplished by workes following faith and iustification: For how can that which followeth a thing, because of that which it followeth? Seeing reason requireth that causes of thinges should go before their effects, Seeing workes then follow iustification, they cannot be causes thereof.

4 Finallie, wee must diligently consider, and carefullie weigh, with what people, hearers and persons, these two had to deale withall. Saint *Paul* (as appeareth in many places of the new Testament) had to doe with such as perswaded men, that vnlesse they obserued the Law of Moses, they coulde not bee saued, whome hee confuteth out of the law it selfe, out of the Prophetes, *Dauid*, *Abacuk*, and others, out of the Gospell, and the true ende and vse both of it, and of the Law of *Moses*: To which purpose hee setteth downe a doctrine in wordes, quite contrary hereunto, that men are iustified by faith in Iesus Christ, without the workes of the law of *Moses*. To the establishing of which assertion, affirmance and opinion, the Epistle to the Romaines, Galathians, Ephesians, and Philippians, seemed to haue beene penned and written. In processe of time, this assured doctrine was wroong and wrested by some, gathering, that it was not needefull for such as by faith in Iesus Christ, were iustified, to bee followers of good workes, but that to beleeue onely barely, without care of holy conuersation, was sufficient. VVhich to preuent, as Saint *Paul* in those forenamed Epistles oftentimes ioyneth to the doctrine of free iustification, by faith with God, sundry exhortations to manners, for Saint *Iames* seeing the carnal professors greately to abuse the Gospell, to the looseneſſe and liberty of the flesh, in this

The persons with whome they dealt.

Act. 15. 1. philip. 3. 2.

Gal. 3. 1 & 5. 2. Rom. 4. 1. 2.

Epistle encountreth with them, testifying and protesting to all men, that Faith in men pretending iustification, without workes, is but a deade carkasse. And thus he writeth not against *Paul*, but with him, against such as peruerted Saint *Pauls* most certaine and true doctrine, and abused their liberty and free iustification, to the wantonnesse of the flesh.

1. pet. 2. 16. Iude v. 4. *As* men now doe also, who hearing iustification by Faith onely, thinke themselues thereby discharged, and set at libertie from the practise of holinesse, which is their error, in that they perceiue not, that as we are freely iustified before GOD through Faith, without the helpe or respect of our works, so

Ioh. 13. 19. Mat. 5. 16. 1. pet. 2. 12. are wee knowne to be iust by workes before men, whereby God (for his mercy is glorified, & therefore ought they to be performed by vs.

Thus *Paul* disputeth against those which attributed too much to workes, as helping causes of Saluation. Saint *Iames* reasoneth against such, as making too vile account of workes, vtterly neglected them. Saint *Paul* had to doe with Pharisaicall hypocrites, who swelled with the pride of their owne workes and righteousnesse: S. *Iames* with Epicure-like professors, who boasting themselues of their hystoricall & bare Faith and profession, refused to bring foorth the fruits of righteousnesse. Seeing then these two speake of diuers kindes of faith, seeing they speake in diuers senses of iustification, seeing they speake of workes diuersly, and contend finally against diuers persons, seeing *Paul* establisheth true Christian, liuely Faith, Saint *Iames* condemneth bare, fruitlesse, idle Faith: Seeing *Paul* speaketh of our iustification with God, *Iames*, how we are knowne for righteous before mē: Seeing *Paul* speaketh of workes before faith, denying them in any manner to bee causes of saluation: *Iames*, of workes following Faith, allowing them for effectes and fruites of iustification. Seeing *Paul* denyeth good workes to goe before men to bee iustified: Saint *Iames* confesseth them to follow men being iustified: Seeing *Paul* contendeth against such as too much preferred workes: Saint *Iames* against those which too much neglected them, therefore is there no controuersie

trouerſie or contrarietie indeede betweene the holy Apoſtles, but a perfect conſent and harmony in their doctrine, whereby it appeareth more cleare (I hope) then the Sunne at Noone day, how ſhameleſly our aduerſaries abuſe this place, againſt free iuſtification by faith, for the eſtabliſhing of workes, as cauſes of ſaluation and iuſtification with God.

And thus much of Faith and workes, the cauſe and the effectes neceſſarily ioyned together in all thoſe that are iuſtified in Ieſus Chriſt. To whom with the Father and the holy Ghoſt, three perſons in Trinitie, one coeternall and euerliuing God in Vnity, be rendred all prayſe, dominion, and maieſtie, now and for euer, *Amen*.

The End of the thirteenth Sermon.

The third Chapter of S. Iames hath three parts.

- The first is of not vsurping authority to iudge and censure other men rigorously. v. 1. & part of the seconde, wherein there are two thinges.
  - 1 The exhortation it selfe: Brethren be not many maysters, ver. 1.
  - 2 The reason thereof, and it is double.
    - The first frō the iudgemēt of God. 2. part. v. 1
    - The second frō our owne imbecility. 1. part, v. 2
- The seconde is of refrayning the tongue. From 2 verse to 13. vers. Wherin two things are handled, Namely,
  - 1 The Proposition of the place, 2. part. ver. 2, & 1. part of v. 3.
  - 2 The handling and tractation, which is double.
    - Partely from the profites thereof: sette downe in two similitudes, 3 and 4. verse, and part 5. v
      - 1 Of Horses.
      - 2 Of the rudder of a sheepe.
    - Partly from the euils.
      - 1 Generallie, 2. part. 3. verse and 1 part. v. 6.
      - 2 Particularly; 2. part, ver. 6. and 7. v. to 13.
- The thirde is concerning gentlenes & meekenes of wisedom, v. 13. to the end. In which discourse 4. things are handled.
  - 1 An exhortation to gentlenes & meeknes of wisedome, v. 13.
  - 2 An opposing of the contrarie, which is contention, v. 14.
  - 3 A distinguishing of wisedome whereby the dore and gate is shut to many euils and mischiefes, v. 15. 16. 17.
  - 4 A reason from reward, why gentlenesse and meekenes of wisedome is to be followed, v. 18.

THE

THE THIRD CHAP. OF Saint Iames, The First verse, *and part of the Second.*

The ſeuenth place of the epiſtle is againſt vſurped authority.

The Foureteene Sermon.

1 *My Brethren bee not many maiſters, knowing that wee ſhall receiue the greater condemnation.*
2 *For in many thinges we ſinne all.*



His thirde Chapter of Saint *Iames*, as by the Analyſis and reſolution appeareth, containeth three places or principall matters. The firſt is, that no man vſurp authority ambitiouſly, to iudge and cēſure his brother in ſharpeneſſe and rigour of iudgement: in the firſt and part of the ſecond verſe contained. In which there are two thinges to be noted. 1. The exhortation it ſelf, My Brethren bee not many Maiſters. 2. The reaſons of the exhortation, firſt from the iudgement of God, ſecondly frō our owne imbecilitie and weakeneſſe, who from our ſelues in many thinges offending, wee ought not to bee too ſeuere & rigorous againſt others.

The ſecond place of this Chapter, is concerning the gouernement and refrayning of the tongue, beginning from the latter parte of the ſecond verſe, and continued to the 13 verſe

verſe hereof. In which part there are 2, thinges to be noted. Firſt, the Propoſition it ſelfe, in the ſecond part of the ſecond verſe. If any man ſinne not in his tongue, or in word, hee is a perfect man, and able to bridle the whole body. Secondly, the tractation and handling of the matter concerning the tongue, which is double, firſt, from the commodities of moderating the tongue, which Saint *Iames* expreſſeth by two ſimilitudes, the one of horſes, who are gouerned by the bit, and checke of the bridle. 3. v. Then by the ſimilitude of a ſhip which is guided by the ſterne or rudder, 4. & 1. part, 5. v. Thē hee handleth the matter of moderating the tongue from the euils of the tongue, which he ſetteth downe, firſt, generally, in the ſecond part of the fift verſe, and in the firſt parte of the 6. then particularly, from the ſecond part of the ſixt verſe, to the thirteenth verſe, wherein he noteth 3. particular euils of the tongue: Firſt, that it defileth the whole body: Secondly that it is a thing vntameable and vnbrideled. Thirdly. That it is reprochfull, contumelious, and giuen to curſed bitternes.

The thirde parte and place is, from the thirteenth verſe to the ende, concerning gentleneſſe and meekenes of wiſedom. In which diſcourſe foure thinges are touched. 1. An exhortation to meekeneſſe, verſe 13. 2. The oppoſing of the contrarie, which is contention, condemned and ſpoken againſt by the Apoſtle, verſe 14. 3. The diſtinguiſhing of wiſedome, which is eyther earthly or heauenly, by the which the way to manifold miſchiefes is precluded and ſhut vp, 15, 16. and 17. verſes. The laſt is a reaſon drawne from rewarde, why the Saintes of GOD ſhould embrace and follow meekneſſe of Wiſedome, verſe 18. Becauſe ſuch as are peaceable, gentle and meeke, ſhall in the harueſt of the worlde, reape the fruites of righteouſneſſe, which they haue ſown in peace. And this is the Anatomie of this place or Chapter. Theſe wordes in the firſt and part of the ſecond verſe of this thirde Chapter contained, concerne the firſt part and place, which is of not vſurping ambitious authoritie to iudge and cenſure the brethren ſharpely and rigorouſly, and why we ſhould not ſo doe, as ſhall appeare.

This first verse and parte of the second verse of this third chapter of Saint Iames, being concerning not vsurping authority of condemning the Brethren, containe two thinges.

- *First an exhortation or admonition, that the Saintes of God, doe not ambitiously or rigorously censure their brethren.*
- *Secondly the reasons of that his exhortation, which are two.*
  1. *From Gods diuine iudgement, which shal bee the heauier ouer vs, if we shal iudge others so sharpely.*
  2. *From the imbecility and frailety of our nature which are subiect to sin as wel as other m.ẽ are.*

1 Touching the exhortation it selfe, it teacheth vs not ambitiously, as cõmonly men do, neither too rigorously, & austerly to iudge, censure and condemne our brethren. Which exhortation the Apostle inferreth vnder this forme of speech and wordes, My brethren bee not many Maisters, that is, let not the Saintes vsurpe authoritie ambitiously, to iudge and censure their brethren with sharpenesse and rigour. Wherein by maisters are not vnderstood such as are called to publike place, and office of reprouing, but such as being priuate men, or as priuate men, challenge and arrogate to themselues, in the ambition of their minds, an absolute authority, as it were to iudge, giue sentence of & censure their brethren, in rigour and austerity of iudgement. A vice, and euill common to all times, and with hypocrites in Saint *Iames* his dayes most vsuall, whose steppes men in our dayes most neerely and narrowly following, take vppon them to iudge all other men, and to search, sift, boult out the very branne, the manners, liues, actions of their brethren altogether careless of their owne offences. This euill the very heathen haue condemned, counting it greate folly in men to iudge of the liues of other men, which wee alwaies carry in sight, & set before vs, & to bee careless of our selues, whose

vices

1. 1. Sermonū. vices to forget, wee caſt alwayes behinde vs. *Horace* the Poet ſeemeth to checke men in his time for this euill: for that they being purre-blinde in the view of themſelues, woulde notwithſtanding be ſo ſharpe of ſight, and ſeuere in iudging
2. Oration. againſt Verres. of others. *Tully* the Romaine Orator affirmeth, that it is an intollerable thing for men, not onely ſeuerely to iudge, but ſharpely to reproue other men, when themſelues are likewiſe
Mat. 7. 1. faultie. Our Sauiour Chriſt willing men to take heede of reproouing and condemning their brethren raſhly, rigorouſly, ambitiouſly, thereby to ſeeme holier then all others, exhorteth them not to iudge, leaſt they be iudged, neither to condemne leaſt they be condemned. Not forbidding al reproofe finding of faultes, or condemning one another, but the ambitious hypocriſie of ſuch, as without cauſe, to appeare holier then others, vſurpe authority to iudge, condemne and cēſure their brethren.

This thing is meere Phariſaicall, for men ambitiouſly to challenge authority to iudge other men at their owne pleaſures, for ſo did that proud phariſie, who cenſured the poore
Luke 18. 11. Publican euen to God himſelfe, when in his prayer to GOD hee ſayde: I thanke thee O God, that I am not as other men, extortioners, vniuſt, adulterers, or as this Publicane. *Elephas*
Iob 4. 7. the Themanite vſurped authority ouer *Iob*, and rigorouſlie condemned him as wicked. The wicked Iewes, whoſe liues
Iſai 65. 5. were full of all hypocriſie and iniquitie, challenged authoritie ouer the Gentiles, to cenſure and iudge them at their own pleaſures, which as ſingularly faulty in them, the Prophet reproueth, they ſay, Stand a part, come not neere me, for I am holier then thou, theſe are as ſmoake in my wrath, and a fire that burneth continually.

Chriſt in the Goſpell inueighing againſt the ambition & hypocriſie of ſuch as winke at their owne horrible and hay-
Mat. 7. 4. Luk. 6. 41. nous ſinnes, yet are too curious to ſpie out, and too rigorous in condemning the faultes of their Brethren, cryeth out againſt them in this manner, VVhy ſeeſt thou a moate in thy brothers eye, and conſidereſt not the beame in thine owne eye? Saint *Iames* the holy Apoſtle in like manner diſſwading from the ſame euill, and teaching the Saintes not ambitiouſly

ſly to challenge authoritie to iudge their brethren, ſaith: My brethren let there not be many maiſters: or brethren, be yee not many maiſters.

Such haue all times and ages brought forth, & our time is not voide thereof. Wherein many are ſo auſtere, ſo ſeuere, ſo rigorous and ſharpe, as that they condemne all men, and all women almoſt, beſide themſelues: A preſumptuous, proud and ſuperſtitious ſort of men, whom nothing pleaſeth, which themſelues doe not, and by whome all are condemed, which daunce not after their pipe, which walke not after their rules which liue not after the order of their liues. VVho hunting after the opinion of holineſſe, and ſeeking the eſtimation & account with men, of greater preciſeneſſe then is commonly in others, too raſhly in their wordes, too rigourouſly in their deedes, too ambitiouſly in their conuenticles and aſſẽblies, cenſure their brethren. Which as a thing vnlawfull in the Saintes of God, vnſeemely in the ſeruants of Chriſt, vncharitable in the fellow members of the ſame body of the Church, Saint *Iames* diſſwadeth, My brethren bee not many Maiſters. How great ſoeuer our holineſſe bee, how ſingular ſoeuer our pietie, how perfect ſoeuer our profeſſion, how vpright ſoeuer our conuerſation, how ſound ſoeuer our faith be, how vnblameable ſoeuer our behauiour, how ample ſoeuer our meaſure be, how manifolde ſoeuer our graces, how large ſoeuer our talents be, how rare ſoeuer our giftes receiued, yet muſt wee learne Chriſtian humilitie, and ſhew charitie to the brethren, and holde faſt the exhortation of the apoſtle, that wee bee not many maiſters, in vſurping ambitiouſly authoritie, to cenſure others rigorouſly. Thus condẽneth the Apoſtle, that cenſure like arrogancie of the proud, challenging authority to themſelues, to iudge others as they luſt, and forbiddeth, that euery one ſhould thinke himſelfe a fit reformer & cenſurer of the life of his brethren, my brethren be not many maiſters.

2 This being the exhortation, in the next place the reaſons are to be conſidered, whereof the firſt is drawne from the feare of Gods iudgement, which ſhall be the ſharper & heauier againſt them, which are too hard and ſeuere towards others.

Reaſons why men may not vſurpe authority ouer their brethren.

others. Whereof Saint *Iames*: Brethren bee not many maisters, knowing that you shall receiue the greater condemnation. The force of this reason is, they which are rigorous and straight laced towardes others, shall finde God seuere and straight towardes themselues. Whose manner is in all things to mete to men, as they haue measured vnto other, whether it be in crueltie of deedes, or rigorousnesse of iudgement: for that of Christ is generally true in both, what measure you mete vnto others, by the same it shall bee measured vnto you againe. And first, in the crueltie of our actions wee prouoke God to repay vs with seueritie: which thing *Adonibesecke* confesseth of himselfe, who being taken of them, ouer whome *Iudah* was captaine, and his handes and his feet being cut off, he acknowledged it the righteous iudgement of God against him, for the crueltie of himselfe towards others; therfore he said, seuentie Kings hauing the thumbs of their hãds and of their feete cut off, gathered bread vnder my table: as I haue done, so hath God rewarded me. His crueltie was punished from God by like crueltie. *Samuel* telleth the same tale to *Agag*, King of the Amalakites, when he cut his body in peeces in Gilgal, as thy sword hath made women childles, so shal thy mother be childles aboue other women, and so he slue him, and cut him in peeces before the Lord. Thus cruelty with crueltie, bloud with bloud, was repayed from the Lord. And this is the thing which god by his prophet threatneth against Mount Seir, for their crueltie against Israel, the people of God; therefore as I liue saith the Lord God, I will euen doe according to thy wrath, and according to thine indignation and hatred, which thou hast vsed against them, euen as thou hast dealt cruelly, euen so shalt thou be cruellie handled. The Angel cõmendeth the righteous iudgement of God, in executing the seueritie of his wrath against them, who were sharpe, seuere and cruell against his people; Lorde thou art iust and holy, because thou hast iudged these things For they shed the bloud of the Saintes, and Prophets, and therefore hast thou giuen them bloud to drinke, for they are worthy. Thus haue they the heauier iudgement from God, whose deedes are cruell and seuere toward others. Neither

Mat.7.2.

Iudg.1.7.

1.Kin.15.33.

Eze.35.11.

Reu.16.5.

is

is this true onely in the crueltie of mens deedes, but also in the rigor of their iudgement against others, who incurre so much heauier wrath, and iuster condemnation frō God, how much the sharper they are towards their brethren in iudging & censuring them, according to the apostles doctrine.

Our Sauiour Christ had respect and regard to this, who disswaded men from rash, ambitious, and rigorous iudgemēt; Iudge not least you be iudged, condemne not, least you bee condemned. For they incur the worthier iudgement, and shall assuredly finde the heauier condemnation; which offēd themselues in iudging and condemning their brethren. S. *Paul* maketh those men subiect to the greater condemnation who being themselues faultie, yet ambitiously cēsured their brethren therfore (saith he) thou art inexcusable, O mā whosoeuer thou art which condemnest, for in that thou condemnest other, thou condemnest thy selfe. Seeing then, we heape heauier iudgement vpon our owne heades, by rigorously iudging our brethren, we must thereby bee withheld frō this ambitious authoritie, and challenging (as it were) a priuiledge or prerogatiue of censuring all others. VVhereby the Apostle S. *Iames* dissuadeth men from vsurping authoritie of rigorously iudging of other: My brethren (saith hee) be not many Maisters, knowing that we shall receiue the greater cōdemnation, See cap. 2. v. 13.

Mat. 7. 1.

Rom 2. 1.

By which it euidently appeareth, that how much the more rigorously we iudge others, so much the heauier condemnation we heape against our selues, but most especially being guiltie of the same sins, or of as great, as we rigorously condemne in our brethren. If we condemne a thiefe to the bottomlesse pit of Hell (as vnworthy of life) yet our selues steale, be oppressors, vsurers, or extortioners of the people, if we cōdemn without fauour or pittie the adulterous person, & yet our selues breake wedlocke, if wee condemne lying, and yet vse our tongues to deceite, slaunder, and horrible blasphemie, if we condemne drunkennes with austere seueritie, yet giue ouer our selues to riotousnesse, banqueting, and faring delitiously euery day: if we condemn couetousnes, yet be rauished with loue of money, making our gold our god, our siluer our

Luk. 16. 19. 1. Tim. 6. 17. Ephes. 5. 3.

our safegard, our substance our succour, if we reproue anger in our brethren, and burne and boile in irreconciliable hatred and deadly malice of hart, if finally, we bee rigorous against our brethren, and vsurpe ambitiously authority to iudge and condemne them, we procure the greater wrath, we heape vp the seuerer iudgement, wee receiue the iuster condemnation against our selus, which S. Iames here vseth as his first reason, why wee should not so doe; My Brethren bee not many maisters, knowing that we shall receiue the greater cõdemnation.

2. Reason. The second reason why men ought not to vsurpe this authoritie ouer their brethren, is from the view of our own weakenesse, the consideration of our owne condition, the facilitie in our selues to fall, through naturall frailety, thereof the Apostle saith thus. In many thinges wee offend all, therefore wee must not be too rigorous against other men, seeking and looking rather into our owne readinesse to sin, then poaring and peeping into the liues of others. For if we looke well about vs, and each man carefully consider himselfe aright, he shall finde such infirmities, such imperfectiõs, such wants in himselfe, as shal abate his pride, coole his heate and moderate the rigor and seueritie which hee sheweth vnto others, and enforce him to deale more kindlie and more courteously towardes his brethren.

Let vs take the view of all estates and degrees of men, Princes and people, maisters and seruants, fathers and children, husbands and wiues, rich and poore, learned and ignorant, high and low, wise and foolish, preachers & hearers, all, all, I say, are subiect to the same imbecilitie, and frailety of nature, that in many things wee fall all.

Is there a body without a blemish? is there a day without a cloud? is there a man without offence? is it not true that *Salomon* saith; The iust and the righteous man falleth seuen times a day, and riseth vppe againe? are wee not all subiect to sundrie infirmities, and offend in many thinges euery of the sonnes of *Adam*? shall not the remembrance of this our common condition, remoue so great seuerity and rigour of iudgement from vs? This ought then to make vs lesse seuere,

Pro. 24. 16.

and

and more remisse and gentle towardes the offences of the brethren.

The very Heathen knew, that all men are subiect to this condition, wherefore one of their owne Poets said; *Horatius.*

No man liueth without crime or sinne.

The continuall meditation whereof, shoulde induce vs to follow gentlenesse, and not to vse too great rigour towards others.

1 Men fall and sinne (as *Lactantius* hath noted) three waies in deedes, in speeches, in thoughtes and cogitations, and there is no man, which doth not fall through euerie one of these sundrie wise. In deedes men sinne be they neuer so holy, for who is he whose life is incorrupt, whose feete hath neuer slipt, whose whole life is cleare from all sinne? Shew him me, and I will praise him, tell me where he is, and I will honour him, let me see him, and I wil worship him as a mortal God. Hee shall be (in my iudgement) holier then *Abraham*, hee shall bee more renowned then *Moses* and *Aaron*, he shalbe more pure, then *Dauid* or *Daniel*, hee shall be more perfect then *Iob* the righteous, hee shalbe more glorious then *Paul* the elect vessell of Iesus Christ, for all these in action & deede haue sinned. Mē fal 3. waies Lib. 6. c 13. pro. 20. 9.

2 In words, whereof in the next place our Apostle shall speake, who offended not? Who either in anger moued, or in mirth pleasant, or in pastime delighted, or by importunity of men pricked forwarde, hath not fallen eyther to cursing, or to slaunder, or to swearing, or to looseneſſe or vanitie of his talke, that he hath not in respect thereof, iust cause with *Dauid* and *Sirach* to pray to haue the dore of his lips kept, and a seale of wisedome set before his mouth, that hee offend not in his wordes. psal. 141. 3. Eccl. 22. 16.

3 In thought our fals are so many, as that it passeth the strength of man, by cogitation not to admit the thing which is either wicked indeed, or euill to vtter. In so much as righteous and holy men, who abstaine in many thinges, frō wicked actions, yet oftentimes through infirmitie of nature, are

carried by cogitations, to euill thoughts, ſo that there is no man vnleſſe he be tranſlated (as it were) into the nature of God, who ſinneth not in cogitation. So that the Apoſtle in reſpect of theſe, hath here truely auouched in many thinges, we fall all. VVhich thing men conſidering, ſhall the better refraine their ſeuerity of iudgement, and rigour in cenſuring their christian brethren.

Three wayes men repreſſe ſeueritie towards others.

Three reſpects there are in men, whereby their rigour towardes others ſhould be abated. 1. To recount what in former times themſelues haue beene, 2. To thinke what hereafter they may be, 3. To remember what preſently they are.

Tit. 3. 2.
1 Cor. 6. 11.
Rom. 11. 17.
Eccl. 7. 24.

1 If we conſider what our ſelues haue beene in former times, it ſhall mitigate greately the ſeueritie of our iudgements and rigorous cenſuring of our brethren. Saint *Paul* exhorting men to patience, and gentlenes towardes other, and not to be ſeuere againſt their offending and weake brethren, thus reaſoneth; They now are, what you in former times haue beene: call therefore to minde your former condition, and be patient; ſhew all meekeneſſe therefore to all men. For we our ſelues were in times paſt vnwiſe, diſobedient, deceiued, ſeruing luſts and diuers pleaſures, liuing in malitiouſneſſe & enuie, hatefull, and hating one another.

The recounting therfore of our former condition muſt aſſwage the ſeuerity of our iudgement, and make vs more moderate toward ſuch, as now are, what we haue beene. Wee our ſelues once were ignorant; we once went out of the way; we ſometimes haue beene ouertaken with naturall infirmity whereby we haue committed things not conuenient: Let vs; not ſeuerely iudge, and rigorouſly condemn ſuch as are ſubiect to the common infirmities, and frailties of nature.

Gal 6. 1.

2 As to record our former ſtate, ſhall abate our ſharpenes: ſo to thinke with our ſelues whereunto we may fall: being compaſſed about alwayes with theſe infirmities. S. *Paul* (to perſwade men to ſhew meekenes & not ſharpnes of iudgment toward ſuch as fall through occaſion) reaſoneth from the frailtie of our ſtate, whereby we are ſubiect to like falling; to which purpoſe he thus ſpeaketh to the ſaints of Galatia; Brethren if a man be ſuddenly taken in any offence, ye which

are

are ſpirituall, reſtore ſuch a one in the ſpirite of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted. Wherein he wiſely condemneth importunate rigour, and worthily reproueth thoſe, which are commonly moſt ſeuere Iudges againſt their brethren, when they altogether forget their owne infirmitie, whereby they may fall into like offences.

Now there is no infirmitie, no iniquity among men, (finall impenitencie, and the ſinne vnto death, or againſt the holy Ghoſt excepted) whereinto euen the beſt men, ſometimes doe not fall: VVhich if they conſider, it will eaſilie moderate their rigour and ſeueritie againſt their brethren, and make them take heede leaſt ambitiouſly they vſurpe this authority againſt others.

And how true it is, that euen the beſt may fall, euident examples and wofull experience may teach vs: who knoweth not that lying is a ſinne againſt the ninth commaundement condemded by God and his Prophetes, yet holy and faithful *Abraham*, godly *Iſaac* fell thereinto, as the ſtory beareth recorde. Gen. 12.15. 18.c 20,2, Gen. 26.7.

Murmuring is a great ſinne againſt God, arguing impatiency; yet *Moſes* was thereof guilty; as it appeareth. Idolatrie ſeemeth to bee ſinne in the higheſt degree, yet that by *Aaron* the Saint of God, was committed. Adulterie a grieuous euill, whereof God in his law hath forewarned, and in ſundrie people, men & Nations puniſhed, yet *Dauid* (the man of God) was tardie therein. To denie Chriſt, with execrable curſing, banning and ſwearing, is great vngodlineſſe, yet *Peter* the bleſſed Apoſtle therein offended. To perſecute the Church, to blaſpheme the truth, is horrible impietie, yet S. *Paul* (the choſen veſſell of God) committed both. As theſe examples ſhew that the beſt may, becauſe theſe haue done, with whome none are now, or haue beene ſince to bee compared: ſo dayly experience conuinceth the ſame, while wee ſee dayly before our eyes men of farre greateſt excellency to fall into ſundrie infirmities. Num. 11.11. Exo. 32.2 4. Exo. 20,14. 2. Kin. 11.4. Mat. 26,70.72 73. 1. Tim. 1,13.

Out of whoſe fals a fourefold profite enſueth. Firſt, therby the glory of god, his power & mercy, is made manifeſt, in making thē veſſels of glory, who by their ſins deſerued his eternal what profite commeth to vs by the fals of great men.

displeasure, for which cause Saint *Paul* crieth out, That in his conuersion Christ shewed al clemencie. Scondly by the falles
1. Tim. 1. 16. of great persons, both themselues haue cause to humble thē-selues before God, and not waxe proud of any thing, and others seeing the most excellent men subiect to infirmitie, are therehence to be admonished of their greater infirmities:
1. pet. 4. 18, For if the great oakes of Basan, & the mightie & tall Cedars
Lib. 2. mor, in Iob. c. 1. of Libanon fall, what is to bee looked for of the low trees of the forrest: if the righteous bee hardly saued, what shall become of the wicked? Saint *Gregorie* to this purpose saith well: affirming that in holy Scripture, both the vertues and the fals of the Saintes are set downe, that in their vertues wee might see what to follow, and in their fallings what to feare: for behold (saith he) *Iob* is described to haue encreased by his tēptation, and *Dauid* to haue been cast down, that both the vertue of our forefathers might nourish our hope, & their falles might prepare vs to the caution of humilitie, &c.

Thirdly, men may thereby gather the frailetie of their nature, that all men, euen the holy Saintes are subiect to sin:
2. Cor. 10. 12. and so pray to God, when they stand that they fall not, as S. *Ambrose* saith. Thou shalt finde and spie in notable & blessed
Lib. 3 in Lucā men great vices, that thereby thou mightest know, that as mē they lie open to temptations, and least for their excellent and worthy vertues, they might be thought to haue beene more then men.

Now seeing all men are subiect to this condition, that they may fal if they bee not vpholden and supported by the helpe of God, and that when they continue in any vertue, it is not by their owne power, but by Gods grace and mercie: it ought to qualifie our hastie iudgement, and to moderate the seueritie of the same against the brethren.

3 Finally, we shal be more temperate towards other mē, if we consider whereunto we are presently subiect, which is the reason here vrged. The conscience of our owne sins, and the diligent view of our owne weakenes and wickednes, maketh vs more gentle towardes others, which men then forget, when they are too seuere iudges of their brethrē: to this purpose *Siracides* exhorteth mē not to despise such as hauing sinned

ſinned, turne there-from: neither to caſt it in their teeth, but rather to remember, that we are all worthy of blame. When we conſider our owne ſelues, we ſhall ſee there are in vs many things to be amẽded. This diligent conſideratiõ wil make vs more careful of not rigorouſly & raſhly iudging our brethrẽ. Are we not couetous, as they are? yet are we proud, & diſdain full. Are wee not proud? yet are wee fleſhly and wanton. Are we not wanton? yet are wee ſlaunderous and reprochfull. Are we not reprochfull? yet are wee enuious and malitious. VVhat are we not malicious? yet are we riotous and intemperate. VVhat, are we not intemperate? yet are wee prodigal and waſtfull. If not prodigall, yet lyers and blaſphemers, if not blaſphemers, yet extortioners and oppreſſors of our brethren. Or finally, giuen to theſe, or theſe iniquities; ſo that it is as cleare as the Sunne in his brightneſſe, that in many thinges we offend all. VVhich who ſo conſidereth, and pondereth in equall ballance, ſhall thereby bee counterpeized, and brought to a moderate cenſure and iudgement of the ſinnes and liues of others, and taught effectually, not to vſurpe authority, raſhly to iudge & condemne the brethren. Eccleſ. 8. 9.

This I would to God our ſharp cenſurers & ſeuere iudgers would weigh, who giue definitiue and peremptorie ſentence of all men; who challenge a chiefe power, and abſolute authority ouer all their brethren, who condemn without charitie, whatſoeuer doth not pleaſe themſelues. VVould God they would but turne ouer the leafe, wherein their owne infirmities are regiſtred and turne the other end of the wallet before them, to fixe their ſight vpon their owne blemiſhes, and blots of corruption, then would their pride bee abated, their heate aſſwaged, their choller cooled their iudgements moderated, their arrogancie delayed and qualified, and themſelues brought to a temperature, not to ambitiouſly to vſurpe and arrogate to themſelues, the cenſuring of their brethren.

VVhich to effect and compaſſe in the Saintes, the apoſtle vſeth this reaſon alſo; My brethren bee not many maiſters, knowing that wee ſhall receiue the greater condemnation: for in many thinges we ſin ne and fall all.

Causes and occasions of mens fallings.

Of our manifold fallinges, many are the occasions, sundry are the causes. 1. The originall corruption which lieth couched in our bosomes, whereby wee are ledde captiue vnto sinne.

2 The snares of Sathan, which he layeth to take vs, and entangle vs in the pit-fold of iniquity.

3 The euill examples which are presented beefore vs, whereby wee are drawne to all vngodlines euery day.

4 The lenitie of the gouernours of discipline, who (according to the rule of iustice) take not execution vpon sinne, whereby others are pricked forward to like sinne. For, whereas punishment is not executed (saith *Salomon*) speedily, there are the the heartes of men set vpon mischiefe. Therefore *Dauid* saith, He would betimes destroy al the wicked of the lād, that he might cut off all the workers of wickednesse from the Cittie of God.

Eccle 8. 11. psal. 101, 8.

5 Finally, the fearefulnesse and flatterie of the Ministers of the word; who eyther for feare, or for fauour tell not men of their manifold offences, whereby they are occasioned sundrie wayes to fall.

The reason then of the Apostle is this; Seeing all men are subiect to many fals and infirmities, therefore must they not be too seuere against their brethren: Bee not many maisters, (saith the Apostle) knowing that wee shall receiue the greater condemnation; for in many thinges we offend all.

Men in deedes fal two wayes.

Now the fall of man, in his deeds is double, eyther particular or generall. Particular, as to fall into any one sinne, or more: as theft, drunkennes, adulterie, murther, couetousnes, vsurie, extortion, slaunder, lying, blasphemie, and the like. Into some or many of these, euen the most holyest Saints haue, may, & do fal dayly From whence they notwithstanding in conuenient time through the fauour and mercy of God by repentance rise againe, and are restored; as sundrie in holy Scripture are mentioned; but chiefly holy *Dauid*, falling into two hainous sinnes, rose vp againe, whereof he hath left testimonie. Saint *Peter* who falling through feare, rose by vnfained repentance, testified by bitter weeping. And *Mary Magdalen*, who falling by vncleane conuersatiō

In his psal. 51. Mat. 26. 75.

uerſation, witneſſed her riſing againe, by waſhing Chriſtes feete with teares of repentance, and wiping them with the haires of her heade. Generall falling, is when men fal away, not in one onely ſinne, but generally in all, & reſiſt the grace of God offered. This is Apoſtacie, this is the ſinne vnto death, this is the ſinne againſt the holy Ghoſt, euen a generall, and vniuerſall falling away from the known truth. Whereof the author to the Hebrewes affirmeth, that who ſo doth ſinne, cannot be reſtored by repentance. Luk 7.37,38. Heb.6.4.5.6. 1.Ioh.5.6. Mat.12.13. Heb.6.6.20. 26.

And S. *Peter* auoucheth, that it were better for men not to haue known the truth, thē after that they haue knowne it to fall away from the holy commaundements. Thus doe not the Saintes fall, but onely the reprobate. Of the former kind the Apoſtle ſpeaketh, for all men fall particularly in many thinges which we ought alwayes to conſider, that it might teach vs not to vſurpe authoritie ambitiouſly, to cenſure & iudge our brethren: whereunto this place and exhortation ſerueth; My brethren be not many maiſters, for wee ſhall receiue the greater iudgement, for in many thinges we offend, or fail all. 2.pet 2.21.

VVhere as Saint *Iames* willeth, that wee bee not manie maiſters, doth it take away the authoritie of maiſters ouer their ſeruants? No aſſuredly, for then woulde neither Saint *Paul*, ſo carefully, nor Saint *Peter* ſo diligently haue giuē precepts, concerning obedience of Seruants to their maiſters. S. *Paul* exhorteth ſeruantes to be ſubiect to their maiſters, and to pleaſe them in all thinges; to be obedient to them which are their maiſters according to the fleſh, with feare and trembling, in ſingleneſſe of minde as vnto the Lord. In another place, in this wiſe he counſelleth them; *Let as many ſeruants as are vnder the yoke, count their maiſters worthy all honor, that the name of God and his doctrine bee not euill ſpoken of.* To whome Saint *Peter* ſubſcribeth; Seruants (ſaith he) be ſubiect to your maiſters with all feare, not onely to the good and courteous, but alſo to the froward. Seeing theſe Apoſtles haue enioyned this obedience to ſeruants towardes their maſters, and the ſame ſpirit ſpoke in them, and in *Iames* our Apoſtle, it followeth then that the authority of maiſters 2.Tit.9. Epheſ.6.5. 1.Tim.6.1. 1.pet.2.18.

is not here abandoned.

If wee muſt not bee many maiſters, neither bee iudges ouer our brethren; ſhall wee thinke that power is taken away hereby from Princes, iudges and magiſtrates, ouer their ſubiectes, and ſuch as are vnder them? Neither. For then would not the Scriptures teach, what Magiſtrates ſhould be in common-wealthes, neither enioyne obedience to bee performed vnto them. *Moſes* being wearied with the gouernement of the whole people of Iſrael, is taught by *Iethro* his father in law, the prieſt of Midian, to chuſe more officers and gouernours vnder him, whoſe qualities are foure. Men they muſt be, 1. of courage; 2. fearing God, 3. dealing truely; 4. hating couetouſneſſe. *Moſes* according to this counſell ordaining officers and Iudges ouer the people, taught them their duties, and ſet downe the qualities in them required. To whome obedience by the law of God is to bee performed. VVhich God contained in the fift commaundemēt: where it is ſaide, Honour thy Father and thy mother: not onely the parents of our bodies, but the parentes and Fathers of the Country, which are Princes and Magiſtrates in common wealthes. This obedience he requireth, when hee giueth them authoritie to determine cauſes, and willeth men to ſtand to their verdict. Our Sauiour Chriſt taught the ſame by his owne example, who in token of ciuill ſubiection payed tribute to *Cæſar*. And afterwarde being tempted by the Scribes and Herodians, and demanded the queſtion whether it were lawfull to giue tribute to *Cæſar* or no? aunſwered them in this wiſe: Giue to *Cæſar* that which belongeth to *Cæſar*, and to God that which belongeth vnto GOD. Saint *Paul* by Chriſts ſpirit taught, willeth euery ſoule to be ſubiect to higher powers, becauſe their power is from God. Finally, Saint *Peter* exhorteth all men to ſubmit thēſelues to all maner humaine ordinance for the Lordes ſake. The ſoueraignitie of the Prince ouer the people, the correcting, cōtrolling and iudging of the Magiſtrate and ciuill officer of the tranſgreſſing and offending perſons is not hereby then by this place of S. *Iames* the Apoſtle remoued.

Exo. 18. 19 20. 21. 22.

Deut. 1. 16. 17.

Deut. 16. 19.

Exo. 20. 12.

Exo. 22 8 &c.

Mat. 17. 25. 26 27.

Mat. 22. 21.

Rom. 13. 1.

1. pet. 2. 13.

VVhat, if wee may not bee many Maiſters, ſhall wee think

thinke that men are herehence forbidden, to profeſſe themſelues teachers and maiſters, to informe others in humaine artes, liberall ſciences, and faculties, belonging to this life. No doubt, wee may not ſo thinke, for thus to profeſſe is lawfull.

If wee may not be many maiſters, ſhall wee ſuppoſe that the office of preaching and reprouing, iudging and condemning out of the worde of God is forbidden? No, for it is a thing of all others moſt neceſſarie. VVithout which, men would runne on headlong into all ſinne. Saint *Ambroſe* therfore ſaith; hee that ſinneth ſo long as he is not reproued, ſeemeth to himſelfe not to ſinne, and vices grow into manners, and are receiued in ſteade of vertues. The rebuking of ſinne is a bridle and bit to reſtraine others from the like iniquitie. VVhich when Saint Paul conſidered, hee willeth Timothie to rebuke ſuch openly, as openly offended, that others therby might feare. S. Gregory ſaith; That whē men ſinne, others knowing thereof, they muſt alſo bee rebuked in the ſight and knowledge of others, leaſt if the Preacher holde his peace, & be ſilent, hee thereby ſeeme to allow of ſinne, and that growe into example, which the tongue of the Miniſter cutteth not off, (namely, by reprouing and condemning it as ſinne, and euill be the worde of God.) And as the offences of men giue encouragement to others, when they are not reproued, ſo being corrected and reproued, others are reſtrained: Yea, reprehenſions out of the word bring life, as *Salomon* affirmeth; corrections for inſtruction, are the way of life. Wherfore cōmending the moſt excellent vſe of reprehenſion by the word of God, he auoucheth, that the inſtruction of a wiſe man, is as the welſpring of life, to turn away frō the ſnares of death.

Vpon the 5 chapter of the Epheſ.

1. Tim. 5. 20.

Lib. 13. in. Iob. cap. 4.

pro. 26. 3.

pro. 13, 14.

Seeing therefore common reprehenſion of the miniſters of God is the bridle and ſtay from ſinne, and the way whereby we may come to life, and bringeth ſingular profite vnto men, it is not to be thought that the Apoſtle here condēneth it, which both the Prophets and the Apoſtles alſo haue oftentimes vſed. Neither doth this place take away the names and titles of men, the honour vnto men in place of honour and dignitie, due.

Finally,

Finally, seeing we are forewarned not to bee many maisters, shall we thinke that priuate reprehension, priuate exhortation, priuate admonition is forbidden? If it were so, why would our Sauiour, that one man should tell another of his fault priuately, for reconciliation? VVhy doth *Siracides* exhort men, to tell their neighbours their offences, that if they haue done them, they doe them no more? VVhy doth God will, that euery man should friendly reproue his brother? VVhy doth S. *Paul* exhort vs to admonish one another and prouoke one another to vertue by instructiō and exhortation? None then of these are here condemned, but we are admonished to surcease from that maisterlike and proude finding fault with others, when ambitiously we vsurpe authority to iudge and condemne, to censure and giue sentence of our brethren without charity, rigorously, without pitie, seuerely, without due regard of common imbecilitie, austerely. VVhich thing in this place condemning, Saint *Iames* giueth this exhortation; My brethren bee not many maisters, knowing that we shall receiue the greater condemation, for in many thinges wee fall all. And thus much concerning the first place, GOD for his mercy sake grant vs true humilitie of heart, that we humbling our selues, before the mercy seate of God, may shew like loue one toward another, that wee beeing not too rigorous towardes other men, may haue regarde of our owne imbecilitie and weakenes of nature, that we in true loue supporting one another, may beare one anothers burthen, and so fulfill the law of Christ, who dyed for our sinnes, and rose againe for our righteousnes:

to whome with the Father and the holy Ghost, be all prayse, dominion, and Maiestie, now and for euermore, *Amen.*

Mat. 18. 15.

Eccl. 19. 13. 24.

Leui. 19. 17. Heb. 3. 13. Col. 1. 28.

The End of the foureteenth Sermon.

IAMES

IAMES Chapter 3. Verſes. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Sermon 15.

2 *If a man ſinne not in worde he is a perfect man, and able to bridle all the body.*

3 *Beholde we put bits into the horſes mouthes, that they ſhoulde obey vs, and we turne about all their body.*

4 *Behold alſo the ſhippes, which though they be great, and are driuen of fierce windes, yet are they turned about with a very ſmall rudder, whether ſoeuer the gouernour will.*

5 *Euen ſo the tongue is a little member alſo, and boaſteth great thinges, behold how great a matter a little fire kindleth.*

6 *And the tongue is fire, euen a world of wickednesſe, ſo is the tongue ſet among our members, &c. To the thirteenth verſe.*

HEREin, from the ſecond, or latter part of the ſeconde verſe, to the ende of the twelfth, is the ſecond parte of this Chapter contained, which is touching the moderation, and brideling of the tongue. The ſecond place and part of this chapter

In

The eight place of the epistle, is touching the tongue.

In this second part of this third Chapter, are two things noted.

First, the Proposition or state of the place, 2. part, v. 2. That mã which offendeth not, ne falleth in his worder, is perfect, and able to rule the whole body.

Seeondly the handling thereof, which is double.

1. From the profites of a brideled tongue, set foorth in two comparisons or similitudes, whereof the
- First, is of horses checked with the bridle, 3. verse.
- Second, is of shippes gouerned by the rudder, ver. 4.

2. From the euils of an euill tongue, two wayes Namely,
- 1. Generally, therefore it is called here.
  - 1. A fire, v. 5.
  - 2. A worlde of wickednes, 1. p. v. 6.
- 2. Particularlie, by 3. effectes, namely:
  - 1. By the hurte done thereby to the whole body. 2. part ver. 6.
  - 2 By vnbridlednes. verse, 7. 8.
  - 3 By reprochfulnesse, 9. 10. 11. 12.

The propositiõ

Hereof to come to the first member, the proposition: that man which falleth not in his tong, is a perfect man, and able to bridle the whole body. It seemeth to haue a necessarie coherence, and a fit dependance with the former words of the Apostle Saint *Iames* hath saide: That in many thinges wee fall all. Seeing then there are so many falles in the life of man, and men most easily of all thinges fall in their tongues and lips, then which to gouerne and keep from falling, there is nothing more difficult, therefore after that hee had affirmed that in many thinges we all offend, to giue a caueat against that mischiefe whereunto man is most subiect, which

is,

is, The falling in wordes: Saint Iames teacheth in the ſecond place, that hee is a rare and moſt perfect man, and able to bridle all the body, which offendeth not in tongue. Not that there is any which attayneth vnto this perfection: but hereby is ſhewed how truly it was ſaide before, that in many thinges wee offende all. And moſt chiefly by that ſlippery member of the tongue, wherein who ſo ſinneth not, is perfect, hath attained to an excellent vertue, and is therefore worthy to bee accounted ſingular among men.

Whereby the Apoſtle inſinuateth vnto vs, that the Saints and ſeruantes of God, whoſe chiefe care is not willingly to fall, muſt haue a ſpeciall regard to their tongues, bee warie and charie ouer their lippes, circumſpect and careful to keep the dore of their mouthes; Wherein of all men is moſt eaſily offence committed. So that to bridle our tongues, to moderate our mouthes, to keepe our lippes, to guide our words with diſcretion, is a rare point of perfection, and a great ſtep to excellent vertue.

How good a thing, how great perfection, how rare a vertue it is, not to ſtumble in the tongue, neither to offende in worde, *Sirach* perceiued, when hee pronounced him bleſſed, which hath not offended in the wordes of his mouth; when hee auoucheth, that the man which refraineth his tongue, is able to liue with a diſordered and troubleſome mā, (which is a great matter) and that hee which hateth babling, ſhall haue leſſe euill. VVhich thing to doe, hee reputeth as a point of perfect wiſedome, and the contrary a ſigne of doting folly, wherfore he ſaith; A wiſe man will hold his tongue, till he haue opportunity, but a foole and trifler, regardeth no time. To refraine and bridle the tongue, is ſingular perfection, to launch and lauiſh out wordes lewdly, is condemnable folly. For a man of wiſedome (ſaith *Salomon* ſpareth his wordes, and he that vnderſtandeth, is of an excellent ſpirit. Saint *Paul* exhorting the Saintes of God, to grow to all perfection in Chriſtian vertue and loue, as a point and parte of this perfection, commendeth the moderation of the tong, by teaching them to abſtaine from all corrupt ſpeach & cōmunication, that none ſuch proceede out of their mouthes, but

Eccl. 14. 1.

Eccl. 19, 6.

Eccl. 20, 7.

pro. 17. 27.

Eph. 4. 29.

but that which is good and gracious, and bringeth profite vnto the hearers. And more particularly entreating of the
Ephe. 5 4. same matter not long after, that the Saintes in workes and wordes might be blameles before the Lord, hee aduiseth thē that neither fornication, neither couetousnesse bee once named among them, as it becommeth Saintes: neither filthines neither fooliſh talking, neither iesting, which are not comely, but rather giuing of thankes. The very heathen, seeing by the very light of nature, how excellent a thing it is, and of how great perfection, wisely to gouerne the tongue, haue commended moderation and silence, as a crowne of glorie: babling and prating, vnbrideled and disordered garrulitie haue they condemned, as a great mischiefe among men.
Euripides. Euripides the Poet therefore said wisely: comely silence is the Crowne of a Man, but prating and much speech hath neuer good in it. Yea, is hurtfull to conuersation &
Faustus. Cittie. *Faustus* saith; that as there is nothing better then a brideled tongue, so is there nothing worse then a tongue
Zeno. vngouerned, which alwayes beareth daungerous and deadly poyson with sweete honey. *Zeno* reckoning it a singular point of perfection, to guide his tongue, absented himselfe therefore from banquets, least through wine, and the prouocation of other men, hee might happily haue fallen in his talke. One of the Philosophers (whether this or another, I now remember not,) counting it a most rare thing to keepe silence, and refraine the tongue, that a man fall not therein, being asked of certaine Legates, what they shoulde say of him to their Maister and King, aunswered that hee was a man, which could keepe silence.

Cato. *Cato* the VViſe man saieth, that hee is next vnto GOD, that with reason can rule his tongue. VVherevnto the Apostle in his Propositiō here subscribing, affirmeth; That that man is perfect, which falleth not in
Pambus Tripertit hyst. 8. c. 8. worde. Therefore *Pambus*, as it is in the Tripertite historie, being desirous to learne a Psalme, and hearing the first verse of the 39. Psalme, where the Prophet sayeth, I thought I woulde take heede to my waies, that I offende not with my tongue, would heare no more, saying, If I can

can indeede performe this, this one verſe is ſufficient. And when he which had taught him that verſe, blamed him that in ſi e monethes he came not vnto him: hee aunſwered, that indeede hee had not fulfilled that verſe. And liuing long after, being demaunded of a familiar friend if hee had learned his verſe: he aunſwered, hardly (ſaith he) haue I fulfilled it in 49 yeares.

It is a thing worthy praiſe, in anger to keepe our hands from fighting, in hatred to withhold our feet from ſhedding of bloud, in aboundance of delicate fare to bridle our affections and appetites from riotous luſt, in company of lewde women, to keepe our ſelues from carnall deſire, in plenty of wealth, to refraine from couetouſneſſe, in great proſperitie to bee far from pride: but the falling by the tongue, being ſo eaſie, and the way thereof ſo ſlipperie, not to fall in tongue and wordes, is a vertue ſo rare a thing, ſo ſeldomely ſeene, as that *Sirach* counteth it moſt maruailous, when he ſaieth, who is he that falleth not in his tongue? And S. *Iames* eſteemeth it as great perfection, when hee ſaith He that falleth not in his tongue and worde, is a perfect man, and able to bridle al the body, which is the Propoſition and ſtate of this ſecond place. *Eccl. 19. 16.* *Iam. 3. 2.*

2 The Propoſition premiſed and ſet downe before: in the next place followeth the tractation or handling thereof, which is double. 1. From the profites of the brideled tongue 2. From the euils of the vnbrideled tongue. *The handling or tractation.*

1 From the profites and commodities of brideled tongs, great good and ſingular profite groweth and riſeth vnto mē by moderation of the tongue, and no ſmall matters are compaſſed and brought to paſſe thereby, as by the 2. ſimilitudes, & compariſons of the Apoſtle here appeareth.

For to ſhew what great matters may be done by moderation of the tongue, the Apoſtle compareth it to the bridle or bit of an horſe. Like as the bit is but a little thing in compariſon of an horſe, yet it guideth and ruleth the ſtrongeſt horſe that is, and maketh him follow the wil of the rider: Euē ſo, the tong is but a ſmall matter in the body of man, yet it (being gouerned with diſcretion, ruleth the whole body.

VVe put bittes, (ſaith Saint *Iames*) into the mouthes of horſes, that they ſhould obey vs, and thereby wee turne about their whole body. VVhich compariſon (it may be) he
pſa, 32, 9, borrowed out of the prophet *Dauid*, who exhorteth men not to bee like horſes and mules, which haue no vnderſtanding, whoſe mouthes we binde and holde with bit and bridle, leaſt they fal vpon vs. By both which places it appeareth, that horſes are guided by the bit and bridle, at the pleaſure of the rider. Hereby the horſe is taught to runne, and to ſtay, to turne and to winde, to leape and to fling out, to ſtand vppe and karere, to ſcoure out, to retire, and giue backe, and what elſe ſoeuer the valiant wariour, or skilfull Rider luſteth, yet is there not a ſtronger beaſt almoſt, then the ſturdy ſteede, & the great horſe is.

Notwithſtanding his great ſtrength, hee is turned and toſte with the bitte, at the pleaſure of the rider. The bitte being little, in compariſon of the horſe, preuaileth ſo greately. Euen ſo the tongue, a ſmall part, and one of the leaſt of al our bodily members, guideth the whole body to good or to e-
Theophraſtus, uill, being moderate by reaſon, then it profiteth (no doubt) greatly. This when *Theophraſtus* the famous Philoſopher cõſidered, he ſaide not amiſſe; That it were better truſting to an vntamed and an vnbrideled horſe, then to an vnbrideled tongue, for the daunger of the horſe (by not medling with him) may be preuented, but becauſe we carry our vnbrideled tongs alwayes about vs, the perill and daunger thereof cannot be auoided.

The other ſimilitude is from the ſterne or rudder of the ſhippe. Behold the ſhippes alſo, although they bee great & driuen with fierce windes, yet are they turned aboute with a ſmall rudder, whether ſoeuer the gouernour luſteth. The rudder is but a ſmall peece of woode, in reſpect of the whole ſhippe, yet it turneth the greateſt ſhippe that is, whether ſoeuer the Maiſter pleaſeth, to auoide daungerous rockes, ſinking ſandes, and other perils of ſea, and waters, and to bring it to the deſired hauen whereunto they bend their iourney. So the tongue is a little member, (yet ruled by reaſon) it guideth the body, and keepeth it from falling into ſundrie miſchiefes

miſchiefes, whereunto otherwiſe we are endangered. It is little and ſmall, among other members of the body, yet it boaſteth great thinges, and is effectuall and of force to compas or at leaſt to attempt great matters.

Wherefore, what the bit in the horſe mouth, is to the gouerning of his whole body, and the rudder of the ſhippe to keepe it from daungers, to turne it, to winde it, to direct it in all pointes as ſhall ſeeme beſt vnto the maiſter, euen the ſame is a moderate tongue to the ruling of the whole body. If thou draw and plucke in the bridle, thou reſtraineſt: if thou giue the head, vnbrideled horſes will endaunger thee. If thou holde wiſely the rudder, thou maieſt ſaile in ſafetie: If thou let it goe as it will, the windes take holde of the ſhip, and carrie it into perill. If thou plucke the raines of the tong thou reſtraineſt it, if thou giue libertie to the tongue, it will bring thee to deſtruction. If thou hold thy tongue with wiſdome and reaſon, thou liueſt in ſecurity, if thou let it runne at randome, thou ſhalt bee plunged into vnrecouerable daunger.

Thus by theſe two familiar ſimilitudes of horſes and ſhippes, the one by the bitte, the other by the rudder gouerned and directed, the Apoſtle plainely ſetteth down, what profite and benefite redoundeth by the moderation of the tongue, vnto men, which is the firſt part of the handling of this matter.

The 2. part of the handling.

Theſe two ſimilitudes in the third, fourth, and parte of the fift verſe contained, are ſet downe to ſhew the profite of moderating our tongues. In the other part of the fift verſe, & in the other verſes to the thirteenth verſe, the apoſtle ſetteth downe the other part of the Treatiſe, and handling of this matter, namely, how good a thing it is, to bridle and moderate our tongues, from the euils and inconueniences which follow the vnbrideled tongue. For as the profite of moderating our tongues is great, ſo contrariwiſe the diſcommodities of the vntamed tongue, and vnbrideled mouth are many. VVhich thing hee ſheweth, firſt generally, then particularly.

Generally, the euils and diſcommodities of an euill

The euils of the tongue in general,

tongue, are set downe by two comparisons. First the vntamed tongue is like fire, a little fire is able to destroy much matter, the tongue being little, yet doth great mischiefe. A coale, yea a sparke of fire, oftentimes hath raised great flames whereby whole houses, villages, townes, and cities, woods, fieldes, and forrests, haue beene deuoured. Costly buildings, gorgeous houses, goodly Cities, large kingdomes, huge coũtries, ample wildernesses, and pleasant forrests, by a little fire may be subdued and brought to nothing. So the tongue is a fire, which destroieth and wasteth the greatest matters. One word of the tong hath kindled fire of hatred in mens hartes, which vntill death hath neuer beene extinct and put out, yea, it hath caused so great a flame, as hath destroyed many people, and burnt vp many nations: Therefore *Salomon* saith well:

Pro, 16.27. A wicked man diggeth vp euill, and in his lips; is like burning fire: for with his tongue oftentimes hee consumeth both himselfe and others. Therfore he saith, a fooles mouth

pro. 18.7. is his owne destruction, and his lips are a snare for his soule. Thus may we see the flames of mens owne destructions kindled and raised by the wickednes of their tongs, so that with S. *Iames*, we may worthily compare it to fire.

VVhich to signifie, it may be that God almighty hath made it of forme, colour and fashion, like vnto fire. The tongue is sharpe, round and smal at the tippe or toppe, but greater, wider, and broader downewarde. So fire vpwarde, is sharpe, small, rounde, but greater, larger, and broader downwarde. So that the vpper end of the flame is sharpe, but the nearer we go to the matter, whereon it feedeth or burneth, the larger, wider, and greater, is the flame and fire. VVherefore in shape and forme, the tongue is like fire: for that at the tippe is smallest, but to the rootes thereof is greater.

The forme colour and shape of the tongue.

The tongue in colour is reddish, so is the colour of the fire, so that therein they agree together. The fire is swift, and runneth speedily, sending out flame, now this way, now that way: so the tong runneth and rowleth this way, and that way; it is swift also and nimble, sending out sound far & neare, and therefore not vnlike vnto fire: so that for these, and many like respectes, it may not amisse be compared vnto fire.

Now

Now as it is compared vnto fire, so it is called a worlde of wickedneſſe. It is a ſea of ſin, a pit of vice, without bottome, a maſſe of miſchiefe, an heape and full meaſure of all iniquity, and the originall or inſtrumentall cauſe of manifolde euils: ſo that very heathen Poets and perſons, haue confeſſed it the cauſe of all euill, as the Poet *Menander* did. Menander.

It is a worlde of wickedneſſe, becauſe moſt miſchiefes & greateſt ſinnes among men, by vnbrideled and wicked tongs are determined, attempted and performed. By the tongue, theeues conferre together, talke and determine of robberies: manquellers, and murtherers by their tongues raiſe vp brawlings, the cauſes (oftentimes) of cruell murther. By their tongues, adulterous & leacherous perſons, firſt tempt the chaſtitie of others, and with their words agree vpon the wickedneſſe. By the tongue, lying, diſſembling, flattery, & counterfeiting is committed. By the tongue, ſlaunder, backbiting, ſwearing, blaſphemie and periurie, is vttered. By the tongue, falſe ſentence is pronounced, either to the condemning of the righteous, or abſoluing of the wicked: both which are abhominable before the Lord. By the tongue men are ledde into errour through falſe doctrine, drawne to wickednes by lewde counſel. Through the tong, by falſe reports, priuate men and princes, kingdomes and countries, townes, and Cities, ſocieties and families, are ſet at variance. By the tongue, familiars and friendes haue beene ſet at daggers drawing, and their quarrels thereby haue ended in bloude: by the tongue, quarrels are picked, contentiõs cauſed, brawlings grow, to the great hurte of priuate eſtates, and the maruailous hurt and diſturbance of weales publike: with filthineſſe of ſpeech it corrupteth, with diſſembling and flatterie it deceiueth, with lying and cogging it beguileth, with falſe reports it ſlaieth, with ſlaunders it defameth, with vain ſwearing it blaſphemeth, with inticing it inueighleth, with ſmoothnes of talke it inforceth, yea almoſt euery wickednes, among the children of men, is eyther determined, attempted, executed, or finiſhed by the tongue. Inſomuch that *Sirach* hauing great experience therof, falleth into a large diſcourſe of thoſe euils, which come of the wicked tongue, as that it pro. 17. 15. See Baſil in pſa. 33. fol. 85. pag. 2. Eccluſ. 28. 13, 14. pro. 11. 11.

hath destroyed many which were at peace, that it hath disquieted many, and driuen them from nation to nation, that it hath broken downe strong Cities, and ouerthrown the houses of great men, abated the strength of the people, and been the decay of mightie nations; that it hath cast downe many vertuous women, and robbed them of their labours, that it causeth, that such as hearken vnto it, shall neuer rest and liue quietly, that it striketh deeper then any rodde, and deuoureth more then the sworde of the enemie, and such like. All which and the like mischiefes, the Apostle in generall speech containing, calleth it a worlde of wickednesse. And thus by these two comparisons, the Apostle sheweth the great discommodities of vnbrideled tongues in generall.

The euils of the vnbrideled tongue in special are three

Now, as generally the vnbrideled tongue causeth great euils, and ministreth matters of great mischiefe among men: So particularly, the discommodities of vntamed tongues are three. 1. The euill tongue defileth the whole body: 2. It is vntameable. 3. It is giuen to slaunder, and reproch of the brethren, which are three great euils.

First, it is saide to bee set so among the members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of Hell. How great an euill is this?

That it defileth the whole body, it appeareth. Our Sauiour Christ disputing against the curious Scribes and Pharisies, who in greater curiousnesse, and superstitious obseruation of ceremonies, then for any sound godlinesse found fault with the Disciples, for not washing their hands before meat, according to the traditions of the Elders, testifieth vnto thē, that the meates which they eate with vnwashed handes, corrupted and defiled them not, but the things which came out of their mouthes, as false testimonies, slaunders, and such like. Thinges therefore framed in the heart, and vttered by the tongue, defile the liues of men.

Mat. 15. 8

Saint *Paul* condiscendeth hereunto, when he affirmeth that euill wordes corrupt good manners. Neither are euill speeches and tongues the wayes and means onely to corrupt the whole life of man, but also they witnesse the corruption

1. Cor. 5. 33.

of

of the heart, which is the fountaine of all our actions: For the tongue ſpeaketh from the heart, and by our talke our hearts are diſcerned: Inſomuch that wee ſhalbe either iuſtified or condemned, by our wordes and ſpeeches, as our Sauiour hath taught vs. Mat. 12 37.

Saint *Auguſtine* to the brethren in the wildernes confeſſeth the ſame, auouching that what manner of man one is in his heart, ſuch ſpeech he hath in his mouth. S. *Ambroſe* vpon the wordes of *Paul*. Let no corrupt ſpeech proceede from you, writeth thus: What profiteth it a man to haue a cleane life, & a filthy mouth, ſeeing our Sauiour ſaith; by our words we ſhall bee ſaued, and by our words we ſhall be condemned: Neither is it credible, that he liueth well, which ſpeaketh wickedly. Inſinuating that the filthy tongue doth defile the whole life of man, and ſo (no doubt) defileth the whole body. It filleth our liues with lyings, ſlaunders, and blaſphemie, it pricketh vs forward to adulteries, murther, and all wickedneſſe: it ſtirreth vs vp to all miſchiefe, ſo that it is true which *Salomon* affirmeth; in many words there cannot be wãting wickednes, and he that keepeth his tongue is wiſe. Here by the whole life of man is corrupted, & the wicked tongue leadeth vnto miſchiefe, and the lewde ſpeeches of wicked & vngodly perſons draw men forward to manifold ſins, wherby their whole liues are polluted and defiled. Ad fratres in eremo. Vpon 4. Ephe. pro. 10. 19.

Neither that onelie, but it ſetteth on fire the courſe of nature, for the intemperancy and vnbrideledneſs of the tong is as a flame of fire, kindled and blowne by Sathan the diuel, to deſtroy the courſe of nature, the worke of God. Yea, the euill tongue is alſo able to peruert the order of thinges, enough to ſet the whole world a burning, ſufficient to ſtaine the whole conuerſation of man, by the wickedneſſe thereof. Then the which, there is neither any thing ſharper to pierce, neither any thing hotter to burne or ſet on fire, then a venemous and wicked tongue. Therefore the princely Prophet *Dauid*, ſpeaking of the ineuitable & vncurable miſchiefe of the euill tongue, ſaith, It is as the ſharp arrows of a mightie man, and as the coales of Iuniper. Where the man of God compareth the tongue to dartes caſt, or to arrowes pſal. 120. 4.

shott of men most mighty, which sticke deepe; and to the coales of Iuniper, which both burne sooner, and keepe fire longer. Such is the force of the viperous tongue, as it setteth on fire the course of nature, and it selfe is set on fire of hell. The Diuel himselfe kindleth it, Sathan himselfe (for whome hell fire is prepared) beeing both a lyer and a slaunderer from the beginning, vseth the tongue oftentimes as his instrument, and blowing it with the bellowes of al mischiefe, sendeth flames thereinto, wherby it burneth to great destruction. As he set on fire, the tongue of the serpent to deceiue the woman, then the womans tongue to deceiue the man; so setteth he on fire the tongues of all wicked persons, whereby great coales of wickednesse are kindled. And this is the first particular euill which is of the tongue.

Mat. 25. 41.

Gen. 3. 4 5 and 13.

Gen. 3. 6. & 12

2 As the tongue defileth the whole body, and setteth on fire the course of nature, it selfe set on fire of hell. So is it a thing vntameable and vntractable. For whereas the whole nature of beastes and of birdes, and of creeping thinges, and things of the sea, is tamed of the nature of man; yet the tong cannot bee tamed. It is an vnrulie thing, full of deadely poyson, more vnrulie then the beastes of the field, more vntameable then the birdes of the aire, more vntractable then the venemous serpentes, more slippery and more suddenlie gone, then the fishes of the seas, and waters, more hardly gouerned then any other Creature. For all these are tamed, and made milde and meeke by mans wisedome, practise, diligẽce vse and labour: But of all creatures the tongue is most disordered and vntameable.

Cruel & wilde beasts made tame.

And for beastes, though they be most cruell, sauage, and vntractable by nature, yet by practise, vse, industrie and labour, are they tamed. As Beares, Panthers, and Leopards, Wolues, Tygers and Lyons haue beene, insomuch that some of the Romaine Emperours haue had of these beastes to run, and draw in their chariots, and coaches. Other Princes haue Lions made so tame, that they might play with them as with Spaniels, whelpes or beagles. The Tiger which was sent from India to *Anastasius*, the Prince, was made meeke and tame in like manner.

Birdes,

Birdes and foules of the aire, are made tame by like manner. The Crow, the Rauen, the Hauke, the Fesant, the Eagle, the Vulture, the Parrat, the Digeon, and innumerable the like are so tamed, as that they will sit on fiste, eate at hād, come at the lure of him that keepeth them. Serpents, Adders Snakes, and creeping things haue beene tamed, the Aspis a venemous serpent in *Africa*, whose sting is incurable, hath beene so tamed by a certaine householder, as that hee came dayly out of his Caue and denne, to take meate at his table. Snakes haue beene so meekened, as that men haue carried thē without daunger in their bosomes. The fishes of the waters haue beene so tamed, as that the Dolphin hath beene familiar, to acknowledge him that well deserued: the Carpe, the Tench, and such fishes are made so tame, as to be ready to receiue meate at the handes of their maisters, as some mē haue reported, which haue had thereof experience.

Birds tamed.

Serpentes and creepingthings tamed.

Fishes tamed.

Thus the beastes of the fielde, the birdes of the aire, the serpents of the earth, the fishes of the waters are tamed, by the trauell, vse, & industrie of man, though by nature they were not familiar, yet vse and custome, trauell and labour hath wonne it. But the tongue more vntameable and vntractable then these are, cannot be gouerned nor made tame by man, being more barbarous then beastes, more wild then birdes, more vntractable then Serpents, more insensible then fishes of the Seas and waters, more cruell then *Lions*, more hurtfull then beares, more byting then woolues, more bitter then tygers, more fierce then leopardes, For of all these and the like, some at sometimes haue beene tamed: but the tong is a thing most vntameable. Either because no man is able to tame the wicked tongue of another, for speake some men or women faire, or deale with them roughlie, entreate them gently, or handle them sharpely, pray them daylie, or strike them continually, thou shalt remoue life and breath sooner out of their bodies, then speech from their tongues, or make them silent: Either because no man is so perfect, as can keepe his owne tongue at all times, but that therein sometimes hee offendeth. Thus is the tongue an vntameable Creature, an vnrulie euill.

How is the tongue said to be vntameable

That it is called an vnrulie euill, men muſt not therefore giue it all ſcope, to doe and ſpeake what it liſt, becauſe it is vntameable, and vnrulie, but looke how much more vnrulie it is, ſo much more ought it to be reſtrained, and ſeeing it is a thing that paſſeth our ſtrength, either ſometimes to tame the tongue of others, eyther alwayes to bridle our owne tongs, therefore ought wee more earneſtly to pray to GOD, to guide our mouthes, and to rule our lippes to his honour, and alſo to keepe the tongue of other men, that we ſuffer no euill thereby.

pſal. 51. 15.
pſa. 141. 3.
Ec l. 22. 26.
pſa. 120. 2. 140 123.
Eccl. 25 24.

Now the euill tongue, is not onely vnrulie, but full of deadly poyſon alſo, and greately infecteth the children of men, and cannot be preuented. Which the princely prophet *Dauid* viewing, and marking carefully the deadly hurts, which by wicked tongues are done vnto men, (whereof himſelfe had felte, and had very great experience) compareth them to *A*dders poyſon, affirming that Adders poyſon is vnder the lippes of the vngodly. For looke what poyſon and venome is in venemous thinges, as the *Scor*pion, Crocodell, Baſiliske, Adder, and venemous Serpents, in plantes, herbes, rootes, as in Cicuta, which being like the Hemlocke, with extreemneſſe of colde killeth: which the Atheniens vſed, in executing puniſhmentes vppon men: And *Phocion* was made to drinke that, and ſo periſhed, being enuied of his vnkinde Country men the Athenians. And it may bee, that the ſame poyſon was the ende of famous *Socrates*, who being enuied for his vertue, and glory of thoſe which were then in chiefe authority, was accuſed by *Anytus*, *Meliſſus* the Poet, and *Lycon* the Orator, for ſpeaking againſt their Idoll Gods, and ſo dranke poyſon, and dyed. Or looke what Venome is in Aconitum, Longwort, the roote whereof maketh neeſing powder, in blacke Poppie, which killeth by ſleepe, or in Colloquintida, or wilde Gourdes, which ſlayeth a man by vehement, and ouer great purging, what deadly hurte is in any of theſe or the like, no leſſe is in a venemous and wicked tongue, ſo that the Prophet by his experience could ſay truelie, that the venome of Aſpis was vnder the lips of his lying, ſlaunderous,

phocion.

Socrates

pſa. 140 3.
Iames 3 8.

and

and backbiting enemies. And S. *Iames* by his knowledge that the wicked tongue of man, is full of deadly poyſon, as lies, blaſphemie, falſe doctrine, hereſie, errour, deceite, flatterie, falſe accuſations, euill reportes, ſlaunders, contumelies, filthy talke, and infinite the like, whereby the ſoules of men are often poyſoned, and venomed to death, and the poyſon thereof is moſt daungerous and more infectiue then any poyſon.

The poyſon of euil tongues is moſt deadly.

For the poyſon of the Scorpion, is onely ſuch, as hurteth them alone whome he ſtriketh with the tippe of his tayle: the viper infecteth none, but ſuch as hee biteth with his venemous teeth, the Crocodile and Baſiliske killeth none, but ſuch as they reach and fetch off, eyther with the ſharpeneſſe of their ſight, or the ſtrength of their breath. Venemous roores, herbes, plantes, infect none, but thoſe which eyther touch, taſte, ſmell or handle ſome of them: but the tong ſtingeth and ſtriketh, infecteth and poyſoneth, killeth and deſtroyeth, at hande and far off, at home and abroad, by Sea, & by land: in time of peace, and in time of warre, our friendes and our foes, ſuch as meddle not, as well as ſuch as meddle, ſuch as haue not to doe, as ſuch as haue to doe with it. So that no place is ſo far in diſtance, no loue ſo neere by friendſhip, no man ſo bound by dutie, no one ſo deare by good deſert, whome the poyſoned tongs of the wicked, doe not, or haue not moleſted. Thus for the vntameablenes, vnrulines, & hurtfulnes, is the tong moſt dangerous. And this is the ſecond euill in particular of the tongue, wherefore it ought to bee reſtrained, the vntameable crueltie, with deadly venemouſneſſe therein contained.

pſa. 5, 9. 10. v. 7
pſa. 50. 19, 20. v. 3.
pſa. 52. 2. 3.
pſa. 62. 4.
pſ. 120. 2. 3. 4
pſa. 140. 3.

3 The laſt & third particular euil here, is that it is reprochful & ſlaunderous, giuen to curſed bitterneſſe, therewith wee bleſſe God, and curſe; backbite, & ſlander our brethren, therfore it muſt bee refrained. And this is an euill euen in thoſe which pretend greateſt godlineſſe, who pretend they ſerue, loue, feare, and worſhip God, bleſſe, praiſe, and magnifie him, yet doe they curſe, reproch, ſlaunder, and reuile their brethrē, which cannot be. For no man can bleſſe, and prayſe God aright, and yet curſe and ſpeake euill of his neighbour.

For

For that blessing and praysing God, is rather a cursing, in that it proceedeth from an euill and slanderous perso, whom God hateth, & of whom he denieth so much as to be named.

Reasons why wee cannot blesse God, & curse men with our tongs Gen. 1. 27.

VVhich thing he proueth by two reasons. 1. No man cã giue glory to God, and prayse him in his Creatures, and yet reuile, curse &, reproch man, the chiefest of the Creatures of God on earth, framed & fashioned in the chiefe parte of him, in the soule, to the very resemblance and image of God himselfe, as *Moses* recordeth. This image is, 1. in the soule, which is spirituall, heauenly, and immortall as God is. Betwixt our soules and Gods substance, albeit the inequality be infinite, yet is there a resemblance of God in vs. 2. The image is in sanctification and holinesse, wherein as first wee were created, so againe by Christ are wee thereunto restored. The first is common to all men: The second is proper to the Saintes. Man being made to the image and likenesse of GOD, of all the creatures on earth most excellent, little inferiour to the Angels themselues, being diuine natures and substances. VVho so speaketh euill of him, curseth and reuileth him, so excellent a worke of God, how can hee reuerence, honour, blesse, and glorifie God, the maker, creator, and worke-maister of man? The ignominie and reproch done to man, redoundeth vnto God, to whose likenesse man is created. VVhereby it is euidently apparant, that no man can rightlie blesse GOD, who curseth or slaundereth man: VVhich Saint *Iames* noteth: when he reasoneth from things vnpossible: therewith blesse wee GOD euen the Father, & therewith curse we men, which are made after the similitude of GOD.

Epke. 4. 24.

If God then be blessed in his creatures, as *Dauid* sayeth, God is faithfull in his sayinges, and to be blessed in al his workes, and man the most excellent of all Gods creatures vpon the vniuersal face of the earth, only of al creatures made into the image of God, then cannot a man honour God himselfe, which vseth cursed speech and bitternesse vnto man. Let all men and women herehence learne an infallible truth, a resolute conclusion, a singular pointe of wisedome: that they pretende Gods Religion in vaine, that they honour

psal. 145. 17.

not,

not, worshippe not, serue not, blesse ne, nor yet glorifie GOD aright, so long as they are giuen to cursed speaking, reprochfull slaunder, bitter backbiting one of another.

This *Dauid* the princely Prophet weighing, excludeth from the Lordes Tabernacle, from the holy hill of God as hypocrites, all such as pretend seruice to God, yet giue themselus to slandering their brethren And almightie God himself protesteth to the wicked, that it is a vain thing & profiteth nothing to talk of the laws of God, & take thē in their mouths, If they slaunder their brethrē, to which purpose he sayth in this wise to the wicked: what hast thou to do to take my ordinances in thy mouth, and declare my couenant, seeing thou hatest to be reformed, and castest my wordes behinde thee? VVhen thou seest a thiefe, thou runnest with him, and art partaker with the adulterer: thou giuest thy mouth to euill, & with thy tongue thou forgest deceit. Thou sittest and speakest against thy brother, and slaundrest thy mothers sonne. *Psal.* 15. 3. *psal.* 50. 16, 17. 18. 19. 20.

These thinges who so doe, haue not to declare, or speake of Gods ordinaunces, or to take his couenaunt in their mouthes. They pretend Religion, they shew a countenance of godlinesse, they set a face of honestie, they seeme to bee desirous to praise and blesse GOD: yet they slander and curse their brethren. This no man can doe. For no man can rightly honour the workmaister. which speaketh euill of the worke: no man can praise the Creator, which reuileth his creature: no man can blesse GOD, which curseth man, made to the Image of GOD himselfe. If they in whome the generall image is, ought not to bee cursed: much lesse they in whome the second and speciall resemblāce appeareth.

2 Now as this cannot be by the reason from the worke to the worke-maister, from the image to him whose image it is, from the resemblance or patterne, to him whose patterne and resemblance it is indeede: so in like manner sheweth hee the impossibility of this, by an argument from contraries, the order and course of thinges, which GOD the

eſtabiſher of nature hath ſet, will not ſuffer contrary effectes to proceede from the ſame cauſe. Thinges in nature oppoſed and repugnant in extreame contrariety, cannot agree together, and be at one in the ſame thing. Now, to bleſſe and curſe, to prayſe and ſlaunder, are thinges contrarie, therefore can they not agree in one tongue, and at once together. And this appeareth euidently by two ſimilitudes, whereby the matter is amplified and enlarged. 1. As the fountaines & heades of water, iſſuing and ſpringing from the ſame places, cannot ſend out ſweete water and bitter: 2. *And* as the fig tree, cannot bring foorth Oliues, nor the vine-tree figges: Our Sauiour himſelfe confirming the ſame, when hee auoucheth that good workes cannot come from an euill man, no more then thornes come of grapes, or figs of thiſtles, which were againſt nature: So neither can bleſſing & curſing come out of one mouth. Prayſe and diſprayſe, ſpeaking well and ſlaundering, godlineſſe, & impietie, truth and falſhood cannot at once come out of the ſame tongue, for theſe are contrary. Curſing and bleſſing are contrarie, ſo that they cannot agree in one mouth and man together, but it were as monſtrous as for ſweet water and bitter, to come at once naturally out of the ſame fountaine, and for the ſame tree to beare figges and oliues, grapes and figges together. *As* euerie tree in nature beareth one kinde of fruite, and not diuerſe and ſundrie, much leſſe the fruite of other trees: ſo muſt the tongue haue her proper effect, fruite, and worke, and that one, not diuerſe much leſſe contrarie: it muſt bleſſe therefore both GOD and man, and curſe no body, as *Paul* and *Peter* haue exhorted, Wherfore if we pretend to bleſſe GOD in our tongues, and therewithall doe curſe our neighbour, the bitterneſſe of our curſing ſo turneth the nature of our bleſſing, that it is vnſeaſonable and vnſauorie before God. For as ſweete and bitter water, mingled and blended together, the bitter eaſily taketh away the nature of the ſweete, and as honey and poyſon tempered together, the poyſon farre leſſe in quantitie turneth the honey: ſo when curſing and bleſſing are in one mouth together, the bitternes of the curſe, turneth the ſweetneſſe of the bleſſing

Mat. 7. 16. 17.

Rom. 12. 14.
1. pet 3. 9.

ſing and maketh it odious before God. Wherefore it is apparant, that we cannot bleſſe God, if we curſe and ſlaunder our neighbour. The doctrine of this place may then bee this, that with this inſtrument and member, which is the tongue, there is no dutie acceptably performed vnto GOD when thereby wee harme or hurte our neighbours and brethren. VVhome when we thus harme, if we thinke to pleaſe God, wee deceiue our ſelues through hypocriſie.

And thus much concerning the moderating of the tongue, both in reſpect of the profites, and diſcommodities thereof. Which out of this place may be ſufficient to haue obſerued, ſpecially, ſeeing in the firſt Chapter, verſe 26 and in the next Chapter, being the fourth, verſe 11. more may be gathered,

Now the GOD of peace, and the Father of our Lorde Ieſus Chriſt, powre downe into our heartes his heauenlie ſpirite, that not onely our liues may be reformed according to his bleſſed worde, but our tongues alſo refrained after his holy will, that all the powers of our mindes, and parts of our bodies, may be inſtruments of his prayſe, that in both hee may be glorified through Ieſus Chriſt our Lord, to whom with the Father, & the holy Ghoſt our ſanctifier, be all prayſe, dominion, power, and maieſtie, now and for euer.

Amen.

The End of the fifteenth Sermon.

IAMES

IAMES Chapter 3. Verſes. 13. .14. 15. 16.17 .18.

Sermon 16.

13 *Who is a wiſe man, and endued with knowledge among you? let him ſhew by good conuerſatiō his works in meekenes of wiſedome.*

14 *But if you haue bitter enuying, and ſtrife in your hartes, reioyce not; neither be liers againſt the truth.*

15 *This wiſedome deſcendeth not from aboue, but is earthly, ſenſual and diueliſh.*

16 *For where enuying and ſtrife is, there is ſedition, and all manner of euill workes.*

17 *But the wiſedome which is from aboue, is firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy & good fruites, without iudging, without hypocriſie.*

18 *And the fruite of righteouſnes is ſowne in peace, of them that loue peace.*

The third place of this third chapter.

THeſe wordes are concerning the thirde & laſt parte or place of this Chapter, which is touching meekeneſſe and gentleneſſe, to be performed of Chriſtians.

Theſe

These wordes in these 6. verses contained, minister the consideration of foure thinges vnto vs, Namely,

1 *The exhortation to meekenes, ver.* 13.

2 *The opposing of strife & envying, to the worthy vertue of meekenes, verse* 14.

3 *A distinguishing of wisedome, whereby a gate is shute vp to many evils, verses,* 15.16.17.

4 *A reason wherefore the Saints shoulde follow peace and meekenesse, drawn from reward, verse* 18.

The ninth place of the epistle, is of christian meeknes of wisedom

1 Of these foure, the first is the exhortation to meekenesse, inferred & brought in by the way of an interrogation: who is a wise man (saith he) & indued with knowledge among you? Let him shew by good conuersation the meekenes of wisedome. As who should say; All men seeke to be counted wise; but if any will be wise indeede, let him by meekenesse shewe his wisedome: for therein indeede wisedom consisteth.

The exhortation, the first thing here.

The occasion of this exhortation, may be the sin which the Apostle in the first place condemned, namely, that many challenged authoritie to themselues, to reproue and checke their brethren, and to be as censurers ouer thē, thereby seeking the opinion of wisedome among men, which notwithstanding were themselues enuious, and contentious.

S. *Iames* here (to abate their pride, to beate down the arrogancy of their spirits, to asswage their malice, & to coole the heate of their madnesse and furie) telleth them that it is not the way to be counted wise, to be contētious among men: but rather, that herein wisedome consisteth, that they shewe themselues modest, quiet, meeke, and gentle, in their whole conuersation.

This place condemneth the sophisticall Schoole-men, this cōdemneth the brauing Anabaptistes, this condēneth all such, whose liues are spent in contention of wordes, this cōdēneth popish persōs, seditious seminaries, tumultuous Iesuits, the vain, curious & contētious mē of our time, whogiue them,

themselues to tumultes, contentions, seditions, dissentions, brawlinges, and brablinges most deadly, to the disturbance of the common wealth, disquietnes of the Church, slaunder of the gospell, hurt to priuate states and conditions of men. In which practise wisedome consisteth not, but in meekenes. Christian wisedome is not in ambitious vsurping authoritie ouer the brethren, neither in quarrellous brawlinges and contentions about trifles, neither in vnbrideled pride and arrogancie of spirit, neither in tumultuous vprores, and disquieting of the people, neither is it syllogistically and sophistically to striue about wordes, neither insolently to oppose our selues against such as are in chief authority, neither standeth it in foolish affecting of rigorous seuerity, but in gentle behauiour, in tractablenes of life, and meekenes of conuersation: whereof the Apostle telleth vs; who is wise, and indued with knowledge among you? let him shew by good conuersation, his workes in meekenes of wisedome.

Meekenesse is a vertue moderating pride and anger, repressing desire of reuēge, forgetting offences, and pardoning iniuries, for priuate and publike quietnes sake. VVhereunto our Sauiour exhorteth, pronouncing them blessed which are meeke: to whome also the inheritance of the earth appertaineth. Blessed (saith he) are the meeke, for they shall inherite the earth, Saint *Paul* reckoning vp the fruites of the spirite in men reformed, among other most holy and excellent vertues, putteth downe meekenesse: The fruites (saith he) of the spirit, are loue, peace, ioy, long suffering, gentlenes, goodnes, faith, meekenesse, temperance, against such there is no law. VVho also exhorting all men to liue and walke worthy the calling whereunto they are called, and instructing thē how they should so doe. VValke worthy (saith he) the calling whereunto you are called in all humblenesse and lowlinesse, in meekenesse, with long suffering, supporting one another in loue, endeuouring to keepe the vnitie of the spirit in the bond of peace.

Mat. 5. 5.

Gal. 5. 23.

Ephes. 4. 2.

In like manner perswading the Colossians to put on those vertues and chiefe ornamentes of their liues, whereby their profession might be better beautified, exhorteth after this maner

Col. 3. 12.

manner; Now as the elect of God, holy and beloued, put on the bowels of mercy, kindneſſe, humblenes of minde, meeknes, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell to another, euen as Chriſt, forgaue, ſo do you.

Finally, inſtructing *Titus* his ſcholler, and the chiefe Miniſter of Creta, how he ſhould informe the people of that Ile and Countrie, giueth him this charge; Put them in remembrance, that they be ſubiect to the Principalities and powers; and that they be obedient and readie to euery good worke, that they ſpeake euill of no man, that they be no fighters, but ſoft, ſhewing all meekeneſſe to all men. VVhereunto in this place the apoſtle hauing reſpect, vſeth like exhortation: who is a wiſe man and indued with knowledge among you: Let him ſhew his good conuerſation, in meekenes of wiſedome. Tit. 3. 2.

Of which vertue ſundrie are the examples, whereby we may be drawne to imitation. For if we looke well about vs, we ſhall finde almighty God a moſt liuely patterne, and preſident hereof, who in great meekenes forbore the ſinnes of the worlde a long ſeaſon, and ſuffered his owne people, ſinning, and prouoking him forty yeares in the wilderneſſe, forgetting and forgiuing dayly the innumerable ſins of men: for which cauſe hee is celebrated and renowned to be a God of patience, long ſufferance, meekenes, and gentlenes, towardes the ſonnes of men. Exod. 34 6. *Pſa.* 103. 6. Ioel. 2. 13. &c

Neither God the father onely, but Ieſus Chriſt his ſon, our ſauiour, in like manner is our example, who inuiteth and calleth men to the imitation of the ſame vertue in himſelfe; Come vnto me all yee that are laden and wearie, and I will refreſh you, take vp my yoke vpon you, and learne of me, for I am humble and meeke, and you ſhall finde reſt vnto your ſoules. Mat. 11. 28. 29

If we require examples of men, as more familiar vnto vs, we haue not a few, excellent for wiſedome, prepotent in power, renowned for vertue, herein flouriſhing and ſhining to the worlde. VVas not *Moſes* a man mighty in wordes and deedes, for this vertue excellent among the Hebrewes, for which cauſe, the Scripture ſaith, hee was the meekeſt man vppon earth; VVas not *Dauid* worthily commended Num 12. 3.

for the ſame, who not onely ſpared Saul his enemie, when he might haue ſlaine him, but pardoned Shimei, who railed on him, and curſed him in the day of his perſecution by *Abſolon* his ſonne?

1. Kin. 24. 5. 2. King. 16. 10.

Was not *Pericles* of excellent meekenes among the Heathen, who at night ſent him home with a torch, who all the day had reuiled him in open place of iudgement? Was not *Socrates* (among the Philoſophers) of a ſingular ſpirit in this behalfe, who being tolde that one had rayled and ſpoken euill of him, aunſwered with meekeneſſe; I neuer knew, that he could ſpeake well of any? VVas not *Iulius Cæſar* famous among the Romaine Emperours, who for meekenes was reputed as a God among men? Was not *Auguſtus Cæſar* worthy in that behalfe, who therefore was conſecrate of the people? was not *Philip* of Macedonia, among the Kings excellent for meekenes, who being bitterly backbitten, vilely ſlaundered, and reprochfully ſpoken of by the Athenians, thanked them, becauſe thereby he was made more circumſpect in his whole life? Whoſe heroicall and princely ſpirit *Alexander* the great his ſonne reſembled, who being euill dealt withall, and reuiled anſwered; It is kinglike, when thou haſt done well, to bee euill reported of. VVas not *Conſtantine* the great worthy immortall fame for the ſame? who being informed that certaine malicious and ſpitefull perſons had caſt downe his image, broken the head, mangled the face therof: in ieſting manner felte his head and face, and anſwered, hee coulde perceiue no ſuch thing, as *Chryſoſtome* reporteth of him.

Pericles.

Socrates.

Iulius Cæſar.

Auguſtus Cæſar.

philip.

Alexander.

Homil. 20. to the people.

Finally, did not that Poliſh King excell in meekeneſſe, who being moued by ſome to puniſh thoſe which ſaide hee was euill ſpoken of by all men, aunſwered merily; I had rather that one ſhould bee euill ſpoken of with all men, then all men with one.

The King of poland.

Theſe examples and infinite the like (both ſacred and prophane) haue wee, whoſe ſteppes wee following might attaine by Gods grace, to this vertue, and learne by the Apoſtles counſell, to ſhew our wiſedome in meekeneſſe of ſpirit.

To the embracing of which vertue, many thinges there

are

are, which might allure and prouoke vs. 1. The manifolde exhortations thereunto seruing, giuen out by the spirite of God in the holy Scriptures. VVhich men cannot contemne without contempt done to God himselfe, by whose spirite they were enioyned. Rom. 15. 4.

2 These proposed examples in the holy Scriptures which are written for our learning, and the examples euen of the Heathen, whose vertues and righteousnesses if wee doe not excell, we shall neuer enter into the Kingdome of God. 3. The sharpe threatninges of God against such as hauing lost patience, are easily prouoked to wrath, and take reuenge against iniuries committed, which ought onely to be referred vnto God, who saith; Reuenge is mine, and I wil repay it. 4. To consider, that the more excellent the spirit of man is, & the more worthy the person, the lesse desirous hee is of reuenge, and more enclined to meekenesse, therefore one of the Heathen said; Eccl. 2. 15. Deu 32. 35. Rom. 12. 19.

The greater man from passions,
the sooner will refraine:
The noble minde good motions,
the better doth retaine.

5 Moreouer, if we would but view our owne liues, whereby wee prouoke men, and God himselfe, wherein wee desire meekely to bee dealt withall: wee should the better be perswaded to meekenesse, to which purpose *Gregory Nazianzene* saith; G. Nazianzene

If thou dost know to mortall men,
that thou indebted art:
And others thee to pardon then,
when thou full faulty wert,
Then mercy shew thy brethren meere:
and meekenesse to them vse,
For God to meeke is Father deare,
and doth them not refuse.

And certaine it is, that so long as men dwell vppon the face of the earth, they both offend others, and themselues are offended, and therefore neede as well to feele gentlenesse & meekenesse from others, as to shew the same vnto their bre-

thren. Knowing then that our ſelues haue need of the meekeneſſe of others, wee muſt alſo ſhew meekeneſſe to our brethren.

6 Finally, the good and neceſſarie endes which meekeneſſe reſpecteth, ought thereunto to moue the Saintes of God. 1. It reſpecteth the holy obedience which we owe vnto God: for obedience vnto whoſe will, wee muſt embrace meekenes. 2 It hath regard to the priuate peace & tranquilitie, to the publike quietneſſe, both of the Church & commó wealth, which by meekenes is maintained. 3. It hath an eye to the proſperous eſtate of our ſelues and others, which by brawling, contention, and troubleſomnes is hindered, but by gentlenes and meekeneſſe of wiſedome is nouriſhed, 4. It reſpecteth the force of our prayers to God, which by meekenes are made forceable, by malice hindered, by contention interrupted, by brawlings weakened, by diſſention ſlaked, Theſe are the endes which this vertue reſpecteth, which carefully conſidered of vs, ſhould make vs embrace the counſell of the Apoſtle: VVho is a wiſe man among you, and endued with knowledge? let him ſhew by good conuerſatiō his works in meekenes of wiſedome. *And* this is the exhortation of S. *Iames* to embrace meekenes

The oppoſing of contention, to meekenes, the ſecond thing.

2. To meekenes, in the nexte place is contention oppoſed. You brag and boaſt in vaine of meekenes, of wiſedome, for you are farre from it, in aſmuch as you are giuen to bitter enuie and contention, vices repugnant and contrarie to Chriſtian wiſedome, whereunto if you be giuen, you boaſt and you reioyce in vaine thereof, ſayth S. Iames, but if you haue bitter enuying and ſtrife in your heartes, reioyce not, neither be ye lyers againſt the truth.

Two vices oppoſed to meeknes.

In which place he oppoſeth two vices to the vertue before commended, enuie, and ſtrife or contention.

Enuie.

Enuie is a vice or ſinne, whereby wee grieue that another proſpereth and fareth well by vs, that any man ſhould encreaſe, grow vp, be accounted of, beſides our ſelues deſiring to hurt, d ſquiet and remoue them of meere malice, Hereby men pine away and languiſh to ſee the proſperity of their brethren, as the Heathen poet ſayth;

The

The man whome enuie doth possesse,
doth pine and fall away,
At others wealth and good successe,
encreasing euery day.

This vice followeth the prosperity, welfare, and glory of our brethren, as the shadowe followeth the body. Wherefore *Salomon* would not haue men cõpany with enuious persons, neither to eate at their tables, for though they make a faire face, yet they thinke all too much that another hath. This is a worke of our corrupt nature, and poyson which we draw frõ *Adam*, wherewith all his posterity was infected. pro. 23. 6. 7. 8

Wherefore when S. *Paul* would reckon vp the workes of the flesh, odious in the sight of God, he saith; Moreouer the workes of the flesh are manifest, which are, adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murthers, &c. In another place, walke honestly, as in the day time, not in drunkennes, & surfetting, not in chambering and wantonnesse, neyther in strife and enuying. Gal. 5. 21.

Finally, Saint *Peter* informing those that were regenerate and borne againe, not of mortall, but of immortall seede of the word of God, to cast from them the workes of their former conuersation, and to embrace those thinges which were according vnto godlines, giueth thẽ this exhortation: wherfore laying aside all malitiousnesse, and all guile and dissimulation, and enuie, and euill speaking, as new borne babes, desire that sincere milke of the worde, that you may grow thereby. 1. pet. 1. 23. 1. pet. 2. 1. 2.

To the originall and beginning whereof if wee looke, it is from Sathan the Diuell, who enuying the prosperity of man in the beginning, not onely to separate him from that pleasant abode in Paradise, but to alienate him from the fauour of God, and expell him from all happinesse: tempted him to taste of the forbidden fruite, contrarie to the commaundement, whereby he plunged both himselfe, and his posteritie into perdition. Enuie is from Sathan. Gen. 3. 4. 5.

Whose eldest sonne *Cain* (the runnagate and reprobate) by the example of the Diuell his Father enuyed his brother *Abel*, Gen. 4. 8.

bell, for that God accepted the sacrifice of his brother, proceeding from a sincere affection, but not his, proceeding from a double and dissembling minde with God, through which enuie he followed him, neuer leauing him, vntill hee had laid his cruell club vpō the innocent head of his brother.

Gen. 26. 14. Children of the same father were the Philistims, enuying the flocke of sheepe, and heades, or heardes of cattle, whereby *Isaac* was enriched, who by sundrie wayes from time to time molested, crossed and ouerthwarted the holy Parriarke.

1. Kin. 18. 7. 8. *Saul*, a twigge of the same tree, a branch of the same roote, a childe of the same parent, enuyed the vertue and glory of *Dauid*, who for slaying the Philistim *Goliah*, hauing far greater prayse then *Saul*: *Saul* hath slaine his thousand, but *Dauid* his tenne thousand, was therefore all the dayes of *Sauls* life, enuied and sought to haue beene destroyed. The Scribes,

Mat. 26. 27. Pharisies, and elders of the people of the Iewes, pursuing our blessed Sauiour with the like enuie and hatred, for the wonderfull miracles and workes he shewed among the people, neuer left him, before they had suborned false witnesses to accuse him, a corrupt iudge to condemne him, and cruell persons to crucifie him.

Such are finally in our dayes, such as grieue, enuie, and sorrow at the riches, honour, estimation, welfare and euerie good thing in their brethren. Of which wickednesse if they repent not, they shall shew themselues the sonnes of Sathan, the slaues of sinne, the children of perdition, the heires of death & endles damnation. Of which euill least the Saints should be partakers, S. *Iames* forewarneth them, & setteth it against meekenesse of wisedome, a speciall ornament in the chosen of God. And this enuie hath this epithete or addition *bitter*, because the heart of man therewith once infected, turneth all thinges into bitternes.

Strife. Now as enuie is opposite to meekenesse: so is strife and contention. Strife or contention is stirred vppe, when men are addicted to themselues, defending their owne opinions and actions, not onely stoutely, but stubbornely, in nothing submitting themselues to the authority of others, but as wise aboue all others, they will censure and iudge all, but bee iud-

ged

ged of none, wherehence great disdaine, discord and disturbance ariseth among men, both in the common-weale, & in the Church of God. VVhich the holy Apostle carefully considering, hath disswaded as a thing pernitious and dangerous in the Saintes and seruants of God. This is in those couples, which are enemies to holy conuersation, mentioned before: VValke honestly as in the day time, not in drunkennesse and surfetting, not in chambering and wantonesse, not in strife and enuying. This Saint *Paul* condemned as a token of carnally minded men, when he sayth to the Corinthians, VVhereas there is among you enuying and strife and diuisions, are you not carnall, and walke after the flesh? And admonisheth the Philippians, that they doe nothing through contention or vaine glory, but that in meekenesse of minde, euery one esteeme another better then himselfe. This is reckoned for one of the workes wherewith the wicked Gentiles were infected. This is a worke of the flesh, whereby the life of man is corruptep. This is a mischiefe which bringeth great miserie to the Church and commonweale of Christians.

Ro. 13. 13.

1. Cor. 3. 3.

Phil. 3. 2.

Rom. 1 29.

Gal 5. 29.

The contention betwixt *Haimo* and *Hannibal* the Carthagenians, was the ouerthrow of their famous Cittie. The contētion & strife betwixt *Lacedemon* & *Athens*, the two lights of Grecia, was the ruine of their whole countrie. The contētion betwixt the Numantians, was the onely cause they were ouercome by *Scipio*, who asking *Tyretius* the Captaine general, what was the reason that in former times it was inexpugnable, and then ouercome and vanquished, was aunswered, that their concord caused their continuance, but their contention and dissention bredde their destruction. The contention betwixt *Antony* and *Augustus* burst into open warres, to the great damage of the Romaines: Betwixt *Cæsar* & *Pompey*, *Sylla* and *Marius*, and other the Romaines, was cause of greate hurt to the state of Italie. The contentions in our ow Country betwixt men of the noblest houses, what hurt it caused, who was so blinde that saw not? who was so malicious that lamēted not? who was so happy that rued not?

Hurt rising from contentious strife.

In priuate families, contentions betwixt father and childe, mother and daughter, maister and seruant, husband & wife, cause both continuall disquietnes, and dayly sorrow, and decrease of state, and many mischiefes besides, as experience in many too euidently doth teach vs. So that there is not a more pernitious thing, either in the common wealth, or in priuate estates, then is strife and contention among men.

In the church it is no lesse pestilent and pernitious. The contention and strife betwixt *Eusebius* the Bishop of *Cæsaria*, and *Basil* the great, betwixt *Arius* after his repulse concerning the Bishopricke of *Alexandria*, and others in the Church, haue done much hurt. Contentions; striuings, and brawlinges, in our times about white and blacke, round and square, and the like thinges of no weight, haue and do cause great hurt in the church of Christ, as wofull and lamentable experience teache th. So that in the common wealth in priuate states, in the church it selfe, great hurt commeth through contention. wherefore with all carefulnes it ought to be shunned of all the Saints of God.

what contention is lawful. *Eccl*, 4. 21. Iude v. 3.

VVherein we must beware, least through flying of contention, wee betray the truth, for which *Sirach* and *Iude* the Apostle would haue vs contend: or least by desire of peace, wee seeme to sooth vp men in sinne, and foster them in wickednesse. Yea, for godlinesse, vertue, religion, christian faith to striue with all might and maine, is not lawfull onely, but laudable also. The holy Prophets for these causes haue mightilie contended against deceiuers and seducers of the people, as *Moses*, *Elias*, *Micheas*, *Ieremie*, and the rest.

Mat. 5. 20. 15. 2. 23. 13.

Our blessed Sauiour euen Iesus Christ, for the truth of God, for the law of his father, for iustice and equitie, contended against the deceitfull, hypocriticall and superstitious Iewes, Scribes, Pharisees, & high Priests. The Apostles for the same causes, had sundrie conflictes & combates in their times. S. *Paul* had sharpe contentions euery where against the Iewes, for iustification by faith, without the workes of the law, against Philosophers and worldly wise men, for the truth of religion, against the Idolaters of the Gentiles, against false brethren, which craftily crept in to search out the Liberty of

Epistles to the Romanes. Ephe. Galat. philip.

the

the Goſpell, all theſe contentions were godly, Wherefore as *Moſes* againſt the Amalakites, *Ioſua* againſt the Cananites, Iſrael againſt the Madianites, *Sampſon* againſt the Philſtines, *David* againſt the Moabites, Idumeans, and Edomites: *Aſa Hezechia, Ioſias*, and other vertuous Princes againſt idolatrous and wicked perſons, contending and ſtriuing are commended: So when for vertue, iuſtice, Religion, Chriſtian faith, and ſuch like quarrels wee contend, our contentions are worthy commendation. Concerning ſuch contentions by Gods holy worde, by examples of the Saintes, by manifold exhortations of the Scriptures allowed and commended, wee may ſee more vpon Saint *Iude* his Epiſtle, ſecond Sermon, thirde verſe, *So* then, not all ſtriſe and contending is euill, and oppoſite to meekeneſſe; but that which breaketh Loue, alienateth the mindes of Brethren, renteth in ſunder the bonde of peace, cauſeth diuiſion among chriſtians, and is againſt the Rule of Equitie, charitie and pietie, and this is condemned both here and elſe where in the ſcriptures. 2. Cor. 11. 25.

Yea to varie in opinion of ſundrie thinges, in conſultations, and deliberations to diſagree, to iarre and diſſent one from another in diſputations of ſchooles, in pleas, and pleadinges in courtes of Law, ſo that they bee without bitter ſpeeches, without ſpuing out of rancour and poyſon, without wreaking of our wrath, and malice of our heartes, without vpbraiding, reuiling, taunting, defaming and defacing one the other, not to the prolonging of mens ſuites, delaying of their cauſes, deceiuing of them with faire ſpeeches, nor peruerting of the Natiue and true meaning of the lawes whereby we are gouerned, is not forbidden.

This bitter enuie, hurtfull and vncharitable contention and ſtrife, whereby loue is broken, peace and tranquilitie diſturbed and hindered, are the two euils oppoſite to meekneſſe, whereunto who ſo is giuen; boaſteth in vaine of wiſedome, and lieth falſly againſt the truth. For the Goſpel which is an abſolute truth, ſheweth that onely to be true and ſound wiſedome, when flying bitter enuie, ſhunning contentions & ſtriuings, repreſſing & keeping downe deſire of reuenge: wee

ſhew

ſhew by good conuerſation our workes in meekenes of wiſedome. And this is the oppoſing of theſe two vices to the vertue of meekeneſſe, the ſecond thing in this diſcourſe obſerued.

A diſtinguiſhing of wiſedom the third thing.

3 Theſe thinges thus ſet downe, in the thirde and nexte place, the Apoſtle diſtinguiſheth of wiſedome, and ſetteth each foorth by Epithetes and additions, by their qualities and markes of difference. There is one wiſedome earthly, another heauenly, that condemned, and this commended among men. Vnto this diſtinction, is hee neceſſarilie brought. For where contention and brawling commonly grow of pride, and pride is vſually puſt vppe with opinion of our owne wiſedome, hauing ſpoken of contention, the effect of pride: hee hath iuſt occaſion to ſpeake of wiſedome, the falſe opinion whereof, is oftentimes cauſe of pride among men. And ſo diſtinguiſheth of wiſedome, as that hee ſtoppeth and ſhutteth a dore or a gate againſt manifolde miſchiefes. The wicked couer and colour their brawlinges, brabblementes, contentions and ſtriuinges vnder a cloake of wiſedome, VVhoſe mouthes to ſtoppe our Apoſtle proteſteth, that if to haue bitter enuying, and ſtrife in our heartes, if to burne and boyle in hatred, if to bee giuen to contentions, brawlinges and diſturbing of peace, bee wiſedome, as many men account it yet is it but earthly wiſedome, ſenſuall and diueliſh, and ſo deſerueth not the name of wiſedome, but vnproperly, and as men tearme it vndeſeruedly. And thus Saint *Iames* here commeth to diſtinguiſh of wiſedome, one is earthly, ſenſuall and diueliſh, the which is wicked, ſuch wiſedome may bee in brawlers, and contentious perſons. Another heauenly, holy, diuine, and this is onely in the true Saintes of God.

Doubl: wiſedome in men.

wicked wiſe dome. properties and qualities of earthly wiſe dome.

Concerning the former, which is wicked wiſedome, (if wee may call it wiſedome after an vnproper ſpeech, and by the common ſpeech of men ſo calling it,) it is deſcribed here by three qualities or properties. 1. It is earthly, ſuch as ſauoureth and ſmelleth altogether of the earth, and of the world, and of worldly demeanour and manners. The wiſedome

dome of earthly and worldly minded men, is to be proude, contentious, quarrellous, giuen to reuenge euery treſpaſſe, euery offence, euery iniurie. Herehence it is that ſuch are counted wiſe, which take no wrong at any mans hand, that put vp no iniuries, which will be auenged by force & might. They are contrariwiſe called fooles, ſilly men, innocentes, which beare iniuries againſt them committed. Inſomuch as when wee are iniured and reuenge not, the worldlinges ſaying is, VVhat fooles are you to ſuffer it? wee bee ſlaundered and euill ſpoken of, and render not ſlaunder for ſlaunder, reproch for reproch, rebuke for rebuke; then ſay they alſo, what fooles are you? if hee had ſaide ſo by mee, I would haue had him by the eares, or I wold haue ſpent an hundred pound, but I would haue tamed his tongue, and made him eate his word. Thus the worldly minded men count bitter enuie and contentious brawlinges, and dayly ſtriuing with men, wiſedom. VVhich if we grant to bee wiſedom, yet it is carnall, fleſhly, worldly, and earthly. Saint *Paul* hereunto agreeth. who condemning the ſame fault in the Corinthes, who notwithſtanding boaſted of their wiſedome, ſaieth in this wiſe vnto them: VVhereas is among you enuying, ſtriſe and diuiſions, are you not carnall and walke as men, this is wiſedome after a manner, yet earthly, not heauenly, carnall not ſpirituall, from beneath, not from aboue, worldly, not godly. VVith this falſe and coloured wiſedome, many puft vp, thinke it the beſt way to auoide iniuries, to put vp nothing, but to reuenge euery quarrell, and the onely way to obtaine their wils, to cut it out of the whole cloth, to quarrel with euery one, to bee at endleſſe debate, and deadly contẽtion with men. This is farre from meekenes, this is called wiſedom, but this wiſedom (ſaith S. *Iames*) is onely earthly.

1. pet. 3. 9.

1. Cor. 3.

2 As earthly, ſo is this wiſedome ſenſuall, naturally blinde in heauenly thinges. Such whereunto by common ſence, men are caried as brute beaſts, who ſuffering iniuries one of the other, forthwith eyther ſtrike againe, or puſh with horn or bite and teare with mouth and ſo are auenged. Such wiſedome it is to bee quarrellous, contentious, and giuen to reuenge, this wiſedom is not purged, but corrupt with

euill

euill affections of nature. This proceedeth from those who being sensuall and carnall men, men naturall, not regene-
1. Cor. 2 14. rate, perceiue not the thinges of God, neyther can they vnderstand them, because they are spiritually discerned. This is
Rom. 8. 7. a parte of the wisedome of the flesh, which is enmity with God, and neyther is, neyther can be subiect to him. This
Isai, 5. 21. is a point of selfe-wisedome, where against the Prophet de-
Rom. 12, 16. nounceth vengeance: VVoe to them which seeme wise in their owne eyes, and prudent in their owne sight. Thus to doe, we haue of our mothers witte, and fathers wisedome, euen from our prime parentes, and first Fathers, from whome wee drawe all maliciousnesse, enuie and iniquity. Hereunto our owne sense mooueth, our owne desire leadeth, our owne nature pricketh, which wee haue sucked with our conception from *Adam* and *Eue*, and is altogether sensuall and naturall.

To giue our selues then to bitter enuie; to brawling & contention, to strife and emulation, to trust in our own wits, to flatter our selues in our owne conceite, to stand too much vpon our pantophles; to bee quarrellous, through pride to challenge authority ouer other men, and not to abide the checke of any, to striue and contend with euery one, is wisedome in a false persuasion of men, but wisedome worldly & wicked, wherewith, who so are endued, are carnall not spirituall, sensuall, hauing not the spirit, but led with their owne sensualitie, as beastes, in whome is no reason, and not regenerate and led by the spirite of God, who is the God of peace,
Rom. 16. 20. not of contention, of concord, not of confusion, as the scrip-
1. Cor, 14. 33. ture hath taught vs, this the Apostle to intimate, telleth vs, that this wisedome is sensuall also.

3 Finally, and thirdly, it is diueliſh. The originall of enuy and contention, wherein the wicked worldlinges repose wisedome, is from Sathan himself, the author, the fountaine; the well heade of malitiousnesse, enuy, contention, debate & seditiō among men, wherunto onely through him, are men moued. Therfore the Apostle calleth this wisedom diueliſh, because it is not inspired by GOD, but suggested by Sathan, not infused from Heauen, but powred into

vs

vs from beneath, not inſtilled from the Father of lightes, but miniſtred vnto vs by the Prince of the darkenes of this worlde, and therefore called diueliſh. Eph. 6, 12.

Sathan was contentious from the beginning, lifting vppe himſelfe, euen againſt God through the inſolency of his minde, for which he was caſt downe from heauen, and is reſerued in euerlaſting darkenes, to the iudgement of the great day. He was a murtherer from the beginning, as Chriſt witneſſeth: from whome all enuie, hatred, malice, debate & contention ariſeth. He is therefore called the enuious man, who ſoweth tares among the corne of the husbandman, euen the ſeede of hatred, ſedition, debate, & contention in the church of Chriſt, and in the common wealth alſo. By him was the ſeditious contention of *Core*, *Dathan* & *Abiram* cauſed: by him were *Iannes* & *Iambres* ſtirred vp to withſtand *Moſes*, by him the bellowes of all brawlinges were blowne in the Phariſies and Scribes, to contend and ſtriue againſt the opē truth of Ieſus Chriſt, by him were the malitious Iewes pricked forward to withſtand and contend againſt the apoſtles and preachers of the Goſpel, by him were the heretikes hatched, who contended againſt the catholike fathers in the Primitiue church: by him were the proud Popes and prelates of Rome raiſed vppe to ſow the ſeede of ſedition in all the churches of chriſtendome. By him are now contentious perſons ſtirred vppe to diſturbe the peace of Hieruſalem: by him Rebels riſe vppe againſt lawfull princes, Princes are ſtirred vppe one againſt another for couetous deſire, and ambitiō of minde, each to ſeeke the caſting downe of each others Crowne and Kingdome. By him are priuate men ſet at deadly variance, and prouoked often to the ſhedding of the bloude of their Brethren: By him all contention and ſedition, all brawlinges, and brabblementes, all fallinges out and quarrelles, in priuate ſtates are cauſed. So that wee may right well conclude with the Apoſtle, that wiſedome, to contention, ſtriſe and debate, in what ſoeuer kinde it be, is from the diuell, and therefore diueliſh. And theſe are the qualities and properties wherby it is deſcribed, Iude v. 6. Ioh. 8. 44. Mat 13, 25: Num. 16, 1. Exod. 7, 11, 2. Tim. 3. 8.

Now

Effects of wicked wisedome

Now as the worldly and wicked wisedome is by properties noted, so is it also set downe by effects, which follow contention and strife. VVhereof Saint *Iames* saith; where enuying and strife is, there is sedition and all manner of euill workes. VVhereby hee teacheth, that sedition and all manner of euill workes ensue and follow contention and strife among men, and therefore ought it with all carefulnesse and diligence to bee auoided.

That sedition and all manner of euill workes proceede frō enuious and contentious wisedome (in few wordes) it appeareth out of *Salomon*, who witnessing that when euery mā contendeth and striueth for preheminence, and wil not giue place to another, much mischiefe, great disturbance, disquietnesse and disdaine to ensue, saith; Onely by pride, doth man make contention. And of contention all euill (as experience proueth) followeth. Pride is cause of contention, contention of sedition and tumults, rebellions and vprores in common wealthes. *Salomon* not in the former place onely, but elsewhere also confirmeth the first: hee that is of a proude heart, stirreth vp strife. The example of *Corah*, *Dathan* and *Abiram*, confirmeth the second, for their contentious restlesse caused thē seditiously to rise vp against *Moses*, *Absolon* of a contentious spirit, couering his aspiring minde with sugred flatterie, fell from contention with *Ioab*, to rebellion and sedition against *Dauid* his owne father. The proude and contentious spirit of *Ieroboam*, sonne of *Nebat*, moued him to lift vppe his hand against *Salomon* the King his maister, and openly to rebell against *Rhehoboam* his sonne for euer. *Zimri* in like manner through pride became contentious, and of contentious, seditious and rebellious. So that he being captain of half the hoast of *Basha*, rose vp against *Bashas* sonne the King and slew him, and raigned in his stead. The contention of *Lacedemon* & *Athens* ended in sedition. *Themistocles* enuious contention against *Aristides*, raised sparkes of sedition among the people. *Sylla* & *Marius* contention ended in ciuil dissention. The like may be saide of *Cæsar* & *Pompey*, *Antony* & *Augustus*, & infinite the like, whose contentions and enuie hath ended in sedition. This is true in the common-wealth: This is true in priuate

pro. 13. 10.

pro. 28. 25.

Num. 16. 12.

2. Kin. 15. 1, 2.
3. Kin. 11. 26.
3. King. 16. 9. 10, 11, 12,

uate ſtates of men. This is true in the church of Chriſt: This is true in all ſtates and degrees, ſo that Saint *Iames* ſaith truelie, That where enuie and ſtrife is, there is ſedition, and all manner of euill workes.

Seeing then contention, enuie and ſtrife, cauſeth ſedition, and all manner of euill workes. The wiſedome which vpholdeth contention, ſtrife and enuie, may worthily bee condemned. VVhich S, *Iames* doth, both in deſcribing the qualities, and in ſetting downe the effects. If you haue bitter enuying and ſtrife among your ſelues, reioyce not, neither be lyers againſt the truth. This wiſedome diſcendeth not from aboue, but is earthly, ſenſuall, and diueliſh. For where enuying and ſtrife is, there is ſedition and all manner of euill workes. And thus he painteth out wicked & worldly wiſedome vnto men.

Godly wiſedome.

Now as there is wiſedome which is wicked: ſo alſo is there godly wiſedome, whereof Saint *Iames* ſaith: but the wiſedom that is from aboue, is firſt pure, then peaceable, gentle, eaſie to bee entreated, full of mercy and good fruits, without iudging, without hypocriſie. VVhere the Apoſtle in eight properties, ſetteth downe this heauenly wiſedome vnto men.

properties of heauenly and diuine wiſedomes

Of which properties and qualities the firſt is, It is pure it defendeth innocency, puritie and integrity of life, it nouriſheth charity, and ſtretch cleanes in the whole conuerſation of man: whereby all ſuch here are condemned, who challenge vnto themſelues the name of wiſedome, yet are impure vnchaſt, vncleane in their conuerſation: In wordes filthy, in workes ſhameleſſe, in geſture and behauiour outwardly, abhominable, in their mindes corrupt, in their bodies looſe, in their whole life lewde and licentious. VVho herehence are taught by the Apoſtle, that what wiſedome ſo euer they pretend in the ſight of men, yet are they cleane voide of heauenly wiſedome, whoſe firſt property is to be pure, that is, without mixtion, without halting hypocriſie and counterfeite diſſembling, without pretence of that which is not at all in vs, Yea, without intermingling of vice with vertue, falſhood with truth, light with darkenes, ſuperſtition with religion,

euill

euill with good, or the like, which the scripture teacheth, cannot stand or consist together.

Then all adulterers, all fornicatours, all incestuous and vncleane persons, all those who giue themselues to fleshly impurity, are voide of wisedome, yea and guilty of folly. Therefore *Ammon* going about to satisfie his lust vpon *Thamar* his sister, shee dissuaded him in this wise: Force me not my brother, commit not this folly, and I, whether shall I cause my shame to goe. And thou shalt bee one of the fooles of Israel. VVhen *Sichem* had defloured *Dinah* the daughter of *Iacob*, the sonnes of *Iacob* hearing thereof, were sore grieued, because he had wrought folly and villany in Israel. The abusing of the Leuits wife, by the Beniamites, was called folly and abhomination in Israel.

2. Ki. 13. 12. 13.

Gen 34. 7. Iudg. 20. 6.

If they whose liues are impure, be voide of wisedome, & such as giue themselues ouer to fleshly vncleannes, bee reputed fooles, how many are the fooles of England, seeing therin so many adulteries, so many fornications, so great vncleannes is euery where committed? VVhereof our speeches, gestures, behauiours of body, are witnesses most manifest. Let men and women therefore pretend neuer so great wisedom, let them seeme neuer so graue, sage, discreete, yet if their liues be stained, either with fleshly lust, or any other impurity whatsoeuer, they are assuredly voide of all heauenly wisedom whose first quality is purity. Men then which will be partakers of this wisedome, must retaine a pure and chast minde in their breastes, and pure affections in their heartes, that they may embrace that wisedome from aboue, which is pure.

2 As it is pure, so is it peaceable, not contentious, nor quarrellous. It nourisheth quietnes, it fostreth peace; it cherisheth concord, it seeketh after amity and friendshippe with all men. *Abraham* indued with this wisedome, being prouoked by *Lots* heardmen, was notwithstanding peaceable, for the which thinges sake hee desired *Lot*, there might be no falling out betwixt them, and therefore deuided the land, gaue choice to his nephew to goe which way hee would. *Isaac* the sonne of *Abraham* indued herewith, shewed himselfe peaceable

Gen. 13. 8.

able towardes *Abimelech* and his people the Philistines, who had done him manifold iniuries. *Iacob* the sonne of *Isaac* treading in the steppes of his father, through this wisedom liued peaceably with *Laban* his vncle, of whome he sustained manifest wrong, in changing his wages at sundre seasons. *Moses* the man of God, according to that great measure of this heauenly wisedome receiued, was peaceable toward the Israelites, of whome hee was sundrie wayes prouoked. Israel herewith also endued, as desirous of peace, offered peace to euery countrie and Citie they came vnto, the Cities of Canaan onely excepted. This wisedome was in the holy Prophets, in the blessed Apostles, in the renowmed martyrs, in our onely Sauiour Iesus Christ, who hauing many iniuries, not onely intended, but done against them, yet as much as lay in them, followed peace with all men. This was in the princely Prophet *Dauid*, who followed after peace with *Saul* and his enemies. And this is in all the true Saintes of God, as much as is in them, to nourish peace, and so they shew their wisedome, whose second propertie here is to be peaceable.

Gen 26, 17.

Gen. 29. 15. Exod 5. 16. Num. 11. 16. &c.

Nu 20 17. Nu. 21. 20. Deu. 20, 10. & v. 15. 16 17. Iosu. 9. 14. 15.

psa 35. 13. 14.

3 Neither is this wisedome peaceable onely, but meeke, & gentle, which quality appeareth partly in giuing a charitable iudgement of other mens offences, partly in giuing place to the wise reformation and instruction of the Elders, whereby they are condemned as fooles, who neglecting this quality of wisedom, to be gentle, and refusing to be instructed, think themselues wise enough, that they neede not to learne any further. These haue forgotten that all our knowledge here is vnperfect, as S. *Paul* saith. They remember not that howmuch soeuer a man profiteth in knowledge, yet there is none but he needeth to learne so long as hee liueth, as saith S. *Ambrose*. Folly it is, not wisedome therefore, to refuse instruction. The heauenly wisedome of God therefore is gentle in censuring other men, gentle in tollerating iniuries, gētle in receyuing instruction from the mouthes of the wise, wherein who so sheweth not gentlenes is a foole, and hath not tasted of heauenly wisedome.

1. Cor 13, 9. Ambrof li. 1. offic. c. 1.

4 Againe, this wisedome is tractable, easie to be entreated,

easie to be reconciled, whereof they are void altogether, who long time retaine hatred, and keepe malice in their heartes: whome neither the threatnings of Gods word, neither christian submission, neyther brotherly exhortation, neither neighbourly admonition, neyther friendlie perswasion can winne to be reconciled.

Mat. 5. 25 Col. 1. 3. This wisedome our Sauiour Christ, the very wisedome of his father, in whome the fulnes of all wisedome doth consist, perswadeth all men to embrace, and willeth that we bee reconciled before we offer our gift vpon the altar, and to agree with our aduersarie in the way, before wee come to the iudge to haue our matters decided, Saint *Paul* admonisheth the Saints to put away all enuie and malice out of their heartes, and to forgiue one another, whatsoeuer quarrell one hath towardes another, wherein we draw neare vnto the diuine wisedome of God, whose properties the Scripture noting vnto vs among others, witnes, that he is easily entreated, that hee chideth not continually, neyther keepeth his anger for euer, but is ready to forgiue, and bee at one with the sons of men. Vnto the which both *Isai* the holy Prophet, and also *Iohn* the blessed Apostle, haue auouched of God in like manner. And as it is a point of tractablenesse easily to bee reconciled, so is it another point of this wisedome, reuerently to submit our selues to our superiours, as to our parents, princes, pastors, ecclesiasticall and spirituall gouernours, in all our errors, in doctrine or manners, to bee reconciled and reclaimed. Of which wisedome they are voide, whome selfe, loue, opinion of wisedome, pride of heart hauing puffed vp, despise gouernment, and speake euill of them that are in authorie, to whome in the vanity of their opinions, in the fancies of their owne braines, in the conceits of their greene heades, they will not obey, though they haue neither sounde ground, nor sufficient reason, nor euident proofe, to leade & induce them to their false perswasions. VVherefore they also are far from this wisedome, whose property it is easily to be entreated.

Esai. 55. 7. 1. Ioh. 1. 9.

Iude. 2. 2. pet. 2. 10.

5 Another quality or propertie of this wisedome is mercy, it is full of mercy. And mercy is specially in two thinges

1. in

1. in pittying the bodily needes of our brethren in pouerty & diſtreſſe, whereof is largely ſpoken, 1, chapt. verſe 27. 2. In pittying the ſpirituall needs of the ſaintes, and of all men, as when they lacke good counſell, to miniſter it, when they run aſtray, to call them home againe, when they offend to tel thē of it, that they may be reclaimed, to draw them by al means out of the ſnare of Sathan, whereby they otherwaies might be carried away to their deſtruction, VVherhence it appeareth, that the wiſedome from aboue hath a merciful regard, both to the bodies, and alſo to the ſoules of the Saintes of God, whereof, if wee become careleſſe, then haue wee not that wiſedome, which is full of mercy.

The ſixt property hereof is, that it is full of good works, as conſtancy in profeſſion, patience in afflictions, carefulnes in our vocation, continuance in prayer, mortification of the fleſh, renouation of the ſpirit, reformation of our life, & finally whatſoeuer tendeth to true ſanctification.

7 It is alſo without iudging, which is eyther without reſpect of perſons to regard the matter, whereof hath beene ſpoken before, 2. chap. v. 1. Eyther without ambition, & rigour in iudging the brethren, whereof alſo ſome thing is vttered, 3, chap. 1. ver. Eyther without greedy and buſie enquiring, and ſeeking into other mens liues, ſifting & bolting out all things to the very bran, examining euery matter with all ſeuerity to the vtmoſt, contrary to the law of loue, which hath regard to humaine infirmity, as hypocrites commonly doe, who are haſtie to iudge their brethren, and ready to iuſtifie themſelues, eyther iudging all in the worſt part, eyther vnaduiſedly to iudge or condemne one another. Theſe kindes of iudginges, eyther partially, eyther ambitiouſly, & rigorouſly, eyther curiouſly, eyther malitiouſly, eyther raſhly are here condemned: not taking away a right eſtimation & iudgement betwixt man and man, thing and thing, good & bad, truth & falſhood, iuſtice and iniurie, oppreſſion and equity, or any the like, eyther eccleſiaſtical or ciuill iudgemēt.

8 Finally, this wiſedome from aboue is without hypocriſie. This doth nothing colorably or counterfetly, ſubtelie or guilefully, this wiſedome beareth not two faces vnder one

hoode, this wisedome pretendeth not one thing openly, meaning another secretly, this doth all thinges plainely and purely, simply and sincerely, as proceeding from God the
psal.32.5. God of truth, to whome no dissembling, no counterfeiting no double dealing is or can be pleasant. And these are the properties of heauenly wisedome. By this distinguishing of wisedome, he stoppeth the dore and gate to all impurity, to all contentiousnes, to all rigorousnes, & desire of reuenge, to all stubbornes of being corrected, or informed, to all irrecõciliablenes, & vntractablenes of men to all vnmercifulnesse, to all wickednesse, euill iudgement, hypocrisie, and dissembling before God & man. Whereunto who so is giuen, how soeuer hee haue that earthly, sensuall, diuelish wisedome, yet hath hee not this diuine wisedome, which commeth from God.

The reasons why we should follow godly wisedome.

4 These thinges being thus disposed, the last thing in this treatise is, why we should shew by good conuersation, our workes in meekenesse of wisedom, because the fruits of righteousnes are sowne in peace with them, which make peace. A reason from reward, insomuch as they shal reape the fruits of righteousnes, which they haue sowne in peace.

This place teacheth vs, that whatsoeuer we doe, whether good or euill, it is a seede sowne, whose fruit hereafter is to be expected. If the seed be good, we shall receiue good, if
Gal.6.7. euill, thē shal we receiue euil things, euen punishments which
Iob.4.8. S. *Paul* confirmeth, be not deceiued, God is not mocked, for whatsoeuer a man soweth, that shal he also reape, if he sow to the flesh, he shal of the flesh reape corruption, if he sow to the spirit, he shal of the spirit reape life euerlasting: that they may receiue pleasant & delectable fruit from the liberall hand of God, the apostle exhorteth them to sow good seed, euen the seed of peace, that they may receiue and reape the reward of
Mat.5.9. peace, mentioned by our Sauiour, which is eternall blessednes, and to be reckoned for the children of God.

And this reason is set down to perswade the saints to embrace peace against the corrupt iudgement of the worlde, who iudgeth thē miserable, foolish, and wretched that liue peaceably: but the spirit of truth teacheth here the contrary that how-

howſoeuer the world iudgeth of peaceable perſons, yet ſhall they aſſuredly in due time reape and receiue the rewarde of peaceable righteouſneſſe. VVhich reward ought to allure all men to meekeneſſe of wiſedome, which ought of Chriſtians ſo farre foorth to be followed, as a good conſcience be retained, vice and iniquity ſuppreſſed, vertue and godlineſſe promoted loue and charitie in the holy feare of God cheriſhed. And this is peaceable wiſedome by the Apoſtle commaunded. This wiſdome Chriſt Ieſus our Lord, who of God is for vs made wiſedome and righteouſnes, ſanctification & reedmption, graunt vnto vs, that in all peace and quietnes of heart, we may ſerue one another in loue, and in one ſpirit, and one truth, with one minde and one mouth, may glorifie God the God of peace: To whome with Ieſus Chriſt his ſone our Sauiour, & the holy Ghoſt our comforter, be prayſe in the great congregation of the ſaints, *Amen.*

The End of the ſixteenth Sermon.

The tenth place of the epistle is against contentions,

THE FOVRTH CHAP. of Saint Iames, the first, second and *third verses.*

Sermon 17.

Verse 1 *From whence are warres and contentions among you? are they not here hence, euen of your pleasures that fight in your members.*

2 *Yee lust and haue not, ye enuie and desire inordinately, and cannot obtaine, ye fight and warre, and get nothing, because yee aske not.*

3 *Yee aske and receiue not, because yee aske amisse, that yee might lay the same on your pleasures.*

IN this fourth chapter, the holy Apostle goeth on with the mater of brawling and contention, in the end of the former Chapter discussed of: wherof he spoke before, by the way of opposing it to Christian meekenes, whereof in the former place hee hath entreated: Now hee resumeth the matter & argument (as it were againe) setting downe other causes of contentions, and warres among mē, which hee condemneth. The whole chapter may bee resolned

ued into three branches or members. The firſt is touching contention. The ſecond is touching our dutie to GOD. The thirde is the reproofe of two euilles, proceeding of pride.

In the firſt there are fiue thinges 1. A queſtion, 2. An anſwere. 3. A condemning of vaine pleaſures, as voide of effect, 4. The rendering of cauſes, why they are void, 5. A bitter and ſharp reproofe of thoſe things. And theſe are contained in the ſixe former verſes.

In the ſecond place touching the duety of men to God, there are three things, wherein it conſiſteth, 1. The firſt is our ſubmiſſion, wherein there are three thinges, 1. What is commaunded. 2. The contrary, 3. The reaſon. The 2. is our approching and drawing neere to God, wherein there are 3 things alſo noted, 1. A precept, 2. A promiſe, 3. The manner how the thing is to be done.

The 3. is chaſtening and our humiliation, & therein are three things likewiſe to be obſerued, 1. What he commandeth. 2. How it is to be done, by ſorrowing, weeping, turning laughter into mourning, and ioy into heauineſſe. 3. The concluſion touching our caſting downe our ſelues before God: wherein are two thinges. 1 The concluſion it ſelfe, 2. The reaſon. And this parte is abſolued in the 7. 8. 9. & 10. verſes.

The third part is the condemning of two euils of pride, 1 the one is euill ſpeaking, 2. The other vaine confidence. In the 1. euill of pride, which is euill ſpeech, two thinges are noted, 1. what is forbidden, 2. why it is forbidden, the reaſõs are 4. The 1. thereby the law is violated and iniuried, the 2. It is the dutie of chriſtians to doe the law, not to iudge it, as in ſlaundering and ſpeaking euill of their brethren, they doe, the 3. hereby men vſurpe Gods office, the 4. all men are of fraile condition, therefore ought they not to ſpeake euill one of another. The 2. and other euill of pride is, vaine confidence, when men long before, without good regard, or hauing God in their mindes, without whoſe leaue, we can doe nothing, will determine of thinges, therein are 5. thinges, 1. what is condemned, 2. why wee ſhould not ſo vainely

truſt. 3. A correcting of the euill, 4. The repeating of it with reproofe. 3. The concluſion. And this laſt part is finiſhed from the 11. verſe to the end.

Theſe thinges thus generally noted. The firſt part of the Chapter is from the firſt to the ſeuenth verſe, wherein fiue thinges are noted. 1. The queſtion, 2. The aunſwere, 3. The condemning of the vaine pleaſures of men as without effect, 4. The rendering of reaſons, why the deſires of men are void of their effects, 5. A ſharpe reproofe of theſe thinges.

In the three firſt verſes, are foure of theſe 5. ſet down as namely.
- 1. The queſtion.
- 2. The aunſwere.
- 3. The condemning of the things, as voide of effect.
- 4. Why they are voide of effect.
  - 1 Becauſe eyther they are not asked at all of God.
  - 2. Or becauſe if they bee asked, they bee asked amiſſe.

Now let vs come vnto theſe particulars, the firſt wherof, is the interrogatiō, demaund or queſtion, wherein the Apoſtle beginning a freſh the mater of contention, ſeeketh out other cauſes thereof, then in the former Chapter hee had alleadged, therefore ſaith hee, from whence are warres and contentions among you. 1. The queſtiō

Here by wars hee vnderſtandeth rather thoſe ſtriuinges and broyles, whereby men riſe vp, the depreſſing and keeping vnder of others, and thoſe fightings & quarrels which in the common life of man fall out, together with all thoſe wrongs and iniuries, which men do to their brethren, then wars commonly ſo called, when great multitudes of men oppoſe themſelues one vnto another, which wars thus commōly and properly ſo called, oftentimes are cauſed by the ſame meane of priuate contention. For the brawlings and debates of men of might and power doe oftentimes breake out into open wars. The apoſtle to ſearch out other cauſes of ſeditious

ous tumultes, contentions and the like euils, wherby one mã gawleth another and many men greatly afflict their brethrẽ, demandeth and asketh this queſtion: From whence are wars and contentions among you.

The demaund made in few wordes, requireth aunſwere: and the Apoſtle aunſwereth the former interrogation, by another queſtion, from whence are wars and contentions among you? Are they not (ſayth he) here hence, euen frõ your pleaſures, which fight in your members? This ſecond interrogation, with the wordes in the next verſe, ye luſt and haue not, ye enuie and deſire immoderately, containe the aſſignement of the cauſes of wars, broiles, and contentions among men. And the cauſes are aſſigned here two, vnruly pleaſures fighting in the members of men, and immoderate deſires. If therefore wee demaund beſide, that which before hath beene ſpoken, Cap. 3., 14. 15. 16. verſes, what further more is cauſe of brawlinges, brabblements, contentions wrongs oppreſſions, and wringinges of the brethren, & wars among men, we may aunſwere aright, eyther the vnrulie pleaſures, or the immoderate deſires of encreaſing our priuate wealth and eſtate. For from theſe two fountaines and well heades, all contention commonly ariſeth, The vnruly & immoderate deſire of honor, the infinite deſire men haue to encreaſe their owne eſtates, whereby they are carried headlong to thoſe things which ſeem pleaſãt, delectable, glorious, & profitable vnto thẽ chiefly moue & prick mẽ forward to cõtention & quarrelling, brawling & fighting. Inſomuch as that S. *Iames* demaunding the queſtion from whence wars & contentions doe ariſe, aunſwereth, euen from the pleaſures which fight in mens members. For the corruption of our nature, by *Paul* called the law of our members, and of the fleſh, is alwayes repugnant to equity, iuſtice, peace & godlines, euermore fighting againſt the law of our mindes, & leading vs captiue vnto ſin: Still riſing vp, rebelling and reſiſting againſt the ſpirite, ſo that we cannot do what wee would, waging continually warre againſt the part regenerate, the new man created after GOD in righteouſneſſe and true holineſſe: greatly ouer-waighing and ouer-maiſtering the wicked

2. The anſwere

Rom. 7. 23
Rom 8. 7.
Gal. 5. 17.
Rom. 7. 23.

Eph. 4. 24.

wicked, enforcing them to offer themselues to worke wickednesse with greedinesse.

And how truelie, vnrulie pleasures, and immoderate desires are causes not onely of priuate quarrels, debates, broiles and contentions, but also euen of open warres indeede, experience sufficiently doth teach vs. So that there is nothing almost more manifest, then that the fulfilling of our lusts, the enlarging of our honour and worldly pompe, the encreasing of our priuate wealth, is cause of contentions and warres among men. Whereof, whether wee will haue examples in holy Scriptures, they are plentifull, or whether wee looke to examples prophane of the heathen, they are manifold, or whether wee looke to proofe at home, it is manifest: or wether we regard experience abroad, it is euident, or whether wee haue an eye to priuate men, or publike persons, to the wise or to the foolish, learned or ignorant, base or honourable, one or another. It is apparant that the contentions or wars among them haue flowed from desire of riches, wealth, promotion, honour, glory, and other corrupt desires & lusts which fight in our mortall bodies, and striue in our earthlie members whereby they might excell one another, from whence was the contention betwixt the heardmen of *Abraham* and his Nephew *Lot*; was it not herehence, euen from their desires of encreasing their wealth? insomuch that they were faine to depart the one from the other, whereby the very bond as it were of nature was broken. VVherehence were the contentions and warres betwixt *Chedeleomer* king of Elam, and *Tydall* king of Nations, *Amruphel* king of Synar, and *Arioh* king of Elosar, against the king of Sodome; and the King of Gomorrha, the king of Admah, the king of Zeboyim, and the king of Bela, which is Soar, were they not from their ambitious desires each of others kingdom, which is the chiefe cause of wars among princes? from whence was the warre and contention betwixt *Abimelech* and *Isaac:* was it not from the greedy desire to haue had the wealth and riches of *Isaac*? From whence were the warres of *Senacherib* against *Hezekiah*: were they not herehence, euen of his greedy couetousnesse, and ambitious desire towards the wealth and king dome

Gen. 13. 6. 7.

Gen. 14. 1.

Gen. 26. 12. 13. 14, 15. 4. Kin 18, 13, 14.

dom: of Iſrael? From whence were the warres of *Nabuchodonoſor* againſt *Arphaxad* of the Medes, & againſt al other people and Nations, was it not from immoderate ambition and deſire of glorie which fought in his members, that hee might for power haue beene reuerenced as an earthly God of all men? wherehence was the warre by *Antiochus* vndertaken againſt Ægypt? was it not from his deſire he had to raigne ouer it, that hee might haue the dominion ouer two countries? Thus theſe and the like examples in the Scriptures teach vs, that the cauſe both of contention and alſo open warres, haue beene, ambition, vnrulie luſts, immoderate deſire of encreaſing of mens priuate eſtates, according to the doctrine of the Apoſtle. From whence are warres and contentions among you? are they not herehençe, euen from your pleaſures which fight in your members. Iudeth. 1. 5 1. Mac. 1 27.

If you will by examples prophane learne how true this is: it may in two or three appeare euident. VVhat other cauſe ſoeuer *Philip* the king of Macedonia had againſt the Athenians, this no doubt was one, of thoſe wars, broyles & tumults againſt them, his luſt and inward affection, his deſire of glorie and his ambition, his greedie care to enlarge his kingdome, and encreaſe his riches. The ſame pleaſures, the like deſires moued *Alexander* the Great, the ſonne of *Philip*, to moue warre againſt *Darius* the King of Perſia. VVhat other or greater cauſe was there of the ciuill warres betwixt *Cæſar* and *Pompey*, *Sylla* & *Marius*, *Antonie* & *Auguſtus* and other Romaines, then the luſts, ambition, glorie, deſire of encreaſing of their owne eſtates, which ruled mightily in them? VVhat cauſe haue beene knowne greater of the warres, and tumults among the Peeres of our owne Countrie & common wealth in former times, and in the generations that are paſt, then the deſire they had, each to exceede and excell another in riches, wealth, honour and glorie? If we aske the ſtories, they will aſſure vs, if wee ſeeke the Chronicles, they will perſwade vs. If we looke to priuate men, and to men of meaner calling: what cauſes may be aſſigned of ſo many tumultes, contentions, ſuites in law, quarrels, debates, fallinges out and ſtrifes among men? are not our vnrulie deſires, the fulfilling of our philip. Alexander

owne

owne lusts.the enriching of our selues,by the enioying of other mens lands, goods,liuings, the chiefe causes thereof? from whence were the contentions betwixt *Eusebius* the Bishoppe of Cesarea,and Saint *Basil*, betwixt *Demetrius* the Bishoppe of Alexandria and *Origen*, betwixt *Arrius* and other heretikes,and the holy Fathers,were they not from the vain glory and ambitious desire in *Eusebius*, *Demetrius*, *Arrius* and *Montanus* and others,as the stories Ecclesiastical witnes, wherehence came the contentions among sundrie Bishops? and certaine Popes,was it not about the supremacy, which ambitious Popes haue proudly challenged? Finally, if wee should rippe vppe all stories, and cast our eyes vppon euery particular contention,quarrell, debate and broile among men; I doubt not but our vaine and vnrulie pleasures, our ambitious and immoderate desires, shall bee found the causes thereof. So that wee may conclude with the Apostle, 2.Tim.6.10. that vnrulie pleasures,euill affections, immoderate desires, fighting in our members,are the causes of all wars and contentions among vs,and worthily affirme with *Paul*, that our couetous desires,are the causes of all euill, the very mother and roote of all wickednesse,as from whence, enuie,deceite, fraud,lyes,periuries,swearings, cursings, bitternesse, vsurie oppression,extortion,theft,murthers, not of strangers onely,but offriendes,familiars,kinsfolke,brethren, sisters, fathers,and mothers also haue sprung. Truely therfore may wee aske with *Iames*: From whence are wars and contentions among you? are they not herehence,euē of the pleasures which fight in your members.

By pleasures here S. *Iames* vnderstandeth those greedy desires men haue eyther to enlarge their honour, eyther to encrease their wealth, or fulfill heir desires and fleshly lusts, and these pleasures are said to fight in our members, because these pleasurs, these couetous ambitious, voluptuous desires, vse both the powers of our minde,and also the partes of our bodies,as souldiers to fight with, as instrumentes and weapons,whereby sinne accomplisheth, and finisheth her worke in vs.

And it agreeth with that speech of Saint *Paul*: Let not sinne

ſinne therefore raigne in your mortal bodie, that you ſhould obey it in the luſtes thereof, neyther giue you your members as weapons of vnrighteouſnes vnto ſinne. Rom. 6.12.

In ſome ſenſe, theſe and all other euill pleaſures & euill deſires, as branches of the olde tree and roote of *Adam*, fight in the very elect of God, as S. *Paul* confeſſed of himſelf, that hee had a law fighting in his members, withſtanding & reſiſting the law of his minde, and leading him captiue vnto ſinne, whereof in another place hee ſpeaketh, when he ſaith, that the fleſh fighteth againſt the ſpirit, and the ſpirit contédeth againſt the fleſh, that we cannot doe the thinges wee would. Euen in the moſt elect and choſen veſſels of GOD, there is fighting in their members. The vnregenerate parte ſtriueth againſt the regenerate: the olde *Adam* againſt the newe Man, the outward man againſt the inward, ſo that there is in the Saints a ſtriuing and a fighting in their members. Rom. 7.23. Gal 5.17.

But here Saint *Iames* ſeemeth to call that the fighting of pleaſures in our members, not when the ſpirit ſtriueth againſt the fleſh, but when wee giue ouer our ſelues wholy to the following and obeying of our luſtes and pleaſures, in following and ſeeking after wealth, honour and fleſhly luſtes, when we bend all our force, when wee employ all our labor beſtow all our time, ſpend all our wits and ſtudie, when wee make our bodies and ſoules ſeruantes of our wealth, honour and deſires, and for thoſe ſtriue by al poſſible meanes: then doe our pleaſures fight in our members, then vſe wee them as ſouldiers to fight for our couetouſneſſe and ambition. VVhereunto to reſigne the rule and gouernment ouer vs is properly according to the Apoſtles doctrine, to haue pleaſures fighting in our members.

Where vnruly pleaſures & immoderate luſts are aſſigned cauſes of wars and contentions, which cauſes being euil, the effects cannot bee good, we may not therehence condemn all contention, neyther all warres as vnlawful. For neyther contention, for religion againſt ſuperſtition, neyther for truth againſt falſhoode, neyther for ſound doctrine againſt blaſphemous hereſie, neyther for true iuſtice againſt open iniu-

iniurie, neyther for excellent vertue, against shamefull iniquities is here reproued, but prayse worthy, as chapter 3. v. 14. hath beene shewed. Neyther is lawfull war for defence of Religion, aduancement of Gods glorie, repelling intollerable iniury frō the church of Christ, or common-wealth, wherein we liue, condemned as a vice, but as a vertue renowned, as chap. 5. verse 6. shall appeare.

Here is then the question asked, here is also the answere made, from whence are wars & contentions among you? are they not hence, euen of the pleasures, which fight in your members?

3 *Pleasures condemned.*

These thinges thus set downe, in the third place hee cōmeth to the condemning of these vnrulie pleasures, these couetous, vncleane, carnall and ambitious desires of men, these striuinges and contentions of men, from their effects, they profite or helpe not at all, they bring no good thing with them, they are without effect, they onely bring anguish and anxietie of minde, vexation and trouble, griefe & torment conceiued of not obtaining the desires of our hartes. Thereof Saint *Iames* saith, yee lust and haue not, you enuy & desire immoderately, and cannot obtaine, yee fight and war and get nothing. Thus are the labours, desires, & trauailes of men to attaine riches, and honour, by their owne euill meanes, oftentimes frustrate and voide of effects. Carking & caring, pinching and pining, lusting and desiring, fighting & contending for honour or wealth, for riches or dignitie, for pleasure or glorie, preuaile nothing without the helpe of God, who notwithstanding doth not fulfill our desires in thinges which are euill.

Dauid the prophet to this purpose auoucheth, that it is in vaine to rise vp earely, to goe late to bedde, to eate the bread of carefulnes, as therby, by our selues to attaine vnto great maters. For the trauell of a man by himself, without the blessing of God, is nothing worth, vaine, vnprofitable. For of our selues wee cannot adde one cubite to our stature, nay wee cannot make one hayre white or blacke, as our Sauiour witnesseth. Couetous and miserable men, oftentimes lust and long after the goods of their neighbours and brethren:

psal. 127. 2.

Mar. 6, 27.

Mat. 5. 36.

they

they hate, they enuie such as prosper by them, they earnestlie desire & affect the riches of other, they sigh, they sobbe, they sorrow, they grieue that they cannot bring about their purpose, to enioy their neighbours liuinges, as *Achab* did, for not obtaining the inheritance of *Naboth*. They fight, they brawle, they fret, they fume, they stampe, they stare, they fome at mouth like wilde bores, they rayse tumults, as the maister of the maiden possessed with the spirite of soothsaying, by *Paul* coniured, and *Demetrius* for his commoditie against *Paul*, they picke and spie out holes, they frame accusations, they inuent matters, they forge lies, they deuise slanders, they suborne witnesses against their brethren, iniuriously to attaine vnto their riches, by right, by wrong, by hooke, by crooke, by all meanes they seeke to rush into the possessions of their neighbours. They turne euery stone, they labour by all meanes to attaine to honour, estimation, wealth, and riches, power and glorie in the world, & all is oftentimes in vaine, and they misse of their purpose. They lust saith *Iames* and haue not, they enuie and desire immoderately, and obtaine not, they fight and war, and get nothing.

3. King. 21. 4. Act. 16. 19.

Act. 19. 24.

One man ambitiously desireth honour, another couetously hunteth after gain and commoditie, this man aymeth at a Kingdome, another shooteth at promotion, one followeth his carnall desire, another seeketh after other pleasures, euery one eyther for greedy gaine and priuate increase, or for ambitious desire of augmenting his honour, trouble, excruciate and vexe themselues miserably, and yet all in vaine. For these their vnrulie pleasures & immoderate desires are very often fruitlesse, and without effect, as experience teacheth vs. Some men seeke by their greedy desire, to attaine vnto great wealth, therefore they toile and moile themselues, & at yeares end get nothing, yea sometimes loose that they had alreadie, as those that will occupie many trades, set vp many shoppes of sundrie commodities, haue many irons in fire at once, busie themselues with many things, whereof somtimes they are ignorant, thus busying themselues, now here, now there, now about this thing, now about that, trusting many, venting their commodities diuers wayes, for triple gaine, as they

they thinke: in fine, gain nothing but the loſſe of time, goods and labour.

Such alſo are they, which hauing very good and gainefull trades, whereof they liued well, yet for greedineſſe of gaine, they betake themſelues vnto other trades, as the occupier when after many yeares, hee will play the Marchant aduenturer (for ſo he doth often times) aduentureth all, and bringeth home nothing but a heauie heart, a fooles head, experience dearely bought, repentance too late, the prouerbe of fooles, had I wiſt, I would not haue done it. Theſe & ſuch like (ouer greedie of haſtie wealth) loſe their labours oftentimes, and profite themſelues nothing at all.

Some in like manner, hauing aſpiring heartes and mindes, carried away with ambition, ſeeking encreaſe of honor come
2. King. 18. 9. to confuſion, ſhame and ignominie, as *Abſolon* not content to bee the Kinges ſonne, but hunting after the Kingdom before his time, tooke ſworde in hand againſt his father, and was miſerably confounded and deſtroyed. So euen among vs, within our times and knowledge, ſome in high place, ſome in lower roomes, endeuouring by greedy deſire to riſe & aſpire higher then reaſon and calling required, haue applyed themſelues, ſome with popular demeanor, ſome with ſhameful treaſon, ſome with ſecret conſpiracies, ſome with diueliſh & vnnatural treacheries, ſome with one horrible deuiſe or other, to attaine their purpoſe: But (bleſſed be God) all in vaine, for thereby they (ſeeking great honour) haue come to feareful endes. Euen ſo let al thy enemies periſh (O Lord) and the enemies of thine annointed: But ſaue and defend thou him (O Lord) from the face of his aduerſaries, and keepe him vnder the ſhadow of thy winges, let him be before thee as the Sunne ſhining in his might, both now and for euer, Amen.

3. King. 22. 34 Finally, ſome ambitiouſly bent to enlarge and encreaſe their kingdomes, haue eyther loſt their liues, and labours, as *Achab* for his endeuour for Ramoth Gilead, or haue ſpent more by ſeeking them, then gained by the recouery of them, or finally, keepe tho'e kingdomes, countries or prouinces, (whereunto they haue aſpired) with greater labour and coſt, then

then either comfort to themselues, or commoditie vnto their people, and so they haue not obtained their purpose.

This hath fallen out in former times, this I trust will fall out by the helpe of God to barbarous Turkes, cruell Saracens, bloodie Spaniardes, and such ambitious persons. Thus no doubt, in these, as in a light ouershadowing, we see, how truely the Apostle affirmeth, that the vnrulie pleasures, and immoderate desires of men, are oftentimes without effect, ye lust and haue not, yee enuie, and desire immoderately, and cannot obtaine, ye fight and warre, and get nothing.

Now the reasons follow, why such desires of men are void of their effects commonly, and for the most part frustrate, & the reasons are two, 1. Men desire riches, wealth and honor, and seeke by all meanes to come thereunto, yet they are often deceiued of their purposes, because they ask not these things from God, the onely giuer of all good thinges: yea, whose guift riches and honour are in speciall. And for riches, who can denie them, to be the gift of God? VVas it not by God, that *Abraham* became so wealthy? were not *Isaac* his riches the gift of God? did not God blesse *Laban* with riches for *Iacobs* sake? saith not *Iacob* to his wiues, the daughters of *Laban*, that God hath taken away their Fathers goods and riches, and giuen it to him? doth not *Ioseph* call the second son whom the Lord gaue him in *Egypt*, *Ephraim*, because the Lord had made him increase in honour and wealth, and riches, as well as in Children, in the land of his affliction. *Iob* confesseth riches to haue beene giuen him from God, when thereof speaking he saith, The Lord gaue, and the Lorde taketh away, blessed be the name of the Lord. VVhen God had tryed *Iob*, and *Iob* had repented before the Lord, the Lorde gaue vnto him twice as much riches as he had before, for his first wealth was seuen thousand sheepe, but his latter foureteene thousand, his former wealth was three thousand camels, but his latter was sixe thousand, his former wealth was fiue hundred yoke of oxen, his latter a thousand, his former wealth fiue hundred she asses, but his latter was a thousand, and this was from God. VVhen *Salomon* had from God choice giuen him what he would aske, he asked wisedome, to

why the desires of men are voide of effects.

Riches are from God. Gen. 13. 2. Gen 26. 12. Gen. 30. 30. Gen 31. 9 & 16 Gen. 4. 5.

Iob. 1. 21.

Iob. 42. 10.

3 Kin. 3. 11. 12. 13.

gouerne his people, which thing ſo pleaſed God, as that God therefore ſaid vnto him, becauſe hee had asked neither long life, nor riches, nor the life of his enemies, therefore he would geue him alſo that which he asked not, both riches and honour. Therfore the Sonne of *Sirach* referreth riches to God as the geuer thereof. Proſperitie (ſaith hee) and aduerſitie, life and death, pouertie and riches, come of the Lord. Therfore *Moyſes* ſaith to Iſrael. Remember the Lord thy God: for it is hee that geueth thee power to get ſubſtance to eſtabliſh his couenãt, which he ſware vnto thy fathers as apeareth this day. And king *Dauid* freely acknowledgeth the ſame to God, both riches & honor come of thee, and thou raigneſt ouer all, and in thy hand is power and ſtrength, and in thy hand it is to make great, and to giue ſtrength to all. And *Salomon* his ſon ſubſcribeth therunto: the bleſſing of the Lord, it maketh rich Seeing then riches are from God, they ought to bee asked of him, and ſought for at his handes. Which if wee doe not, wee may labour and trauaile long inough, before we ſhall attaine thereuntõ.

1 Eccl 11.14.
2 Sam. 2.7
Deut. 8. 18.
1. Chro 29. 12
Pro. 10. 22.
Eccle. 5. 18.
Eccle. 9. 2.
1. King 2. 7.
pſal. 113. 7.

And as riches are from God, ſo honour alſo is from him. *Anna* the mother of *Samuel*, confeſſeth the ſame: The Lord (ſaith ſhee) maketh poore, and maketh rich, bringeth low, & exalteth: hee raiſeth the poore out of the duſt, and lifteth the beggar out of the dunghill, to ſet them among Princes, and to make them inherite the ſeate of glorie. Whereunto the Princely prophet *Dauid* ſubſcribeth in the Pſalmes: To come to preferment, is neither from the Eaſt, nor from the Weſt, nor from the South: but God is the Iudge, hee maketh lowe and hee maketh high. God promiſeth *Salomon* both riches & honour, ſo that among the kinges, there ſhould bee none like him all his dayes. *Dauid* confeſſeth his preferment before *Saul*, to be from God. The Queene of *Saba* referreth *Salomons* glorious and pompous aduancement to God.

pſal 75 7.
1. Chro. 29. 12.
Eccle. 6. 2.
3. Kin. 3. 12.
1. Kin. 6. 21.
1. Kin. 10. 9.
Dan. 2. 37.
1. Eſd. 2

Daniell confeſſeth all power, all promotion, all houour, al preferment, to be from the Lord, *Cyrus* the heathen king, confeſſeth his glorie to haue been of God alſo. Whereby it appeareth, that both riches and glorie are from the Lord. VVherefore ſeeing both theſe are from him: when they

are

are not asked, no maruaile they bee not obtained, they luſt and haue not, becauſe they aske not.

The firſt reaſon, why mens deſires concerning wealth and honour and ſuch like, are oftentimes voide: is becauſe they aske not theſe thinges from the handes of God, whoſe giftes they are, but they ſeeke them by their owne meanes, by euill wayes, by vnlawfull trades, by wicked endeuours. Thus one by fraud, another by force, one by violence: an other by villanie, one by this euill meane, another by that, go about and ſeeke to attaine to wealth and honour, but they ſeeke not theſe in the feare of God, nor at his handes, which giueth them, therefore full oft their purpoſes are fruſtrate. Thus men luſt, and haue not the thing they luſt after, they enuie and deſire immoderately, yet obtaine not that which they deſire, and whereafter they enuie. They fight, they warre, they ſtriue, they ſtruggle, they toyle, they moile, yet compaſſe not, nor comprehende that, which they labour thus after, becauſe they aske it not of God, but ſeeke by euill meanes to obtaine it. They acknowledge not God the giuer of theſe thinges, therefore they aske not theſe frō him, and becauſe they aske not, therefore labour they in vaine. They luſt, they enuie, they deſire, they fight, they war, yet they obtain not, becauſe they aske not.

VVherefore as men hauing any thing in their power and hand to giue, looke to be asked & deſired the gift thereof, and thinke them vnworthy the benefite, which thinke themſelues too good to craue and deſire it, and therfore men often miſſe thoſe thinges they would full faine haue, becauſe they ſeeke not to the giuer, but goe about by other meanes to obtaine them: Euen ſo God, though he giue many things vnasked, eſpecially to his ſeruantes, and ſometimes vnto the wicked, yet would he for his riches and honours bee ſought vnto, and thinketh them vnworthy his ſingular benefites, who thinke ſcorne to deſire them. VVherefore they oft times miſſe of their purpoſe, becauſe they ſeeke to obtaine it otherwiſe, thē by praier vnto God, who giueth theſe thinges only, & al good things vnto mē: which reaſō S. *Iames* here ſetteth downe in the firſt place, why men luſt and deſire after *Iames* 1.17.

thinges which they obtaine not, becauſe they aske them not of God, the fountaine and giuer of all good giftes vnto men.

Now as this is ſpecially applyed heere by Saint *Iames*, ſo may we more generally conſider of it, and as it is giuen here for a reaſon, why honour and riches (whereafter men ſeeke) are not alwayes attained: ſo may it be a reaſon certaine and ſound in other thinges innumerable, that therefore wee attaine not vnto them, becauſe wee ſeeke them not frō God. We haue no childrē, and we deſire them, but we obtaine not: for we ſeeke by ſome ſlibber ſlabber, or other deuiſe to obtaine them, but not from God, who onely maketh barren & fruitfull, who onely, eyther giueth or withholdeth childrē at his pleaſure. VVee haue not our health of body, & we deſire it, but we obtaine it not, becauſe wee ſeeke to cunning women, which for the moſt part are arrant witches, or to skilfull Phiſitions, in whome wee put our confidence, and by whome (not by God) we looke to obtaine it, as *Aſa* did, for which he was condemned. VVherein we ſhew our ſelues ignorant of the holy Scriptures, which ſo oftentimes teach vs, that life and death, ſickneſſe and health, are in the hands of God.

Ged. 16.1.
Gen 21.1.
Gen. 30.2.
Pſa. 127.3.

3. Kin. 15, 23.
2. Chro. 16, 12,
Deu. 32. 39,
1. Kin. 2, 6,
Tob. 13, 2,
VVild, 16, 13,
Eccl 11, 14,

To be ſhort, generally in all other thinges, and particularly in euery one, this is a iuſt cauſe of not obtaining, becauſe we aske not the thinges we would haue, from God the onely giuer of all good thinges.

VVhere S. *Iames* ſaith, that men obtaine not the thinges which they deſire, becauſe they aske them not, we may herehence learne, how neceſſarie a thing it is to pray in all our needes and neceſſities to God, for the ſupplie of our wantes. VVhereof hath beene ſpoken, Chap. 1, v. 8, ſermon 3. & cap. 5. v. 14, 15, 16. 17, Sermon 27.

The ſecond reaſon why men luſt & deſire, but obtain not, is becauſe they aske theſe things amiſſe, to lay them out vpō their pleaſures. They deſire & aske riches to ſpend thē lewdly, they would haue honor to abuſe it ſhamefully. Thus they aske, but they aske amiſſe, to ſpend and lay out riches vpon their pleaſures, that is, to euill vſes, to euill purpoſes.

Thi-

This reaſon is added by the way of preuenting an obiection: theſe men might haue ſaid, Doe not we aske? yea, aſſuredly we aske, and we aske dayly, and yet obtaine not. Wherfore ſayeſt thou, (O bleſſed apoſtle) that we obtaine not, becauſe we aske not.

Hereunto Saint *Iames* aunſwereth, well it may bee that you aske, but when you do aske, yet you aske amiſſe, for you aske theſe thinges, and Gods good bleſſings, to ſpend them vpon your pleaſures, to euill vſes, to euill purpoſes, therefore though you aske, yet you obtaine not, becauſe you aske amiſſe.

God who is rich to al ſuch as call vpon him, promiſeth to heare men, but yet ſo, as that they pray according to his wil, and aright, but when wee pray amiſſe, hee wil not heare vs. S. *Iohn* ſaith, that whatſoeuer we aske according to the will of God, we ſhall obtaine it. If then we aske not right, neither according to Gods will, then may wee not looke to obtaine the thinges we pray for. S. *Hierome* writing vpon the words of Chriſt in the Goſpell, ſaith well and worthily. If hee that asketh obtaine, and hee that ſeeketh finde, and it be opened to him that knocketh, then to whome it is not giuen, who findeth not, and to whome it is not opened, it is apparant that he hath not asked, ſought, knocked as he ſhould, agreeable to the wordes of the apoſtle, you aske and haue not, becauſe you aske amiſſe. Many other cauſes there are, why mē (deſiring and asking thinges from God) yet doe not obtaine the thinges they aske.

Rom 10.12. *Ephes.* 2.7. 1. *Ioh.* 5.14 15

Vpon 7. of Mat. ver 7.

Other cauſes why men doe not alwaies obtaine their deſires.

1 They which aske are oftentimes wicked, and ſuch God heareth not, though they multiplie ſundry prayers. The Lord therefore ſaid to the wicked Iewes, that he would not heare them, though they powred out many prayers vnto him, neither ſee them, albeit they ſtretched out their handes vnto him. To which purpoſe, he proteſteth in *Ezechiel*, that for their abhominations he would not heare his people. *Amos* in many places, almoſt in euery chapter witneſſeth, that God would not turne to ſundrie people, hauing regarde to the manifolde tranſgreſſions which they had committed, for which he would ſhew no fauourable countenance vnto them

Iſai. 1.15. Iſai 59 2.3. Iere. 11.11. Ezec. 8, 18. Amos. 1.6.9. 6 11.12.c.2 14.

neither heare them. The ſcripture affirmeth that God would not heare the wicked people, which hateth the good, and loued the euill, oppreſſed their brethren by cruell extortion, & plucked their skinnes from their backes, and their fleſh frō their bones, and chopt them in peeces as fleſh to the pot, & meate to the cauldron. The blinde man in the Goſpel, reſtored to ſight by Chriſt, whome the malitious Scribes and Phariſies reputed for wicked, becauſe hee did that miracle on the Sabboth day, ſheweth that Chriſt was righteous, becauſe that God heard him: wee know (ſaith he) that GOD heareth not ſinners, (wicked men, contemning God, and delighting in ſinne) but if any man be a worſhipper of God, & doth his will, him God heareth: whereby it appeareth, that the wickednes of men is one cauſe, why they are not heard of God.

Mich. 3. 2. Iob. 35. 12. Iob. 36. 13. pſa. 66. 18. Iohn. 9 31.

2 Sometimes men aske and obtaine not, becauſe they thēſelues are hard hearted vnto others, & wil not heare thē. *Dauid* auouching that God reiecteth the praiers of ſuch, as thēſelues reiected the crie of the afflicted, ſaith: They cried, but there was none to ſaue them: euen vnto the Lord, but hee would not heare them. *Salomon* his ſonne ſubſcribeth to his Father, when he writeth that ſuch as ſhutte their eares vnto the cries of other men, ſhould crie themſelues and not bee heard. Therefore our ſauiour exhorteth all men when they pray, to be readie to forgiue others, and heare their deſires, that they themſelues crying may be receiued. Wherfore whē we will not grant the humble & needfull deſires of the poore afflicted, whē we are ſo ſtraight laced, ſo maliciouſly minded, ſo hard harted, that we will heare no ſute made vnto vs, our ſelues may often crye and not be heard, & ſundry times aske that we obtaine not. For God is not cōmonly wont to heare ſuch as diſdaine the cries of their poore brethren.

pſa. 18. 41. Pro. 21. 13. Mat. 6. 14. c 18 35. Mar. 11. 25.

3 Sometimes men aske thoſe thinges which are hurtfull vnto them, therefore not to aske them were wiſedome, but when we aske them, not to obtain them, is mercy from God. The Iſraelites asked meate for their luſt, in anger it was giuen, which to haue denied, had beene mercy. Saint *Auguſtine* ſaith thereof, that God denieth ſometimes thinges in

Nu. 11. 18. 19 and 33. Epiſt. 121

mercy

mercy, which in wrath he giueth. If then we aske euil things, it is his louing kindneſſe not to graunt them: wherin God dealeth with men, as a tender father with his children. If a childe aske an euill thing, the father denyeth it in loue, if he aske a coale of burning fire, a ſharpe pointed or ſharpe edged knife, if he aske poyſon for honey, a Scorpion for an egge, for an Eele a ſerpent, or whatſoeuer other thing bee hurtfull, if he loue his childe he wil deny it. Euen ſo when wee not knowing what or how to aske aright, deſire hurtfull thinges from God, in mercy hee heareth not, but denieth our prayer. VVhen *Plato* conſidered, that men through ignorance oftentimes deſired hurtfull thinges, which being graunted, were euill to the parties, hee proteſteth this to bee the beſt forme of prayer, which hee gathereth out of the old Poets: *Iupiter* King, giue vnto vs praying, and not praying, vowing and not vowing, thoſe thinges which are beſt, and commaund that euill thinges be farre from vs, though wee deſire them. Thus the heathen Philoſopher ſaw, that it was not good to be heard, when men pray for, or deſire hurtfull thinges. If the heathen deſired not to bee hearde when they prayed for euill thinges to their Gods, which indeede were no Gods, ſhall not wee repute it a great mercy from the eternall and euerliuing God to haue our praiers denied, whē we deſire thinges that are hurtfull? Men therefore praying for thinges hurtfull to themſelues, are in mercy repelled and denied. Which thinges if we ſhould obtaine at the handes of God, therein ſaith *Chryſoſtome*, God ſhould ſhew himſelfe an enemie rather then a louing father.

Rom. 8. 26.

In Alcebiad. 2.

4. King. 19. 18. pſal. 115. 4.

Ho. 18. *opere imperf. Mat.*

4 Sometimes we aske thinges vniuſt, vnhoneſt, vnlawfull, would we God then to graunt our prayers? Some men aske the liues of their enemies, ſome men aske the goods of their brethren, ſome men aske the vnlawfull vſe of ſtrange women, ſome men aske their owne death, ſome men the death of their children, ſome aske againſt charity, ſome againſt equitie, ſome againſt honeſty, many againſt pietie and vertue, and therefore they haue the repulſe at the handes of God. Wherefore it ſhall be good and profitable for mē, thoroughly to determine in thēſelues, to aske only good things

at the handes of God, leaſt they be reiected and receiue the deniall. For men asking vniuſt, vnlawfull, vnhoneſt thinges, are not heard at the handes of God, and their petitions are voide, and of none effect,

Ageſilaus. When an importunate or rather impudent ſuter came to *Ageſilaus* the King, earneſtly entreating him in a certain matter, and ſaid, Sir, might it pleaſe your grace, you promiſed mee ſuch a thing; Truth, quoth the King, ſo the thing were honeſt and iuſt that thou requireſt, otherwiſe I ſpoke it, but promiſed it not. The ſuter replyed and vrged further. It becommeth a King to performe euery worde of his mouth, yea, if it were but a becke or nodde of his head. To whome the King aunſwered, no more ſaith he, then it becommeth him that will craue any thing of a king, to aske onely that is rightfull and honeſt. And thus the king cut off his ſhameleſſe ſuter. VVould God all Kinges, Queenes, and Princes, would deny all ſutes vnhoneſt, vniuſt, vnlawfull, or ſuch as tend either to priuate hurt, or publike harm in their kingdomes. Shall a mortall man and earthly King, ſhall a heathen which knew not God aright, deny ſuites which are vniuſt, & ſhal not God our heauenly King, deny ſuch ſuites and petitions as are vncharitable, vnhoneſt, vnlawfulvniuſt, when they are made vnto him? God being righteous, delighteth only in righteouſnes and equitie: wherfore he wil not admit wicked, vniuſt, and vngodly prayers made vnto him.

5 As for theſe cauſes the prayers of men are put backe, and repelled with God, ſo alſo as S. *Iames* toucheth, when we aske amiſſe, to conſume and lay out theſe thinges vpon our vaine pleaſures, Thus when wee pray, it is no maruel, that wee be denied. VVhereby it appeareth, that in euery prayer which we would to bee of force and effectuall, wee muſt haue a chiefe regard and reſpect to the endes wherefore we pray.

The endes of lawful praiers, are chiefly 3. The endes of godly prayers are, as I ſuppoſe three, our own need, the want of others, the glory of God. which ends if we reſpect in the deſires of our harts to God, wee ſhall bee heard according to his will. If we regard other ends, then in holy ſcripture can bee iuſtified, no maruaile though wee obtaine

taine not.

First, in prayer wee must respect our owne neede, which eyther is in thinges inward, and touching the soule, which being the more excellent part, ought first of all to be considered, and those thinges chiefly to bee sought, which appertaine to the saluation thereof, as the most excellent gifte of faith, repentance, loue, good workes, pardon of sinnes, patience in aduersity, lowlinesse in prosperity, peace of conscience, assurance of hope, ioy of the holy Ghost, and the like, whereof our Sauiour Christ aduertiseth vs, first of all, seeke the Kingdome of God, or of heauen, and the righteousnes thereof, and all other thinges shall bee ministred vnto you. Of which thinges wee should haue special regarde, in asmuch as wee are but strangers here, and haue no Citty of abode, but looke for another, in the kingdome of Christ, wherein is the dwelling of Gods Saintes for euer, as S. *Paul* sheweth. Mat. 6, 33. Heb. 13, 14.

Either else our neede is in thinges outward, concerning our bodies, for the competency of thinges thereunto needeful, it is lawfulalso to pray. Looking therfore vnto our bodily neede, for the supply of that our want, we may pray without offence to God. *Salomon* the wise man, respecting this ende, prayed neyther for much wealth, neyther to be pressed down with pouerty, but to haue mediocritie, and competency to supplie all want Our Sauiour would for this end, that men should dayly pray, for their dayly bread, whereunder al needfull thinges for this life are comprehended. Thus may wee pray for meate, for drinke, for health of body, deliuerance out of prison, prosperous successe in common affaires, and al other the like, according as our neede shalbe. For our owne wantes and needes therefore, wee may pray to GGD for temporall thinges. Pro. 30. 8. Mat. 6. 11.

Secondly, as the supply of our owne wantes is one end in prayer respected, so also may wee pray for temporall things that our brethren may by vs bee sustained. VVherefore whē I desire a competent state of liuing, not onely to maintaine my selfe, and mine owne familie, but that I also may haue whereby to relieue my needie neighbour, I pray not amisse.

For

Act.20.35. For if it be a blessed thing, rather to giue then to receiue, as Saint *Paul* gathered out of our Sauiour, then to desire these temporall things, to be able to minister to the needes of our brethren is commendable. And for this cause to desire not goodes onelie, but might also to protect the Saints, power to preserue them, honour and worldly countenance to deliuer them from the tyrannie of the wicked, I hold it tollerable, both in the temporaltie, and also in the Cleargie or spiritualty, as they are called.

S. Aug. epist 64. Chrysost. 10. hom. Tim. 1.

1. Cor. 10. 31. Thirdly and finally, in our prayers, wee must set the glorie of God before our eyes, seeking his glorie in all thinges: alwayes bearing in minde, S. *Pauls* most graue and diuine counsaile, whether wee eate or drinke, or whatsoeuer other thing wee doe, let vs doe all to the glorie of God, This shall we best doe, when we referre our selues wholy to the will of God: As *Dauid* did, who desiring deliuerance from the vnnaturall dealing of *Absolon*, and to be restored to the Tabernacle of God, yet referred all to the will of God, to doe with him, as should seeme best in his eyes. And our Sauiour Christ crauing that the bitter cuppe of persecution, yea of his passion might passe from him, yet saide he, Not my will O father but thine be fulfilled. And wee are taught in all our prayers, to haue chiefe respect and regard vnto the glorie of GOD, wherefore our Sauiour putteth that as the first petition in his holy and heauenly prayer, Hallowed be thy name, wherein first Gods glory is desired. These endes in our prayers ought we to respect, if we will looke for any thing at the handes of God, or haue our prayers heard of him.

3. King. 15. 25. Math. 26. 42 Mat. 6. 9.

Mat. 20. 20. But if we respect other and worldly endes, our prayers shall bee voide and without effectes, when then we pray with the mother of *Zebedeus* children, that eyther our selues or children may sit at the right or left hand of Christ, respecting our owne ambition, and not, eyther our owne neede, or the neede of other, or the glorie of God, wee are worthy with her to bee repelled, when we desire to buye the gift of the holie Ghost with money as *Simon Magus* did, thereby neyther seeking the benefite of the brethren, nor the glorie of God, but thinking by that feate to get much money, we deserue the repulse

Act. 8. 19.

pulse, and to heare with him, thy money perish with thee. If men desire riches,, not to supplie their own needes, neyther to helpe their brethren in their necessities, neyther to vse them to Gods glorie, but to counteruaile and counterpeese their enemies in wealth, and therein to make theyr partes a good: if we desire riches, to ruffle in our silks and veluets, and set out our selues, in flaunting wise, to apparrell our selues gorgeously, and to fare delitiously euery day, with the gluttō in the Gospell, to wallow and welter in all carnall and fleshlie pleasure, or any wise to mispend the thinges we craue at the handes of God, we aske amisse, to lay it out vpon our pleasures, and therefore are we seldome heard so praying. Thus to pray for riches, to fulfill our filthy desires, to oppresse our poore brethren, to craue honor, that we may liue without checke as we lust our selues, to afflict others which are inferiour vnto vs, this were to aske amisse, to spend the things we aske vpon our pleasures. Yea it were great impudency to desire the help, patronage & fauour of God in those thinges, which shame restraineth to make knowne to others. In which order when wee pray, wee are not onely not heard of GOD, but also sometimes seuerely punished. And these are the 2 causes, why mens desires are voide of effect, partly, because they aske not at all those thinges from God, partly, because when they do aske, yet they aske them amisse, to consume them on their pleasures. Let vs pray, &c. Luke 16. 19.

The End of the seuenteenth Sermon.

JAMES

IAMES Chapter 4. Verſes. 4. 5. 6.

Sermon 18.

Verſe 4. *Ye adulterers and adultereſſes know you not, that the amitie of the world is enmitie with God? whoſoeuer therefore wil be a friend of the worlde, maketh himſelfe the enemie of God.*

5 *Doe you thinke that the Scripture ſayth in vaine, the ſpirite that dwelleth in vs, lusteth after enuie?*

6 *But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proude, and giueth grace to the humble.*

The 5. thing in the firſt part of this fourth Chapter.

WHich wordes containe the laſt and fifth thing in the firſt parte of this Chapter, which is a ſharpe and bitter reproofe of wicked men, for following the vaine and filthy deſires of the worlde.

Theſe three verſes coutayning the fifth and laſt member of the firſt part of this chapter, note vnto vs three thinges. Namely,

1 *The reproofe it ſelfe, in part of the fourth verſe, yee adulterers and adultereſſes, know you not that the friendſhippe of the worlde, is enmitie with God.*

2 *The reaſon of the reproofe, in the reſt of the fourth verſe: becauſe hee that profeſſeth friendſhippe to the worlde, profeſſeth enmitie to Godward.*

3 *The preuenting of an obiection, ver.* 5. 6.

Of theſe three, the firſt is the reproofe it ſelfe, wherein S. *Iames*

Iames sharpely requketh men for the lustes and desires in thē, which in these wordes is contained. Ye adulterers and adulteresses know ye not, that the amitie of the worlde is enmity with God? which speech argueth, that the Apostle was much moued and sore troubled at the iniquity and great wickednesse of these men, that he should fall into such sharpe & bitter speeches, yee adulterers and adulteresses. The 1. part of the 5. member

By adulterers and adulteresses here, the Apostle meaneth, not such as defile their bodies with strange lustes, and ioyne themselues in carnall copulation with such as they should not, as a woman or woman kinde to haue the vse of any body but of her lawfull husband, or a man to know any woman in like manner, but his lawfull wife onely, in which sense adulterers and adulteresses are commonly taken, but here by adulterers and adulteresses according to the manner of holy Scripture, he meaneth all such, as preferre Sathans allurements, carnall entisements, externall and outwarde thinges, as riches, honour, dignitie, and worldly pleasures, whatsoeuer, to and before the loue of God, and his onely son our Sauiour Iesus Christ, and so leauing God and Christ Iesus, to whome onely they should cleaue, as a chaste Spouse to their deare husband, ioyne themselues to the Mammon of iniquitie, and other worldly louers, preferring things temporall, to things eternall, thinges earthly, to thinges celestiall, thinges momentany, to things perpetuall, and there with all runne a whoring after their own inuentions. Vnto which sense S. *Cyril* agreeth, entreating vpon those wordes, Leuit. 21.7. VVhere the Legal priest is forbidden to take a whore to wife, saith; which is the whorish soule? euen that which receiueth such louers, as of whome the Prophet speaketh, thou hast playde the harlot with many louers, and who are these louers, which come vnto the whorish soule, but the contrary powers, euen the Diuels themselues, who are delighted with her beauty? And so he concludeth that they, who by Sathan and his Angels suggestion, shall fall from obedience to God, to the working of wickednes, are adulterers and adulteresses. If O man thou receiue the Diuell an adulterer into the chamber of thy soule, thy soule hath committed whore-

who are here counted adulterers and adulteresses.

Lib. 12. in Leuit.

Ieremie, 3.2.

dome with him. If thou receiue his Angels, if diuerſe ſpirits which ſhall perſwade thee to commit ſinne, thy ſoule hath committed whoredome with them. If the ſpirit of ire of enuie, of pride, of incontinency come into thy ſoule, and thou receiue him, cõſent vnto him ſpeaking & delighting in the thinges which he ſuggeſteth vnto thee, thou haſt commitied adulterie with him. After which ſence, the princely Prophet ſpeaketh: *Loe*, they that withdraw themſelues from thee ſhall periſh, for thou deſtroyeſt all them that goe a whoring from thee, reputing that for whoredome when men forſake the Lord, and ſeek after his Creatures, and ſo preferre carnall thinges before God himſelfe.

pſalme 23. 27. Numb. 15. 39.

So our holy and moſt bleſſed Sauiour calleth the Iewes an adulterous generation, for that they forſooke God and his deare Sonne Chriſt, and gaue themſelues ouer to idolatrie, hypocriſie, vanitie, traditions of the elders, and ſuch like doting follies. S. Iames following this phraſe of ſpeech, calleth the ambitious and couetous perſons of his time, who were helde with infinite deſires of riches and honours, for loue whereof they broke the knot and bond of coniunction with God, adulterers and adultereſſes.

Mat. 16. 4.

Which name in this behalfe we worthily deſerue, becauſe God hath coupled vs vnto himſelfe in honourable wedlock, as it were, wherfore he ſaith to his Church, I will marrie thee to my ſelfe for euer, yea, I will marrie thee vnto me in righteouſneſſe in iudgement, in mercy and compaſſion; I will euen marrie thee in faithfulneſſe, and thou ſhalt know the *Lorde*. Of this heauenly marriage, Saint *Paul* ſpeaketh to the elect Saintes of Corinth, I am iealous ouer you with godly iealouſie, for I haue prepared you to one husband, to preſent you as a pure virgin vnto Ieſus Chriſt. The ſaints and elect of God, in the receipt of the holy Sacrament of Baptiſme, haue pledged and plighted their faith & trouth to God, being thē married to God and betrothed to Ieſus Chriſt, we ought not to leaue our firſt loue, and betake our ſelues to worldly creatures, but wholy to depend, relie and reſt vpon him, & cleaue inſeparably to him, who hath freely loued vs, in his beloued ſonne Ieſus Chriſt our Lord.

Oſee 2. 19. 20.

2. Cor. 11. 2.

Reuel. 2. 4.

The

The caſe thus ſtanding then with vs: to ſet our affections vpon earthly things: to force and bend all our loue to worldly wealth, riches and honour, is nothing els, but the loſſe of our faith to God, the breach of the knot and bond of loue to him, the violating of matrimoniall chaſtitie towarde the Almightie, whereby we become adulterers and adultereſſes againſt the Lord. Colloſ.3.1.2.

The impure and wicked perſons of this worlde, whoſe only care is the encreaſe of their wealth and honour, are therefore adulterers and adultereſſes againſt God, and by the Apoſtle here ſo termed, ye adulterers and adultereſſes. Almighty God hath ſent his onely ſonne, of his vnſpeakeable loue, to ioyne vs vnto himſelfe in heauenly marriage by an inuiolable coniunction, by him are wee purged from all iniquitie, to be a pure Spouſe vnto him, immaculate and vndefiled before God, that he might make vs vnto himſelfe a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing. Tit.2.14. 2.Cor.11.2. Eph.5.27.

Shall we ſo ſoone forget our heauenly coniunction? ſhall wee ſo ſoone forget that ineſtimable benefite? ſhall wee ſo ſoone falſifie our faith and troth to God? Shall we burie in obliuiō ſo great louing kindneſe of the Lorde? ſhall we violently rēt in peeces the bonde of couenant, with ſo ſolemne proteſtation knit betwixt God and vs? ſhall wee make a deuorce from him, who loued vs forlorne, and loued vs freely without any portion of goodes to commend? to follow the ſtraunge loue of the worlde? O wee adulterers and adultereſſes in ſo doing,

VVherefore as they which haue giuen their faith mutually, and plighted their troth each to each other, and haue ſo knit the knot of matrimonie, and are ioyned in honourable mariage together, leauing their owne louers ioyne themſelues in ſtrange loue, are adulterers & adultereſſes, and ſo both called and counted, euen ſo they, which by ſolemne proteſtation haue in baptiſme betrothed thēſelues to God, leauing him, and giuing themſelues to the ſtraunge loue of the worlde, and worldly thinges, commit adulterie againſt God, and by Saint *Iames* are called adulterers & adultereſſes: Ye adulterers & adultereſſes, know you not, that the amitie

amitie of the world is enmitie with God?

Thus to loue the world immoderately, as doe the wicked, is to hate God, to profeſſe friendſhippe thereto, is to proclaime warre againſt God, to giue our ſelues inordinately to worldly thinges, is to play the adulterers, and adultereſſes againſt the Lorde. For which thing, here men are ſharpely reproued. Yee adulterers and adultereſſes know you not, that the amitie of the worlde is enmitie with God.

The reproofe premiſed, in the ſecond place the reaſon followeth, why the luſts and deſires of worldly things ſhould be auoided, & cannot be followed without adulterie againſt God, and the reaſon is from contraries, the loue of God, & of the world are contraries, therefore they cannot agree together, neither conſiſt in one and the ſame perſon. For if we loue the world, we muſt needes hate God, and if we loue God, we muſt hate the world, we cannot loue both at once & together. For the amitie of the world is enmitie with God, and hee that maketh himſelfe a friend of the world, profeſſeth (as it were) open hatred againſt God.

The reaſon of the proofe.

The loue of the world is, for men to make themſelues ſeruants and ſlaues to worldly deſires and corruptions. The loue of God is, to preferre him before al thinges, and wholy to dedicate our ſelues to his ſeruice in holineſſe and righteouſneſſe, acceptable before him. Betwixt which two there is ſuch contrarietie, as how much a man is enclined to the one, ſo much he declineth from the other, how much hee is wedded to the world, ſo much he is alienated from the Lord. For as a woman, the more ſhee groweth in loue with an other man, the leſſe loue ſhe hath, and the leſſe liking of her owne husband, whome in fine ſhee hateth and loatheth: Euen ſo we rauiſhed with worldly deſires, the more wee loue them, the leſſe we loue God, by the meanes whereof, in fine we alſo hate him, and cleaue wholy vnto thē, as in many moſt plaine experience teacheth vs.

The loue of the world
The loue of God.
Luke. 15.

And as a wiſe husband cannot abide his Spouſe wantonly to ſport and play with an adulterer, neither will hee parte ſtakes in matrimonial and ſecret duties of marriage with any other

other: ſo neither will God, and our Sauiour Chriſt, ſuffer vs his ſpouſe, to dally and ſport with Sathan, and this preſent world: wherby we run a whoring from him. O then you adulterers,& adultereſſes,who are tickled with the inticemẽts, choaked with the cares, rauiſhed with the loue of worldly luſts, know yee not that the loue of this world is enmitie with God: and that in louing the worlde, you growe in hatred with God? So that you cannot loue the world, but you muſt leaue God, and commit adulterie and fornication againſt him,

The loue of God,& of the worlde are contrarie.

How contrarie theſe two loues be,and how impoſſible it is for vs,to loue both God and this world at once,and togetner, it may appeare by our Sauiour himſelfe, who telleth vs,that no man can ſerue two maiſters(being contrarie one to the other,)for eyther he ſhall hate one, and loue the other,or leane to the one,and deſpiſe the other, that we cannot ſerue God & riches, God and Mammon.The *Lord* and this worlde are contrarie maiſters, ſo that none can ſerue them both together. The holy Apoſtle *Iohn* ſubſcribeth to his maiſter and ours,Ieſus Chriſt,who exhorting men not to loue the world, neither the thinges therein, reaſoneth frõ the contrarietie, betwixt the loue of God,and of the world, *Loue* not the world, nor the thinges therein. If any man loue the world, the loue of the Father is not in him. Saint *Paul* rightly demaundeth (as a matter impoſſible) what fellowſhippe hath righteouſneſſe with vnrighteouſneſſe, what communion hath light with darkeneſſe, what concord hath Chriſt with *Belial*? God being righteous, hath no fellowſhippe with the worlde,which is wicked, & lyeth altogether in ſinne. God being light,and the Father of lights,in whom alſo there is no darkeneſſe at all,hath no communion with Sathan, the Prince of the darkeneſſe of this world,Chriſt being holy,hath nothing to doe, no concord with *Belial*, the Prince of wickedneſſe.So that theſe cannot dwel in the hart of man together,as in the fountain of loue,being ſo contrarie and oppoſed.

Mat.6,24.

1.Ioh.2.15.

2.Cor.6.14. 15

1.Ioh.5.19 Iam.1.17. 1,Ioh.1,5, Ephe,6.12. 2.Cor.6.15.

Truely therefore ſaith S. *Auguſtine*, the loue of the world & the loue of God,cannot ſtand,or conſiſt together,no more

S,Auguſtin.

then the ſame eyes at once, can looke vpon heauen, and earth in the ſame inſtant. God and the world being therefore ſo contrarie, it cannot bee but that ſuch as make themſelues friendes with the world, become enemies vnto God. Whereof they to whome *S. Iames* ſpeaketh, not ignorant, are ſharply reproued for louing the world, with the hatred of God: Yee adulterers and adultereſſes, know yee not that the amitie of the world is enmitie with God? whoſoeuer therefore wil be a friend of the world, maketh himſelfe the enemy of God.

And this reaſon of the holy Apoſtle, holdeth not onely in the propounded matter of ambitious and couetous deſires which men cannot loue, and loue God alſo, but it holdeth in all worldly wickedneſſe, and loue of earthly things whatſoeuer, which men cannot poſſibly loue, & loue God together. For then might a man bee holy, and wicked, godly and vnrighteous altogether, for they which loue the world, are wicked and vnrighteous, as the worlde it ſelfe lieth in wickednes, and ſuch as loue God, are godly & holy, euen as God himſelfe is holy.

1. Ioh. 5 19
Leui. 11. 44. c 20. 7.
1. Pet. 1. 16.

That wee cannot poſſibly giue entertainement to God, & to the world together, and at once loue them both, the reaſō is from their contrarietie, for thinges contrarie cannot dwel at once in the ſame perſon. And the contrarietie betwixt the world and God, in foure thinges appeareth.

God and the worlde contrarie as appeareth in foure thinges.

1 In the repugnancy of their natures. God is by his nature, pure, holy, vndefiled, without contagion of ſinne, and without permixtion of any euil: but the world is altogether wicked, defiled with ſinne, ſpotted with many blemiſhes of vnrighteouſnes, ful of al contagion, and deadly poyſon of iniquitie: ſo that in nature there is a contrarietie betwixt thē. Naturally therefore they being contrarie, we cannot loue thē both together.

Leuit. 11. 44. c. 19. 2. c. 20. 7. 1. Ioh. 5. 19.

2 As their natures are contrarie, ſo are their preceptes contrarie: for other thinges by God, other thinges by the world are enioyned, wherein the contrarietie betwixt them appeareth. God commaundeth mercy, liberality, pitty, compaſſion, the world perſwadeth cruelty, mercileſnes, couetouſneſſe, hardnes of heart, violence, iniurie and oppreſſion.

Iſai. 58. 6. Deut. 15 11. Luk. 6. 36. 1. pet. 3. 8.

God.

God commaundeth holineſſe, ſanctification, to bee fruitful in all good workes, to his glorie, and to encreaſe therein to ripeneſſe, and a ful meaſure in Ieſus Chriſt. But the worlde moueth vs to filthy cõuerſation, to defile our ſelues with carnall luſts and all vngodlines, to wearie and waſte our ſelues with all fleſhly pleaſure, that wee may bee vncleane in ſoule, and in body. God commaundeth vs not to lie, but to ſpeake the truth one to another, not to backbite, not to ſlaunder, not to deceiue, or to circũuent, or defraud one another, not to ſweare vainely, not to curſe bitterly, and infinite the like: but the world would haue vs to lie, counterfeite, ſlaunder, to deceiue, circumuent, ſweare, curſe, banne, and giue ouer all the powers of our mindes, and partes of our bodies, to commit iniquitie. Seeing one commaundeth thee (ſaith Saint *Chryſoſtome*) to giue of thine own goodes, the other violently to take the goodes of others, one to embrace chaſtitie, the other to follow intemperancie, the one to loue ſoberneſſe, the other to delight in gluttonie, how is it poſſible we ſhould obey theſe precepts being ſo contrary, and ſo ſeeme to loue them both together.

Leuit. 11, 44, Leuit. 19, 2. 1. Pet. 1, 16. 1 Theſ. 4. 3. Exo. 20. 16. Leui. 19. 11. Zach. 8. 16. Epheſ 4. 25. Leui 19, 15. 1 1. Theſ 4. 6. Exod 20. 7. Math 5 30. Hom 22. vpon Mat.

3 As their precepts are contrary, ſo are the qualities of thẽ which loue the one & the other contrary. For other thinges pleaſe God, other things the world. Other qualities are required in ſuch as loue God, other things & qualities in them that loue the world. The louers of God muſt be ledde by the ſpirit of God, & walke in the ſpirit of God, and bring foorth the fruits thereof, as loue, ioy, peace, long ſuffering, gentlenes goodnes, faith, meeknes, tẽperance, & ſuch like, they muſt be indued with mercy, hũblenes of mind; kindnes, forgiuingone another, euen as Chriſt forgiueth vs, but the ſeruantes and louers of the world, are poſſeſt with crueltie, mercileſneſſe, wrath, enuie, curriſhnes, cotention, fornication, vncleanneſſe, wantonnes, hatred, debate, emulation, ſeditiõ, murther, drũkennes, gluttonie, and the workes of the fleſh, which who cõmit ſhal not inherite the kingdom of God, and of Chriſt.

Ro. 8 9. Gala. 5. 20. 23. Epheſ 4 2. Col 3. 12, 1, Cor, 6, 9, 10 Gal, 5. 11, Epheſ. 5, 5,

The louers of God are pure, vnrebukable, blameleſſe before him in loue, ſeruing him in ſpirite and in truth, but the ſeruants of the world are corrupt, deceitful from the wombe

John. 4. 23, Pſal, 78, 36,

defiled with ſinne, flattering God with their mouth, & diſſembling with him in their double toong. The ſeruants of God, and ſuch as loue him are ſober, and temperate, but the louers of the worlde, make their belly their God, whoſe end is damnation, whoſe glorie is to their ſhame, being earthly minded. Seeing therefore the qualities of the louers of God, and of the louers of the worlde, are contrarie and diuers, it cannot be that the ſame ſhould loue God, and the world both together.

pſal, 12, 2:

phil, 3. 19, Ro. 16, 18,

4 Finally, the verie loue it ſelfe is in qualitie contrarie, For the loue of God is pure, chaſte, holy, ſpiritual, but the loue of the world is impure, vnclean, prophane, and ſenſuall; wherefore no man can loue God, and the world. Yea rather, they which endeuour to become friends of the world, make themſelues thereby the enemies of God.

Wherefore (my deare brethren, beloued in Ieſus Chriſt) if we be the elect of God, choſen by him out of the worlde, to loue him, & ſerue him, in ſuch holines as is acceptable vnto his diuine Maieſtie: If wee bee the profeſſed ſouldiers of Chriſt, to fight vnder his diſplayed banner againſt Sathan & the world, ſhal we (as backe-ſliders from God, traytors vnto Chriſt, enemies of our owne ſaluation, prophaners of our Chriſtiã profeſſion, giue our ſelues to the loue of the world, and commit fornication againſt God? ſhall wee cleaue vnto worldly thinges, and leane thereunto in league and bond of friendſhip, and ſo become enemies vnto the Lord our God Almighty? Let vaine, wicked, ambitious and contentious perſons, let greene flouriſhing youth, who thinke to loue God and the world alſo, herehence learne, that they cannot loue both, and that in making friendſhippe with the worlde, they fall at variance with God. It is God that ſpeaketh in his apoſtle, it is the ſpirit of truth, which informeth vs, it is Chriſt in his miniſter, that openeth his mouth and aſſureth vs, that whoſoeuer will be a friend of the world, maketh himſelfe the enemie of God.

Seeing then there is ſuch contrariety betwixt the loue of GGD, and of the world, as who ſo making friendſhippe with the world, procureth hatred with God, it is meete therefore

therefore that all professed Christians, shoulde addresse thē-selues to the renouncing of worldly loue, and seeke to hold fast the knot of Gods loue without wauering, that we remain his friendes for euer.

The case therefore thus standing with men, that who so seeketh the friendshippe of the world, thereby professeth hatred against God, it appeareth manifestly, that many men and women, which professe Christian Religion, are notwithstanding enemies vnto God. For whosoeuer maketh himselfe the friend of this world, thereby professeth himselfe, or altogether maketh himsefe indeede, the enemie of God, & most men and women seeke dayly the friendshippe of this world, as the couetous, proud, wanton persons, ambitious men adulterers, fornicators, vncleane persons, vsurers, extortioners, oppressors, drunkards, surfetters, lyers, blasphemers, slaunderers, and the rest of that wicked roote, in whose mouthes God is often, but he is farre from their harts and raines: then it is euident, that many euen professing godlinesse, make themselues the enemies of God, in that they strike hands, and enter league with this wicked world. Whom the holy Apostle therefore reproueth; Yee adulterers and adultéresses, know you not that the amity of the world, is enmity with God? VVhosoeuer therefore will bee a friend of the world, maketh himselfe the enemie of God. This is the voice of God, therefore must wee heare it it is the sound of the spirite of truth, therefore must we obey it, It is Christ Iesus, which thus reproueth in his seruants, therfore must we beleeue him. And this is the reproofe of these desires, and the reason, wherefore they must bee auoided of the children of men, because they purchase hatred with God.

Isai. 29, 13.
Ier. 12. v2

The last and third thing in this fifth braunch of the first part of this Chapter, is a preuenting of an obiection, in the fifth and sixt verses contained. They might haue saide to S. *Iames:* O blessed Apostle, how is it, that thou inueighest against these desires so sharpely, as to repute them for wicked adulterers and adultéresses, which seeke and follow after them? are not these such as nature hath engraffed? Being therfore naturall, they ought not with such sharpenesse, such

bitterneſſe, ſuch vehemency to be reproued.

Hereunto the Apoſtle aunſwereth, doe you thinke that the Scripture ſaieth in vaine, The ſpirit that dwelleth in vs, Juſteth after enuie: but the ſcripture offereth more grace, and therefore ſayeth, God reſiſteth the proud, but giueth grace vnto the humble: As who ſhould ſay, True it is, that wee are giuen to theſe vices naturally, and the ſcripture confirmeth the ſame, yet doth not this excuſe vs, but rather how much more vehemently we are by corruption of nature, carried away with theſe thinges, ſo much more diligently muſt we beware of them. Neither ſhall our labour therein be in vain, but ſhall receiue a full reward: in aſmuch as GOD reſiſteth the proude, ambitious, couetous, which hunt after theſe deſires, and leaue him, and alſo miniſtreth grace ſendeth helpe, giueth aide to ſuch as are humble, and in true lowlineſſe of minde, cleaue inſeparably to him.

Let vs a little vnfolde, and rippe open the wordes where hee ſayeth: Thinke you that the Scripture ſayeth in vaine? What meaneth the Apoſtle here by the word, ſcripture: Surely, he may thereby meane and vnderſtand ſome place eyther of the olde, or of the new Teſtament, though the place be not manifeſt, neyther this ſétence verbatim, and word for word as it lyeth here, there to be found. So that this meaning may be well gathered out of any place, as no doubt it might. Albeit then this Scripture it ſelfe can no where be found in holy Scripture, yet ſeeing it may therehence be gathered, it is enough, and therefore he calleth it Scripture. The Apoſtles had this liberty, not onely to giue out the plaine place of any Prophet, or of Chriſt himſelf, for Scripture, but alſo that which might be gathered out of ſuch places, they haue in their writings tendered for ſcripture vnto poſterity. As S. *Paul* to the Epheſians, at Miletum, alleageth for Chriſt ſaying this, It is a bleſſed thing to giue, rather then to receiue. Which Scripture is not orderly written, nor ſpoken by Chriſt in any place, yet may it be gathered out of diuerſe places of the Scripture in effect, & therfore as ſcripture he alledgeth it.

Act. 20. 35.
Iohn 7. 38.

In

In this manner, in the Epiſtle to the ſame Church and congregation, ſaith Saint *Paul* (after many exhortations and argumentes, to perſwade them to holineſſe and ſanctificatiō of life) therefore he ſayeth, Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue you light. This Scripture word for worde is no where to bee founde in any place of holy Scripture, yet becauſe it may bee gathered out of diuers places of Iſai, as out of the 9. Chapter, 2. verſe, 26. Chapter, verſe 19. 60. Chapter, verſe 1. or the like, eyther in him or other, as ſundry are of ſundrie opinions thereabouts: therefore he alledgeth it for Scripture, Saint *Iames* in like mā ner gathering this ſentence out of the Scripture, though worde for worde it be not there to be found, alledgeth it for Scripture, and ſo calleth it, Doe you thinke that the ſcripture ſayeth in vaine, the Spirit that dwelleth in vs, luſteth after enuie. Ephe. 5. 14.

This place may bee gathered out of diuers teſtimonies of Scripture. For it may be gathered out of Moſes, his booke of Geneſis, where it is thus written, that God ſaw that the wickedneſſe of the earth, or man vpon the earth was great, & the imaginations of his heart onely euill continually. Where the Prophet teacheth, that man naturally is wicked, and all his imaginations of heart, euill: therehence *Iames* might gather, that naturally our ſpirite luſteth after enuie, after euill thinges, ſeeing the imaginations of mans heart are all euill continually. It might be gathered alſo out of that which after the deluge and floude, God ſaid, I will no more curſe the ground for mans ſake, for the imagination of mans heart is euill, euen from his youth, this alſo intimateth that man naturally is giuen to corrupt luſts, and euill deſires, that therehence Saint *Iames* might ſay, Thinke you that the Scripture ſayeth in vaine, The ſpirite that dwelleth in vs, luſteth after enuie? Or elſe it may bee gathered out of *Ieremie* whē hee ſayeth: The heart is deceitfull aboue all thinges: who can know it? This in effect importeth thus much, that naturally wee luſt after enuie, and euill thinges. For hereby, and by other teſtimonies is auouched, that men not regenerate, are carried naturally, with all force Gene 6, 5. Geneſis. 8. 21 Iere 17. 9. Eccles. 9, 3

to euill. Thus therefore hee aunſwereth their obiection, though theſe luſts bee naturall, yet ought they to bee auoided, for the ſcripture teacheth vs, that naturally wee luſt after enuie, and deſire euill thinges. So that we may eaſily now finde by experience, that the Scripture hath not ſpoken in vaine, in ſaying that the ſpirit that dwelleth in vs, luſteth after enuie. For our contentions, quarrels, and iniurious debates, ſhew by too manifeſt experience, that it was not for nought, that the ſcripture hath ſaide, the ſpirite that dwelleth in you, luſteth after enuie. Thus the Scripture here ſignifieth that, which out of the Scripture is gathered. And whereas the Apoſtle ſaith, thinke yee that the Scripture ſaith in vaine, it teacheth vs that, as in ſcripture nothing is wanting to the truth: ſo nothing is ſuperfluous, or more thē truth, nothing therein ſpoken, which is not verefied, nothing therein vttered, but that containeth neceſſarie inſtruction for the Saintes. So that as wee may adde nothing thereunto, as to a worde defectiue, ſo neyther may wee detract or take fro, as from a thing redounding and ſuperfluous.

Deut. 4, 2, c 12, 32. Reu 22, 18. Pro, 30. 6.

Now he ſayeth, that the Scripture ſayeth, that the Spirite which dwelleth in vs, luſteth after enuie. By the ſpirite, here the corrupt affection, and heart of man is vnderſtoode, the crooked, crabbed, and corrupt diſpoſiton of nature, the fancie, the inclination of our heartes naturally. In which ſenſe and ſignification, the Prophet vſeth the word Spirite, when God willed him to ſay to thoſe Prophets which propheſied out of their own heartes: Heare the word of the *Lord*: Thus ſayeth the Lord God, woe vnto the fooliſh Prophets, that follow their owne ſpirite, and haue ſeene nothing. The Prophet *Daniel* ſpeaking of King *Belſhazzar*, ſayeth, that when his heart was puft vp, and his ſpirite hardened in pride, then was he depoſed from his kingdome, & they tooke his honour from him. In which places and the like, the ſpirit is taken for the heart, minde and corrupt affection of man. The meaning then of this place is, that it is manifeſt by teſtimonies of Scripture tending thereunto, that the heart, ſpirit and minde of man, is naturally ſet vpon enuie,

Ezech, 13, 3.

Dan. 5. 20.

uie, euill, wickednesse. Neither doth the Scripture speake in vaine thereof, for we are giuen indeede to lust, to enuie, to desire, to quarrel, to contend, eyther for encrease of welth or of honour among men, eyther to fulfill our fleshly and carnall pleasures, whereafter our spirit greatly lusteth. Therefore the Scripture sayeth not in vaine, for it is too sure and certaine, that the spirite which dwelleth in vs, naturall corruption, which possessleth the seate of our heartes, lusteth after enuie,

Some by Spirite here vnderstand the Spirit of God, and reade the whole sentence interrogatiuely, t' inke you that the scripture sayeth in vaine? the spirit that dwelleth in you, lusteth after enuie? Making this the meaning, doth the scripture teach, that Gods spirit moueth vs to enuie debate, lust, and such like? No, it is not Gods spirite that moueth men thereunto, wherewith we are not guided when wee are quarrellous, and contentious, but this sense, howsoeuer it may please some, and be so taken with them, yet me thinketh it is somewhat wrested, and not so agreeable to the place and circumstances of the same. Therefore I retaine the former sense as most natural.

The other part of this aunswere is, but the Scripture offereth more grace, and therefore saith, God resisteth the proud, but giueth grace to the humble. Where as naturally wee are giuen to euill and lust after enuie, the scripture offereth more grace, and giueth vs better counsell then to giue our selues to these quarrels, and to be carried away with such desires therefore it saith, God resisteth the proude, but giueth grace to the humble.

By the Scripture here, hee vnderstandeth euident testimonies: for this thing, is in sundrie places recited.

By the proude, hee vnderstandeth such as in following their owne desires and lusts rebell against God. *By* the humble, such as in meekenesse of spirit, and humilitie of mind submit themselues to God with reuerence, and endeuour to suppresse their euill affections in themselues, whose endeuor God fauoureth and furthereth, giuing his grace vnto them,

which

which is far beter thē al worldly riches, welth, honor whatsoeuer, or then all earthly and carnall delights, and pleasures, though they seeme most pretious among the sonnes of men.

This saying, God resisteth the proud, but giueth grace vnto the humble, eyther in the verie same words, or in words of the same sense, is often repeated, and it consisteth of two members, 1. That, God resisteth the proud, 2. That he giueth grace to the humble.

Psal. 18. 27. For the first, God resisteth the proud: *Dauid* the princely Prophet auoucheth the same: God sayeth hee will saue the poore people, but will cast downe the proude lookes. Isai 2. 11, Ier 49. 16. c 50 29. 30. Which thing Almighty God also threatneth against the obstinate and rebellious people by his Prophet: the high looke of man shall bee humbled, and the loftinesse of man shall be abased, and the Lord onely shall bee exalted in that day. Ezec. 17. 24. *Ezechiel* setting downe the Parable of the two Eagles, whereby *Nabuchodonosor* King of *Babylon*, and *Iechoniah* King of Israel were ment, which *Nabuchodonosor* abounding in power, riches, and a mighty Kingdome, should carrie the other into captiuity and afterward should be plagued for his oppression of the Church and people of God, comforting the Saintes, the prophet telleth them, that God would beate downe the proude enemies of the Church, and exalt her, which was low and despised, and sayth: All the trees of the field shall knowe, that I the Lord haue brought downe the high tree, and exalted the lowe tree, and I haue dried vp the greene tree, and made the drie tree to flourish, I the Lord haue spoken it. and done it. Ezech. 21. 25. 26. 27. In like manner entreating of the fall of *Zedechiah*, & the captiuity of *Iehozadecke* the Priest, in the person of God, the Prophet speaketh, thus sayeth the Lord God, I will take away the diademe, and take away the crowne (whereof the one might concerne the Priest, the other the Prince.) I will take away the diademe, and take off the Crowne, they shalbee no more the same, I will exalt the base or humble, and abase him that is high. Ezech. 31. 1. & 10. 11. 12. And cōparing *Pharao* with the king of Assiriah for prosperitie, and prophesying like destruction to thē both, witnesseth that God would abate both their prides, &

resist

reſiſt the inſolency of their ſpirits. *Nabuchodonoſor* being caſt downe by God, and afterward exalted again, breaketh forth into theſe wordes in *Daniel* the Prophet. Now therefore I *Nabuchodonoſor* prayſe and extoll and magnifie the King of Heauen, whoſe workes are all truth, and his wayes, iudgementes, and thoſe that walke in pride, hee is able to abate. Dan. 3. 34.

The whole 10. Chapter of *Sirach* fró 7. verſe, tendeth almoſt to no other purpoſe, but to teach that God reſiſteth the proud. *Salomon* the wiſe, King ouer Iſrael, auoucheth the ſame truth, and ſaith, the pride of a man ſhould bring him low, becauſe God euermore reſiſteth the proud as the Apoſtle teacheth. *S. Peter* hath the very ſame ſentence, decke your ſelues with lowlineſſe of minde, for God reſiſteth the proud, and giueth grace to the humble. The bleſſed Virgin *Mary* in her ſong ſingeth prayſe vnto God, who had put downe the mighty from their ſeate, and exalted the humble & meeke. Our ſauiour Chriſt ſaith, that ſuch as exalt themſelues, in their owne pride, ſhall be abaſed and brought low. And the heatheniſh *Megera* in *Seneca* ſaith to *Lycus*.

Eccleſ. 10 7
pro. 29. 23.
1. Pet. 5. 5
Luk. 1. 52.
Luk. 3. 5.
Luk. 14. 11.

Rule puſt in minde, all voide of feare,
And beare an hautie heart:
God at the heeles doth follow neere,
The proud to pay with ſmart.

Seneca in his Traged. Hercules furens.

VVho ſo therefore through worldly deſires ſhall lift vppe themſelues againſt GOD, muſt looke to haue GOD to reſiſt them as an enemie, and with his mighty power to withſtand them: for the Scripture teacheth, that GOD reſiſteth the proude. See *Cyprian*, 1. lib. Epiſt. 3. fol. 7.

Now, how, and by what meanes doth God reſiſt the proud? by many meanes and ſundrie.

1 He reſiſteth them by puniſhing thē for their pride againſt him, as hee did the builders of the turret of *Babel*, whoſe top ſhould haue reached to heauen, if their purpoſe might haue beene effected: but God ſeeing the vanitie of their mindes, the pride of their heartes, and the inſolency of their ſpirites,

How God reſiſteth the proud. Gen. 11. 7. 8. 9

ſpirites, puniſhed them with confuſion of their language, that one could not vnderſtand another, and ſo they were reſiſted. When *Manaſſes* was puſt vp with pride, he was reſiſted by the
2, Chro. 33. 11. puniſhment of God, who deliuered him vp into captiuitie
Dan 4, 27, & 30. wherein he was humbled. *Nabuchodonoſor* waxing proud of his goodly and gorgeous cittie which he had built, was reſiſted by God through puniſhment, for the Lord made him ſeauen yeares to remaine in the fieldes as a beaſt, aud baniſhed him the ſocietie of men.

Iſai, 13. 11, 12 13, 14. *So Iſai* the prophet ſpeaking againſt the proud *B*abiloni-
Iere, 29. v, 16. 50, v, 29, 30. ans, bringeth in God threatening by puniſhmentes to reſiſt them: I will viſite the wickednes vpon the world, and their i-
pſal, 31, 23, pſal, 18, 27. pſal. 138, 6, niquitie vpon the wicked: and I will cauſe the arrogancie of the proude to ceaſe, and caſt downe the pride of tyraunts. *Da uid* mentioneth this way of reſiſtance, the *L*ord preſerueth the faithfull, and aboundantly rewardeth the wicked doer. Thus
1. Kin, 17, 50. was the pride of *Goliah* reſiſted, when God puniſhed him by little *Dauid*, who with his ſling ſtone patted him on the pate, caſt him to ground, and with his owne ſword cut off his head and ſo abated the pride and glory of the *Philiſtines*. Thus God reſiſted the pride of *Aſſur*, by bringing many Puniſhmentes vpon him, for his arrogancie and inſolencie of ſpirite. Thus
2, Kin 18, 9. 10 God puniſhed the pride of *Abſolon* and ſo reſiſted his ſeditious enterpriſes, by hanging him by the haire of his own head in a thicket.

Thus God reſiſted the pride of *Antiochus*, who in the hautineſſe of his heart, had threatened to make Hieruſalem a cō-
2, Mach 9, 4, 5, 6 &c. mon buriall place for the Iewes: but Immediatly God ſmote him with an incurable diſeaſe in his bowels, wherewith till his death hee was tormented. So reſiſted he *Herode Agrippa*, who making an oration to the people, whereat they cried, it is the voice of God, and not of man he proudely chalenging this
Act, 12, 22, 23, praiſe, was reſiſted by God, by like puniſhment. *Capaneus*, be-
Capaneus, ing one of the Captaines which beſiedged *Thebes*, in greate pride ſaide he would beſiege it in deſpite of God, whoſe pride God reſiſted by puniſhment, for a thunder-bolte as ſome ſay, or as other write, a ſtone from the wall fell vpon him & ſlewe
Apryes, him. Finally, when *Apryes* king of Ægypt had proudely ſaide that

hatneyther man nor God, could take his kingdome from him, hee was by the iuſt puniſhment of God reſiſted, for hee was choked and ſo deſtroyed. Thus by ſending puniſhmẽts vpon the proud, the *Lord* reſiſteth them.

2 Sometimes hee reſiſteth the proud, by hindering their purpoſes, by ſome meane vnlooked for, as when the proude King of Aſſiriah, had entended the deſtruction of Hieruſalẽ, God reſiſted him, firſt in raiſing vp *Tirrhaka* the King of the Blackmores, to fight againſt him, for which he departed, and afterward vpon a ſecond ſiege, by ſending his Angel to deſtroy his people, which when he ſawe, he departed & went to his owne countrie. In like manner was *Saules* proude and malitious hart abated, who purpoſing the deſtruction of *Dauid*, heard ſay by a meſſenger vpon the ſudden, that the Philiſtines had inuaded the lãd, for which cauſe he returned frõ purſuing *Dauid*, and ſo he was reſiſted. 4. King 19.9 Act. 4, 21. 1, King. 23 28. 4 Kin, 7, 6.

3 God alſo reſiſteth the proud, when he turneth their deuiſes vpon their owne neckes, and maketh them fall into the ſame miſchiefe and ſnares which they haue prepared for others. When *Haman* in intollerable pride had determined the deſtruction of the Iewes, and had prepared a gibbet or gallowes for Mordocai, the *Lord* reſiſted his proud purpoſe, and cauſed him to be hung vpon the ſame gallowes which he had prepared for another. Eſter 7, 9.

When the proud princes of the prouinces of Babylon, had deuiſed and determined the death of *Dauiel*, and by a falſe accuſation had condemned him to the denne of Lions, God reſiſted their proude and malitious deuiſe, and cauſed that the ſame Lions deuoured them, their wiues and childrẽ, whome they had thought ſhould haue beene the death of *Daniel*. Dan, 6, 24.

VVhen *Cuſh* one of *Saules* kinſmen had falſly accuſed *Dauid*, the man of God threateneth that God would in this wiſe reſiſt him, and therefore ſaith, that he had made a pitte, and himſelfe was fallen thereinto, and that his miſchiefe ſhould fall vpon his owne pate, and his cruelty vpon his own head. In another place ſhewing how God reſiſted the wicked, and proud men of the earth, by ouerthrowing them in their pſal. 7. 15, pſal, 9. 15,

their owne enterprises, and causing their owne wicked and mischieuous deuises to fall vpon themselues, affirmeth that the Heathen were sunke downe in the pit that they made, & that their feete were taken in the same nette they had spread for other.

psal,34,21, Againe, witnessing that the wicked enterprises of the proude shoulde turne to their own destruction, the Prophet
psal.37.14.15.17.v.6 psal.94,23. saith, wickednes and malice shall slay the wicked, and they which hate the righteous shal perish. To that purpose is that saying, the wicked haue drawne their sword, and bent their
prou,26.27. bow, to cast downe the poore and needie, and to slay such
Eccles.27. as are of an vpright conuersation, but their sword shall enter
v,25,26,27, into their owne heartes, and their bowes shall bee broken. Therefore *Salomon* his sonne saith: he that diggeth a pitte shall fall thereinto, and he that rolleth a stone, it shall return vpon him. To turne the wicked deuises of the proude vpon their owne pates, to make the mischiefes of the vngodly to light vpon themselues, to bring the proude into the pitte of perdition, which they haue deuised for other men, it is a way whereby also God resisteth them.

psal,76,12, 4 Moreouer God resisteth the proud, by confounding
Isai.19.3, their councels, enterprises & deuises, as appeareth in proude
2,King 17. *Achitophel* & others. As in the inuincible nauie of the proud
7,8,&c. *Spaniardes*, (so they called it) sent against little England, so
Anno 1588. miraculously confounded, and in greatest parte destroyed by the mighty hand of God.

Isai.3.16.17 5 Neither thus onely are the proud resisted but also God
Isai,23,9, resisteth the proud by remouing and taking away from them the thinges whereof they haue beene proud: as hee threatened the damsels of Israel, to take away all their brauerie and excellent ornaments, because they were proud thereof. Now some are proude of riches, as he that said to his soule, soule, eate and drinke, and take thy pleasure, for thou hast much goodes reposed for many yeares, him God resisted, by re-
Luke.12,v,20. mouing him & his riches. Some are proud of beauty, whome God resisteth by sending sickness or other meanes to hinder and remoue that from them. Some are proud of their wit those he resisted, by causing them to fall eyther by palsies, or

such

ſuch like, into doting folly. Some are proud of their ſtrength which languiſhing ſickneſ abateth. Some are proude of their power, as *Nabuchodonoſor*, *Senacherib*, *Antiochus*, *Pompey*, *Alexander*, and the like whome God reſiſted, partly by taking away life, partly by remouing their power, wherein they truſted from them. Which thing *Iob* inſinuateth, when he ſaith that God loſeth the collor of Princes, and cauſeth thē to bee girte with a girdle: hee leadeth away Princes as a pray, and ouerthroweth the mightie, hee taketh away ſpeech from the counſellor, and taketh away the iudgement of the auncient, he powreth contempt vpon Princes, and maketh the ſtrength of the mightie weake. This God doth not onely to puniſh the people in the defectes of their Magiſtrates & Princes, but alſo when men are proude of any of their giftes, they are reſiſted by loſing the thinges whereof they are proude, and this way doth God alſo reſiſt the proud not ſeldome. Iob. 12, 18. 19. 20. 21,

6 God reſiſteth the proud alſo, whē he turneth their ambition & vaine glory into ignominie & ſhame: as is apparant by the Prieſts, which ſeeing the office of the prieſts to be in cōtēpt, would haue changed their eſtate by the names, and ſo called themſelues by ſtrange names, who ſeeking their writing in the genealogie by the names they pretended, found thē not, & therefore were depriued of their offices. So God reſiſted *Simō* the wicked ſorcerer & deceiuer, who as *Nicephorus* reporteth, ſaid to *Peter*: doſt thou thinke thy Chriſt to be therefore great becauſe he aſcēded frō earth to heauen? that is eaſie for me to doe. And forthwith by the Deuils as this author ſaith, or by magical art being caried vp into the aire, was afterward caſt down, & ſo cruſht to peeces, & ſo afterward cōdēned of men. Thus ſuch as doe ambitiouſly ſeek honor and glory by the iuſt iudgement of god loſe both their offices oftentimes, and alſo their eſtimatiō with mē, & ſo are they reſiſted. *Salomon* noting this kinde of reſiſting, when god cauſeth a downfall into all miſerie, in thē which were puffed vp with pride, & ſwelled in arrogancy of the ſpirit, affirmeth, that pride goeth before deſtruction, and an high mind before the fall. Thus the fall followeth their ambitious exaltation, con-

Eſd. 1, 61, 62, 1 Macchab. 2, 62, 63, It is verified, lib. 2. c. 9, ver. 5, 6, 7, &c Iſai. 14. 11. Lib. 2, c. 36, Eccles. hiſt. Iſai. 22, 16, 17, pro. 16, 18, c. 15 2, c. 18. 12.

confusion, their vaine glorie, ignominie, their haughtines, and arrogancie, and so they are resisted.

psal 34 16, 37 35,36, Eccles, 10.17, 6,21,4, pro,15,25. 3,Kin,20,21, 22, Iob,15,v,28, 29,30,c,18,5,6

7 Finally, God resisteth the proud, in destroying their remembrance, and cutting off their posterity from the earth, for their pride and wickednes. Thereof the holy Prophet Danid may be vnderstoode. The face of the Lord is against them which doe euill, to cut off their remembrance from the earth. The wise Sirach saith, that God cutteth off the remembrance of the proud. Thus did God by *Elias* threatē to resist *Achab*, by destroying him, and cutting off his posteritie for their pride and rebellion against him.

psal. 9 11, 12 13, 14,

VVhen proude persons, therefore thinke to make their names immortall, and seeke to make their houses and habitations to continue for euer, and call their landes also by their names, then (contrarie to their expectation) to roote out their remembrance, is a mighty resistance of God against them.

8 God resisteth the proud, by sending feare and terror into their heartes, whereof see *Iob* 15. verse 20, to the 25, verse, *Iob*, 18, verse 7.8.9.10.4. King, c.7.ver,6, Psalm.76. 5. Isai 10.33. Isai 19.16.

9 God resisteth the proud and wicked, when hee armeth one Proud and wicked man against another, and causeth thē to destroy one the other, as 2, Chro. 20.22. Isai 19,2. Isai 49, 26. Isai 20. ver. 2. *By* these and the like wayes, the proude are resisted by God, and this place of the Apostle is found true: God resisteth the proud.

Now a God resisteth the proud, so he giueth grace vnto the humble, which is the other member of this sentence of the Apostle. Such as forsaking all worldly thinges, addict themselues wholy vnto him, to serue and worshippe him in humilitie, who cast the crowne of their owne wittes, riches, wealth, glorie, at the feete of God, and preferre him beefore all creatures. These doth God helpe, these hee furthereth, to them he giueth encrease, and greater measure of his grace as to those onely, whome he looketh vnto: As by his prophet Isai he recordeth. To whome should I looke but to him that is poore, and of an humble and contrite hart, and trembleth

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at my wordes. These are they in whome he multiplieth his graces, and furthereth with his fauour, as our Apostle speaketh, God resisteth the proud, but giueth grace to the humble. This song *Anna* the mother of *Samuel* long in her psalm of prayse: The Lord raiseth vp the poore out of the dunghil, to set him among the Princes, and to make him inherite the seate of glorie. Isai. 66, 2. 1. King. 2. 8, Eccles. 4, 14, Gen. 41. 40, Psal. 113, 7, Iob. 5, 11, Pro. 29, 23, Iob 22, 29.

Whereunto holy *Iob* agreeth; The Lord setteth vppe on high those that are low, that the sorrowfull may bee exalted to saluation. *Salomon* auoucheth the same truth: The pride of a man shall bring him low, but the humble in spirite shall enioy great glorie. And what is the glory of the humble? Is it not the encrease of the graces of God here, and the recompence of our humility in the life to come? Saint *Peter* vseth the same wordes, which Saint *Iames* here giueth out: God resisteth the proud, but giueth grace to the humble. In many of the former cited places, both members are in one sẽtence expressed, that as God resisteth the proud, so hee giueth grace to the humble. These he blesseth with plentiful benefites, to these hee giueth a greater measure of his holie spirite, to these he sheweth his louing fauour and mercy in ample manner, these he dayly ladeth with greater and greater blessinges from his hand, these hee mightily exalteth of his fatherly goodnes, and thus sheweth, or giueth hee grace vnto the humble. Which thing *Chylo* the heathen Philosopher (perchance) meant, who being asked what God Iupiter did, aunswered, he casteth downe high thinges, and exalteth the thinges which are low. 1. pet. 5, 5. Chylo.

This thing is manifest in *Moses*, who being of an humble spirit, and walking lowly before the Lord, receiued grace many wayes from God. *Dauid* being humble in spirit, was therefore taken from the flocke of sheepe, to rule the people of the Lord. What should I rehearse vnto you the example of *Iohn Baptist*, who preferring in humilitie of his minde, *Elias* and the Prophets before himselfe, was therefore by Christ preferred before *Elias* and the Prophets, What shoulde I rehearse other holy men and women, who in humblenesse & lowlinesse of their mindes, abasing themselues, were by God Exod. 3, 11 psal. 78. Iohn. 1, 21, Mat. 11, 9, 10. &c

aduanced and exalted. *Elizabeth* the mother of *Iohn B.* And *Anna* the mother of *Samuel*, *Mary* the virgin, and mother of Christ, seruing God in their humilitie, receiued grace, & plentifull fauour from the handes of God. Finally, the Lord encreaseth his blessinges, multiplyeth his graces, enlargeth his promises, extendeth his fauourable countenance to those, who setting apart all worldly thinges, cleaue immoueably vnto him, according to this place of the Apostle, God resisteth the proud, but giueth grace to the humble.

Luk. 1, 14. 1 Kin. 2. 7. Luk. 1, 28, 48. 1. Cor. 1, 26.

Almighty God therefore hath his two handes outstretched, the one, wherewith as with a mallet or hammer, hee bruseth and beateth downe the proud: the other, wherewith he powreth out his plentifull blessings vpon the humble, the one, wherewith he resisteth, and withstandeth those who through loue of worldly thinges, rebell against him, the other, wherewith hee fauourably entreateth, and greatly enlargeth such, as renouncing worldly vanities, cleaue vnto him in humilitie of their mindes. Seeing then this is true, let vs cast downe our proud lookes and hornes, which are set vp on high, & let vs with all humble reuerence, cleaue vnto the Lord, that he may encrease his heauenly graces in vs, for he resisteth the proud, but giueth grace vnto the hũble. And this I take to bee the plaine meaning of the Apostle in these two verses. See c. 4. v. 10. Serm. 20.

Notwithstanding, if any be of another opinion, I contend not: Euery one may abound in his owne sense to edification. For some expoũd it as I haue said thus, Think you that the Scripture sayeth in vaine, the spirite, that dwelleth in you, lusteth after enuie? doe you thinke that the scripture teacheth, that we are stirred vp to enuie by Gods spirite? is his spirit a spirit of enuie, of quarrelling, of contention? The spirit of God which dwelleth in you, and wherby you are sealed vp to the day of redemption, moueth you not thereunto, but rather the spirit of Sathan, which was a murtherer from the beginning, who is also that enuious mã, which soweth sedition, debates, contentions, braules and broiles, hart-burning and al mischiefe, in the heartes of mẽ. If you thinke thus, you are deceiued, for the spirit offereth more

Ephes. 4, 30. Iohn 8. 44. Mat 13. 25.

more grace, and therefore saith, God resisteth the proud, &c. Whereby, as be reason of contraries, he proueth that Gods spirite is not cause of contentions, which come of pride, because he resisteth the proude and contentious, and giueth grace to the humble,

Some others expound it in this wise, Thinke you that the Scripture sayeth in vaine, The Spirite that dwelleth in you, lusteth after enuie? Thinke you that the Scripture sayeth in vaine. That Gods spirite in you is iealous, that it enuyeth that you should loue any other, that you should giue your selues to the loue of the worlde? Nay the Scripture sayth not that in vaine: For the spirite of God is a iealous spirite, and taketh in euill part, that you should forsake him, to loue the world, he enuieth, that any part of your loue should be deriued from him, to creatures, seeing you are commaunded to loue him with al your heartes, strength, power, might, and all that is in you.

Exod. 20 7. Deut. 6. 15. psa. 78 64. Naham. 1. 2.

And if you say, it is hard not at all to desire worldly things & cleaue wholy to God, I denie it not, yet God giueth more grace vnto you, whereby you shall be able to doe this. They which thus expound it (as many doe leaue out this whole sentence, God resisteth the proud, and giueth grace to the humble.) These being the common expositions, and fathered vpon the best authors thereof, that which most agreeth with the circumstance of the place (as me thinketh the first doth) let it run for the most currant. And thus much touching these verses, & the first part of this Chapter, Now let vs pray, &c.

The End of the eighteenth Sermon.

IAMES Chapter 4. Verſes. 7. 8.

Sermon 19.

The eleuenth place of this Epiſtle of chriſtian duties

Verſe 7 *Submit your ſelues to God, reſiſt the diuell, and he wil flie from you.*

8 *Draw neare to God, and hee wil draw neare to you, clenſe your handes, ye ſinners, and purge your heartes yee double minded.*

The ſecond place or part of the 4. chap.

Theſe wordes containe the ſecond thing in this Chapter, which is touching our duety to God. Which conſiſteth of three thinges, whereof two are here ſet down.

1. *Submiſſion to God, wherein three thinges are noted, Namely,*
   1. *VVhat hee commandeth: to ſubmit our ſelues to God.*
   2. *The contrary, to reſiſt the diuel.*
   3. *The reaſon why, that hee might flie from vs.*
2. *Approching and drawing neere to God, wherein three thinges are to bee conſidered Namely,*
   1. *What he commandeth, to draw neere to God.*
   2. *VVhat he promiſeth to ſuch as doe ſo, that God wil drawe neere to them.*
   3. *How it is done,*
      1. *By clenſing of handes.*
      2. *By purging of hearts.*

THe holy Apoſtle Iames, hauing now ended the firſt part of the Chapter, concerning contention, which in the

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ende of the former hee had ſpoken of, and ſet downe the cauſes of contentions, the luſts and deſires of men fighting in their members, and rendered the reaſons and cauſes why mens deſires are oftentimes without effect, and finally, anſwered the obiection, which might haue concerning that matter beene made againſt him: In the ſecond place he cometh to our duetie to God-ward. VVhich thing the Apoſtle oppoſeth to the other vices before mentioned, ſhewing that as in contention, enuie, ambition, and fleſhly deſires men follow the ſuggeſtions of Sathan, ſo ought they now to obey God and reſiſt Sathan, the generall enemie of all mankinde, and that with ſure and certaine hope of victory, and to draw neere vnto God, in integrity, innocency and purity of their life. And finally, to chaſtice themſelues, as becommeth the Saintes, whereunto this ſecond place tendeth. In which place Saint *Iames* ſetteth downe, as we ſee certaine remedies againſt the euils of corrupt concupiſcence as ſubiection to God in Chriſtian obedience, drawing neere to God in pureneſſe and perfect innocency, as caſting downe and afflicting our ſelues by all ſignes of repentance, that ſo we may be exalted of God vnto ſaluation.

Now our dutie to God is here ſet downe in three things in ſubmitting our ſelues to God, in drawing neere vnto him, and in chaſtening our ſelues, as is aforeſaide. Submiſſion to God,

Concerning ſubmiſſion to God the firſt part here of chriſtian duetie, therein three thinges are to be noted, 1. What is enioned, 2. The contrarie, 3. The reaſon.

1 The thing enioyned is ſubmiſſion to God, proceeding from humilitie, then which nothing is or can bee more acceptable or pleaſant vnto him, nothing more commendable among men. For what doth God better accept of, then of our holy obedience vnto him, this is more acceptable vnto God then ſacrifice, this is more pleaſant vnto God then the fat of Rams. Which thing is here ſet down by way of concluſion, following moſt fitly out of the former ſpeech of the apoſtle, for ſeeing (as he ſaith) that God reſiſteth the proude and giueth grace to the humble, therefore ought we, putting away all enuie, contention, emulation, and debate againſt our Eccl. 35, 8. Sam. 1 King. 15, 22.

brethren in humility, to ſubmit our ſelues to God, whoſe ſpirit is powred out vpon the meeke & lowly, as the Lord by
Iſai.66.2. his Prophet auoucheth. This duetie men are neceſſarily to performe vnto God, and vnto his ſon Ieſus Chriſt, to whome they are betrothed, as to an husband.

God witneſſeth by *Oſe* his Prophet, that he had married
Oſe 2.19,20 the Saintes vnto himſelfe, in the wordes which hee vttered
Iſai,54,5 vnto his choſen people; I haue married thee vnto my ſelfe in
Ier,31,32, faithfulneſſe, and thou ſhalt know the Lord. The Church is
2.Cor.4,12. eſpouſed vnto Ieſus Chriſt: therefore Saint *Paul* ſayeth, I
11.2. haue prepared you for one huſband, to preſent you as a pure virgin vnto Chriſt. Therefore as the Spouſe and maried wife oweth her ſubiection, ſubmiſſion, and obedience vnto him, whoſe wife ſhe is, and in all honeſty, and dutifulneſſe ought to apply her ſelfe to the will of her huſband, euen ſo ought the church and Saintes of God in all dutiful obedience to ſubmit themſelues to God, and his ſonne Ieſus Chriſt. For this
Eph,5,23. cauſe S. *Paul* inſtituteth and maketh a large compariſon be-
24.&c. twixt the wife and the Church, Chriſt and the husband: that by the mutual collation of the Church and the married wife and the anological proportion betwixt them, both the wife might learne obedience to her husband, and the church and Saints, their ſubiection to God: whoſe oneſy word muſt bee the rule of our whole life, whoſe will in all thinges wee muſt obey, to whoſe commaundement wee muſt bee applyable: which is our reuerent ſubmiſſion vnto God. Whereunto S. *Iames* exhorteth vs, as it may be thought from that excellent place of our Sauiour Chriſt, where he exhorteth to chriſtian
Mat.11.29. humility by his owne example. Take my yoke vpon you, & learne of me, that I am meeke and lowly in heart, and you ſhal finde reſt vnto your ſoules, by perſwaſion whereof, the Apoſtle happily may in this place moue vnto ſubmiſſion & chriſtian humility.

Laying therefore aſide all enuy, malice, contention, wrath, indignation, fighting, quarrelling, Whereunto we are moued by this contentious ſpirit of Sathan, wee muſt in all humility of our mindes, ſubmit our ſelues vnto God, as the Apoſtle exhorteth: Submit your ſelues to God.

Men

Men ſubmit themſelues vnto God diuerſe waies, 1. In obediently and reuerently yeelding themſelues to his word and wil, in hearing what he commandeth, and carefully performing what he enioyneth. For as the ſonne is ſubiect to his father, and the ſeruant ſubmitteth himſelfe to his maiſter then, when the ſonne heareth and obeyeth the will of his father, and the ſeruant of his maiſter, euen ſo the ſaints of God, are ſubiect to God, and ſubmit themſelues to him, when they obey the wil and commandement of God: which thing vndone, wee ſubmit not our ſelues to him, but rebel againſt him. VVherefore as all the Prophets, ſo Iſai chiefly, in the perſon of God, calleth Iſrael the people of God, rebelles againſt him, in that they neglected his commaundementes.

How men are ſubiect to God.

Iſai 1,23
Iſai 30,1,
Ezech,20,8
Ier,3,12,

Almighty God in like manner, meaſureth our ſubmiſſion by our obedience, confeſſing that wee haue caſt off his Lordly and fatherly yoke, when wee deny him honourable obedience as vnto a father, and feareful reuerence as to a maiſter. All the Prophetes, our Sauiour Chriſt, *Stephen* the Martyr, the bleſſed Apoſtles haue condēned the Iſraelites and Iewes as a rebellious people, in that they would not obey his word, and therefore chiefly ſhew their ſubmiſſion. Now the wil of GOD what is it? but our ſanctification: that wee ſhould abſtaine from fornication: that euery one might know, how to poſſeſſe his veſſel in holineſſe and honour? And wherein is our obedience to him ſhewed? Is it not in the puritie of our life? As obedient children ſayeth S. Peter, Faſhion not your ſelues vnto the former luſts of your ignoraunce, but as he that hath called you is holie, ſo be yee holie in al conuerſation, becauſe it is written, bee yee holie as I am holie.

Mal,1,6.

1.Theſ,4.3.

1.pet,1,14,15.

If then our ſubmiſſion to GOD ſhew it ſelfe in the obedience to his wil & word, then neither idolators, neither curſed couetous perſons, neither filthie fornicators, neither peſtilent vſurers, neither blaſphemous ſwearers, neither bitter backbiters, neither cruel extortioners, neither violent oppreſſours, neither proude Peacockes, neither bloudie murtherers, neither ſhamefull lyers, neither beaſtelie

drunkardes, neither deceitful dealers, neither any such like, of the rabblement & rout of the wicked, submit themselues to God, but rather therein rebell against him.

2 As by obeying his will, men submit themselues vnto God, so by yeelding themselues to Gods pleasure, to doe with them after his will, men likewise submit themselues vn-

Dan.3.17.18. to him. Thus the three children, yeelding themselues to the pleasure of God, eyther to deliuer thē, or not to deliuer them from the fierie furnace, submitted themselues to him. *Dauid* the King of *Israel* submitted himselfe to God in like manner, when he sayeth, If I haue founde fauour in the eyes

2.Kin.15.25. 26 of the Lord, he will bring me againe into the Citie, and shew me the Arke, and Tabernacle thereof: but if he say, I haue no delight in thee, behold here I am, let him doe with me as seemeth good in his eyes.

Our Sauiour Christ was subiect, and submitted himselfe to

Mat.26,42, 1,pet,4,19 God, when hee yeelded himselfe applyable to the will of his Father, concerning the drinking of the bitter cuppe of his passion, Father take from me this cup if it be possible, but if this cuppe cannot passe away, but I must drinke thereof, thy wil bee done. So when in all our temporal estates, for honor or ignominie on earth, when for health or sickneſſe, when for children, or for other thinges whatsoeuer, we yeelde our selues wholy and obediently vnto God, when wee freely & voluntarily abide his pleasure therein, when without grud-

Mat,6,10. ging or groyning, muttering or murmuring, wee can pray as our Sauiour teacheth: Thy will be done in earth as it is in heauen, when wee prescribe not to GOD, eyther time or place, or manner or meane, or measure in any thing, but subscribe wholy and in all thinges vnto him, then submit we our selues vnto GOD. *But* if we otherwise doe, then submit we not our selues to God, but rebell against him.

3 Neither thus onely submit men themselues vnto God, but also when they beare with patience the Crosse which the *Lord* layeth vpon them, then submit men themselues to God. Thus the holy Prophets afflicted of the princes & people, thus our Sauiour Christ, reuiled, slaundered, falsly accu-

sed

sed, cruelly executed by the Iewes: thus holy *Iob*, spoyled of the Ismaelites, or Sabeans, robbed of the Caldeans, tẽpted of Sathan, vpbraided of his wife, condemned of his friendes, the Apostles suffering manifold iniuries of the aduersaries of the Gospel: Finally, the holy Martyrs and all Gods Saintes suffering with patience manifold afflictions & bearing willingly the crosse imposed and layde vppon thẽ, thereby submitted themselues vnto God. VVhereunto the Apostle here exhorteth: Submitte your selues vnto GOD, which is the thing which the Apostle commandeth, and the first thing in the first pointe of our dutie obserued.

2 The next thing in this first part of dutie is the contrarie: wee must submit our selues to GOD, but we must resist the Diuel also. Wherein we are taught whether to referre al our contentions, and whether all our striuinges must tend, euen to the withstanding and resisting of Sathan, with whom wee haue continuall warre, and endlesse conflicts, & therefore ought wee wholy to bend our selues, with al might against him. Which thing the holy Apostle Saint *Peter* in like manner commendeth vnto vs: bee sober and watch, for your aduersarie the Diuel like a roaring Lion, goeth about, seeking whome hee may deuoure, whome resist, stedfast in the faith. To this purpose not altogether impertinentlie serueth that of *Saint Paul*, Bee angrie and sin not, let not the Sun go down vpon your wrath, neither giue place to the diuel. VVhich thing had *Euah* our great grandmother learned, which lesson had shee conceiued, to haue resisted and withstood the subtle sleights of Sathan the diuel, who egged her to disobedience to God, and drew her from submission to him, she had not tasted of the forbidden fruit, whereby she plunged her selfe and all her posterity into perdition. Had the Israelites learned to haue resisted the diuel, when by the beautie of the daughters of Moab hee tempted them: they had not burnt in lust, neither committed fornication with them, whereby the wrath of God was prouoked, and they therefore destroyed. Had the men of the first world remembred to haue resisted Sathan, when with carnal pleasure

Resisting the Diuel.

1, pet, 5, 8,

Ephes 4 26. Gen, 3, 6,

Num. 25, 1, 33.

Gen, 6, 2, 7, 23

ſure they were tempted, they had not cauſed the dores and windowes of heauen to open and powre downe water vpon them, wherby they and al the world was drowned. Had the
Gen, 19, 24. Sodomites beene hereof mindfull (as no doubt they were taught by *Lot* the preacher of righteouſneſſe) whē they burnt in vnnaturall luſt one with the other, they had not ſo ſore offended, as thereby to call fire and brimſtone from heauē, by which they periſhed. Had *Abſolon* remembred to haue
2 Kin. 15, 2. 3. 4. reſiſted Sathan, when by ambition he pricked him on to rebell against his owne father *Dauid* the Lordes annointed, he
verſe 10. 11. had not endeuoured to haue thruſt him from his royal ſeate
2, King, 18 9. of honour, neither had he taken ſworde in hand againſt *Da-*
Math 26, 14. *uid*, the cauſe of his owne iuſt deſtruction. Had *Iudas* the
Ioh. 13, 27. traytor learned to reſiſt the diuel, when he put into his mind
Mat, 27, 4, 5, for lucre to betray his maiſter, he had not for that ſinne fallen into diſpaire, wherein hee was his owne hangman, the teſtimonie of his euerlaſting damnation. If the Rebels in the North, not long ſince, and the villanous traytors now of late, with the trayterous conſpirators freſh in memory, had learned and endeuoured to reſiſt the diuel, when they were by him ſolicited and moued to ſhedde innocent bloud, and to depoſe the Lords annointed, *Elizabeth* by the grace of God our Soueraigne Ladie, and Queene of England, France and Ireland, to bring in forraine nations, to ſet vp a murtherer of her husband, and the onely cauſe of many miſeries and miſchiefes, both here and elſe where in like manner: to endeuour the vtter calamitie and finall deſtruction of their natiue ſoyle and countrey: neyther had their bodies beene dismembred, (too gentle a puniſhment for ſo hainous iniquitie:) neyther their ſoules endaungered to damnation, as all theirs were, which died in final impenitency. Had we our ſelues men and women, learned to reſiſt the diuell, when now by pride, now by ambition, now by couetouſnes, now by extortion, now by adulterie, now by enuie, now by one iniquitie, now by another, by him wee are tempted to rebel againſt GOD then ſhoulde wee not by committing theſe and the like ſins, ſo iuſtlie open the mouths of our Prophets and Preachers, to thunder out the heauie

uie iudgementes of God againſt vs, and our Countrie, neither ſhould wee be ſubiect to ſo many ſtrange and new diſeaſes, as the puniſhments of our new ſins, as raigne & abound among vs, from yeare to yeare, as dayly experience dooth teach vs.

VVherefore, both to auoide many miſchiefes, and miſeries in our common and temporall life, and alſo to flie the daunger of future calamitie, and euerlaſting damnation to come, wee muſt euermore remember the exhortation, which is giuen vs, and holde faſt the admonition of the Apoſtle, Reſiſt the Diuel. VVho being the auncient enemy of mankind, ſeeketh by all meanes to draw vs from the loue and embracing of GOD, and to couple vs in loue & league with himſelfe: therefore ought wee to oppoſe our ſelues vnto him, as to our mortall enemie, and withſtand al carnal luſtes, al fleſhly deſires, all worldly prouokements, as the inſtruments of Sathan, that hauing peace with men without contention, & performing reuerent obedience to God, without rebellion, we may riſe vp againſt the diuel, and in all thinges reſiſt him, as we are exhorted.

Now Sathan the Diuel is ſundrie wiſe reſiſted of men, firſt by faith in Ieſus Chriſt, wherewith we armed, ſtand faſt without wauering, and thereby reſiſt the aſſaultes of Sathan the Diuel, Saint *Paul* arming men againſt all ſpiritual aſſaultes by Sathan and his miniſters, and preparing them to the ſpiritual battle with the diuel & his members, exhorteth them to ſtand faſt in the faith, whereby eſpecially our ſpirituall enemies are beaten backe, reſiſted and put to flight, VVatch ſaith he, ſtand faſt in the faith, acquite you like men, be ſtrong S. *Paul* calleth faith the ſpiritual ſhield, whereby we are able to beare of, & quench the fierie darts of the deuil, therefore exhorting mē to put on the whole armor of God, he willeth them chiefly to take vnto them the ſhield of faith, that thereby they may quench the fierie dartes of the Diuel. The apoſtle *Peter* preparing vs, and arming vs againſt Sathan, willeth vs to reſiſt him by faith, be ſober ſaith he, & watch, for your aduerſary the diuel goeth about, ſeeking whō he may deuoure whō reſiſt ſtedfaſt in the faith, for which cauſe *S. Auguſt.* attributeth

How Sathan is reſiſted,

1, Cor 16, 13,

Eph. 6. 16,

1 pet, 5. 8.
1. Iohn 5. 4.
Reu, 12. 11.

Lib, 3, c, 20, de lib, arbitrio,

S Basil. in psal. 32. teth this effect vnto faith, that it vanquisheth, ouercommeth and resisteth the deuil. *S. Basil* vpon psal. 32, to like purpose saith, what man is able to wage war with the diuel, vnles hee flie to the helpe of the captain of the host, therehence therefore through our faith in him, we wound and thrust through our enemie. When Sathan then assaulteth with any temptation, there is no way better to resist him, thē by trusting perfectly in the grace of God, which is brought vnto vs by the 1. pet. 1. 13. Reuelation of Iesus Christ, and to be assured, that seeing wee are marked with the seale of the spirit, for the sheep of Christ, Eph. 4. 30. therefore we cannot be plucked out of his handes, that sith 2. Cor. 1. 22. our names are written in the booke of life, therefore we can- Iohn. 10. 28. not perish for euer, by the temptation of Sathan, that in as- philip. 4. 3. much as we are chosen by God, and predestinate from euer- Reu. 3. 5. lasting of the meere fauour of God, to be conformable to Rom. 8. 29. the image of Christ, therefore no creature in heauen aboue, or in earth beneath, nor in any infernall place, no nor Sathan himselfe, shal bee able to separate vs from the loue of God which is in Iesus Christ our Lord. This assurance of our hope, this perswasion of our Faith, this certainety of our saluation, if we hold out before sathan, without wauering, we shal in his temptations resist him, and thus by faith is he resisted.

2 As we resist him by faith, so also we resist him by prayer, when in our manifolde temptations wee flie by prayer vnto God for succour, against the diuell our auncient enemie, when in the midst of the greatest assaultes of sathan, wee run for strength vnto God, who is the defence, the protectour, shield and deliuerer of his people, and by whome all they which trust in him, doe not onely treade down men their enemies, but Sathan himselfe, the aduersarie of all the sonnes of God, by which meanes the assaultes of Sathan are repelled. This way of resisting the deuil, our Sauiour Christ com- Mat. 6. 13. mendeth vnto men, when he willeth vs among other thinges to pray for deliuerance frō al euil, & temptations of the enemie, leade vs not into tēptation, but delliuer vs frō euil. Our sauior Christ, being entreated to cast out a certain foule Mat. 17. 21. spirit, a deuil, saith that that deuil is cast out by fasting & prayer, to

to teach vs that we can neuer better repel Sathan, nor reſiſt his entrance into vs, then when wee earneſtly pray againſt him. And for aſmuch as he aiwaves, and in all places aſſaulteth vs, let vs at al times, and in all places, and euery where pray, lifting vppe pure handes vnto God, and flie vnto him, who is the ſaluation of the righteous, and their protector in the time of trouble, 1, Tim, 2, 18 Pſal 37, 41, pſal, 46, 1.

Saint *Paul* ſetting down the parts of our ſpiritual armour, which being put on, and firſt girt and buckled about vs, wee ſhal be able to withſtand our aduerſarie the Diuel, after the girding of our loines with veritie, the putting on the breaſtplate of righteouſneſſe, and the ſhooing of our feet with the preparation of the Goſpel of peace, and the taking in hand of the ſhield of faith, the helmet of ſaluation, the ſword of the ſpirit, which is the word of God, hee ioyneth vnto al theſe prayer, wherewith Sathan alſo is repelled. And experience teacheth the Saintes of God, that if when they are aſſaulted by Sathan, they giue themſelues incontinently to prayer, thē is the diuel forthwith repelled and reſiſted, For God is neare to thoſe which cal vpon him, and wil fulfil the deſire of them that feare him, and deliuer them. VVherefore whenſoeuer wee are tempted by Sathan to any kind of wickedneſſe, whether it be by couetouſneſſe to riches, or ambition to honor, or enuie to murther, or concupiſcence to adulterie, or malice to ſlaunder, or intemperancie to gluttonie, or any other ſinne to iniquitie, let vs incontinently flie to God for helpe by prayer, that we may ouercome theſe temptations, & reſiſt the Diuel our enemie. Thus haue the holy Fathers in former times, thus haue the Saints of God in al ages, thus muſt we reſiſt the diuel in like manner, if wee wil ſubmit our ſelues obediently vnto God. Which is the more fit, in aſmuch as it is alwayes ready, and at hand prepared: for Satan can no ſooner aſſault vs, though it be but in our thoughtes, but this meane is readie, at home, abroad, in our cloſets, in our chambers, in our ſhops, in our warehouſes, in al places, it is in a readineſſe, if we wil vſe it. Eph, 6, 18. pſa, 145, 19,

3 Moreouer the Saintes reſiſt the Diuel, when they earneſtly giue themſelues ouer to the ſtudy of vertue, and practiſe

See Cyprian fol. 247.

ctise of godlinesse, seruing the Lord in righteousnes and true holinesse of life. Hereby al entrie for Sathan is shut vp, hereby all holes of our heartes are stopped so that hee cannot inuade vs. VVherefore it is called by *Paul* a breast-plate, which

Eph. 6. 14, 2. Cor. 6, 7,

he exhorteth all men in the encountring with the diuel to put on, put ye on the breast-plate of righteousnesse, which is not meant onely of the imputed righteousnesse of Christ, but also of the inherent righteousnes, which floweth there fro, and is wrought in vs by the spirite of sanctification, and this righteousnes may be called a breast plate very wel, and in a iust comparison.

For as a breast plate defendeth the heart, the liuer, the intrals, and vital partes of man, which being wounded,

Eph. 6. 16,

man falleth downe and perisheth, so doth sincerity, vprightnesse, and holinesse of life, keepe the mind, the heart, the conscience from inuasion of Sathan, so that his fierie dartes cannot wound vs, with infidelitie, want of conscience, coldnes in religion, wickednesse of life, corruption in conuersation, or any the like iniquity, wherewith man stroken is greatly endangered.

VVherefore as bodily souldiours, by their brest-plates of iron, steele, or such like defensed; boldlie and with courage witstand and resist their bodily enemies: euen so do the spirituall souldiours, who fight vnder the displayed banner of Iesus Christ, armed with this brestplate of righteousnesse, with inuincible courage and fortitude resist satan the deuill, the spirituall enemie of mankinde.

Seeing then wee haue not to fight onely with flesh and

Eph. 6. 12.

bloud, but much rather with principalities and powers, yea with the prince of the darkenesse of this worlde, and with al spiritual wickednesse in heauenly thinges; it greatly standeth vs vppon, to put on the breste-plate of true holinesse and righteousnesse of life, that thereby our enemie the deuill may bee kepte out, put off, repelled and resisted, yea put to flight also, and finally dispatched. And this is done by the careful study of good workes, and the paineful practise of true godlinesse.

Now as Sathan by sincerity and integritie of life is with-

stoode

ſtood and reſiſted: ſo by looſenes and licenſiouſneſſe of the fleſh, by lewdneſſe of our life, by iniquitie and vngodlineſſe he is animated, fleſhed, & emboldned daily to tempt and to aſſault vs. For ſeeing in vs, an inclination to any wickednes, thereof he bloweth the bellowes and kindleth the flame thereunto he prouoketh ſtirreth vs vp, and daily pricketh vs forwarde, till he haue caſt vs downe headlong into the bottomleſſe pit of finall perdition: thus all couetous, lecherous, luxurious, wanton, proude, and wicked perſons, falling away from grace, from vertue, from Godlineſſe giuing their members as inſtrumentes of vnrighteouſneſſe to iniquitie, are ſo farre from reſiſting ſathan as that they help and promote his kingdome in him, and ſuffer him to rule, raigne, and rage ouer them at his pleaſure. But let all thoſe before whoſe eyes the feare of God is, in whoſe heartes Chriſt dwelleth by faith, whoe will be thought to performe their reuerent ſubmiſſion vnto God: put on the newe man, created after *God*, in holines and righteouſneſſe of life, that they may be able to ſtand faſt in the day of their temptations, and in al thinges reſiſt the deuil, as here we are exhorted.

Ciprian de ſim pl. prælat, Idem de zelo & liuore, Baſil, fol, 179

Rom, 6. 13.

Eph, 3, 17.

Eph, 4, 24.

4 Satan is beſides this, reſiſted of the ſaintes, when they oppoſe the law & commaundement, the wil and the worde of God, to his ſuggeſtions and wicked temptations.

And this is alſo a part of the ſpirituall armour and heauenlie furniture, wherewith Saint *Paul* woulde haue vs armed in this daungerous combate and conflict with the deuill. This is the ſword of the ſpirit, which is the word of God: hereby Sathan is kept off, as a man keepeth his enemie at the point of his ſword. This wiſe did our holy and moſt bleſſed Sauiour Chriſt reſiſt Sathan, when he tempted him, and kept him off that he could not hurt him. As when the deuill moued Chriſt for want of bread in the wildernes, to turne ſtones into bread: Chriſt drew oct the ſworde of the ſpirite, which is the word of God, againſt him, and ſaid, it is written, man ſhal not liue by bread onely, but by euerie word that proceedeth out of the mouth of God. When Satan tempted him to caſt himſelfe down from the pinacle of the temple, becauſe God had

2, Cor 6. 7, Eph, 6, 17. Heb, 4, 12, 1, Reuel, 16.

Math 4, 4, 7, 10. Mat, 4, 3, 4,

Deut. 8. 3, Math, 4. 5, Pſal, 91, 11.

had giuen his angels charge ouer him, to keepe him in their handes, leaſt he daſh his foote againſt a ſtone: Chriſt drewe out the ſworde againe, and withſtood him, it is written, thou ſhalt not tempt the Lord thy God. VVhen finally, he tempted Chriſt with promiſe of all the kingdomes of the worlde, to fal downe and worſhippe him, by the ſame ſword he reſiſted: Auoide Sathan for it is written, thou ſhalt worſhip the Lord thy GOD and him onely ſhalt thou ſerue.

Deut. 6. 16. Mat. 4. 8. 9. 10.

Deut. 6. 13. Deut. 19. 20.

Now then, as our Maiſter and head Captaine Chriſt reſiſted the Diuel in his owne perſon: So by the ſame meanes muſt wee alſo reſiſt him, when eyther by himſelfe, or by his Miniſters we ſhall bee aſſaulted to wickedneſſe. Wherefore if hee tempt vs to malice, hatred, enuie, oppreſſion, iniurie; let vs draw the ſworde of the ſpirit againſt him, and ſay, it is written, thou ſhalt loue thy neighbour as thy ſelfe. If he tempt vs to vncleannes of the fleſh, fornication, adulterie, chambering and wantonnes, let vs reſiſt him with this ſword it is written, Fornicators and adulterers, the Lorde will iudge, yea, although we ſhroude and ſhadow it neuer ſo ſecretly, though wee keepe and couer the matter neuer ſo cunningly, though we hide it neuer ſo curiouſly. If hee tempt vs to ſteale, reſiſt him with this: It is written thou ſhalt not ſteale. If he moue vs to lying, let vs draw out this ſword againſt him; thou ſhalt not beare falſe witnes againſt thy neighbour. If he moue vs to pride, then let vs ſay, it is written, God reſiſteth the proude, and giueth grace to the humble. If he tempt vs to blaſphemie, let vs reſiſt him, with it is written, Thou ſhalt not take the name of the Lord thy GOD in vaine, for he wil not holde him guiltleſſe, that taketh his name in vaine. If he tempt vs to vſurie, draw out this ſword of the ſpirit, this word of God, it is written, thou ſhalt not giue to vſurie vnto thy brother, vſurie of money, vſurie of meate, or of any thing which is put to vſurie, which who ſo doth, ſhall not dwell in the Lordes Tabernacle, nor reſt vpon his holy mountaine. If we be tempted to deceite and fraudulent dealing, let vs reſiſt by this, it is written, let no man oppreſſe or deceiue his brother in bargaining, for the Lorde is a iudge of ſuch thinges. If hee moue vs to drunkenneſſe,

Leui. 19. 18.

Heb. 13. 4.

Iob. 24. 15. Eccl. 23. 18.

Exod. 20. 15. Deut. 5. 18. Mat. 5. 21. 1. pet. 5. 5. Iam. 4. 6.

Exod. 20. 7. Deut. 5. 11.

Exod 22. 25. Deut. 23. 19. Leui. 25. 37.

pſal. 15. 5.

1. Theſ. 4. 6. Leuit. 25. 14.

remem-

remember it is written, the drunkard ſhall not inherite the Kingdome of God and of Chriſt. If he moue vs to diſloialtie and diſobedience to Princes, let vs reſiſt him with that of *Paul*, Let euerie ſoule bee ſubiect to the higher powers, for there is no power but of God, and who ſo reſiſteth power, reſiſteth the ordinance of God and ſhal receiue vnto thẽſelues condemnation. If he ſolicite vs to vnnaturalneſſe to our parentes, let vs driue him backe and ſay, it is written, Honor thy father and thy mother, that thy dayes may bee long vpon the land which the Lord thy God giueth thee. If he moue vs to ſlaunder and backbiting, if he moue vs to briberie and corruption, if hee moue vs to falſe iudgement, if he moue vs to filthie talke and ribaldrie, if hee moue vs to waſtefulneſſe and prodigalitie, finally, to what ſinne or iniquitie ſoeuer he moueth vs, we muſt reſiſt him with this, wee are by God commaunded the contrarie. And thus ſhal wee haue him alwaies at a bay, thus ſhal we keep him ſtil at ſwords point, and thus ſhall we reſiſt him that he hurt vs not.

1 Cor. 6.10, Rom 1 2,3. Exo 20. 12, Epi.6.1,2,

5 To conclude, this our enemie is reſiſted by the aide of Gods ſpirite, and by the preſence of his power, wherby wee ſubdue our enemies, therefore we are exhorted to bee ſtrong in the Lord, and in the power of his might. Therefore is the ſpirite of power, the ſpirite of might, the ſpirite of wiſedom the ſpirit of ſtrength, the ſpirite of fortitude; the ſpirite of boldneſſe, promiſed to Chriſt, that by the help therof, throgh him, not onely our mortall enemies, but our ghoſtly aduerſaries, might be reſiſted by vs.

Ephe,6,12, Epne. [illegible] *l. 17.* Ilai, 11.2.

By theſe or the like wayes, ought all the Saints of God to oppoſe themſelues to *Sathan*, and reſiſt the diuel as they are admoniſhed. Thus ſhould *Adam* and *Euah*, thus ſhould the men of the firſt world, thus ſhould the Sodomites, thus ſhould the Iſraelites, thus ſhould *Dauid*, thus ſhould *Salomon* thus ſhould the Iewes, thus ſhould *Iudas* haue reſiſted, when by Sathan they were ſolicited, and ſtirred vppe to wickedneſſe, thus finally, muſt all Gods ſeruants reſiſt the deuil, if they will performe true ſubmiſſion vnto God. Very well therefore admoniſheth Saint *Cyprian*, and very wiſely touching theſe meanes of withſtanding Sathan, by theſe meditati-

Gen,3.1. Gen.6.2. Gen,19.4. 2.Kin.21.2, 3,Kin.11.1, 2.3.

Cyprian de zelo & liuore

ons, is our minde to be ſtrengthned, by ſuch exerciſes is it to be confirmed againſt all dartes of Satan the Deuill. Let the reading of holy ſcripture be in thy handes: Let there be in thy ſences, the Lordes cogitation. Let not dayly prayer ceaſe: Let wholeſome operation, and working continue: Let vs bee occupied alwaies with ſpirituall actions, that how often ſoeuer our ghoſtly enemie approcheth, howſoeuer hee tempt to come, he may find our breſt both ſhut and armed. And theſe are the moſt chiefe and principall meanes and waies whereby we reſiſt the deuil, by the embracing whereof, we ſhal the better fulfil the coũſel of the Apoſtle here: Reſiſt the Deuil.

Th. reaſon of the counſel.

3 The precept, and the contrarie, being thus ſet downe, the third thing in the former part of dutie, is the reaſon of the contrarie. why wee ſhoulde oppoſe our ſelues vnto Sathan, and ſet our ſelues to reſiſt him. Which reaſon is drawen from hope of victorie: if we thus, and by all meanes reſiſt him, then he flieth from vs, then is he put to flight, repelled, and put back. Reſiſt the diuell, and he will flie from you: that they may put Satan to flight, and triumph victoriouſly ouer him, men ought by all meanes to reſiſt him.

1. Epiſtle.

Sathan the deuil, is of a daſtardly & cowardly nature, fierce and furious againſt the fearfull; but flieth away from ſuch as withſtand & reſiſt him. S. Barnard ſaith to this purpoſe truly of him. The enemie more willingly purſueth thee flying, then ſuſtaineth thee reſiſting: & more audaciouſly and boldly followeth at the backe, then reſiſteth to the face. Wherefore he may verie worthely bee compared and reſembled to the Crocodile: who (as it is affirmed) flieth away, when a man turneth boldly vnto him, but followeth verie fiercely, when hee is not reſiſted. So Sathan, that olde dragon, that cruel Crocodile, flieth when he is reſiſted, but followeth vs hardly when we giue place vnto him. Seeing men to withſtand him by ſtrong faith, earneſt prayer, true holinſſe, the ſword of Gods ſpirite (which is the word of God) and by the aide of the power and ſpirite of God he flieth. Wherefore we hauing this hope of victorie ouer him, we ought to be encouraged to reſiſt him.

Crocodile.

But

But how is this true, that if wee reſiſt the diuel, hee flyeth from vs, when daylie experience teacheth the contrary? See we not that where he is withſtoode, yet not long after he renueth his battle, and giueth a new attempt and aſſault againſt vs? Obiection

I anſwere; that albeit the deuil be infatigable, and neuer wearied, albeit in one battle put to flight, hee renue his aſſaultes, & prepareth new temptations for vs, yet ſo often as hee tempteth and ſetteth vppon vs, if wee thus reſiſt him, he ſhal flie from vs, and we in al temptations ſhal haue the vpper and better hand of him. Anſwere.

He is therefore like a malitious and profeſſed enemie, who oftentimes put to the foile, and ouercome, driuen out of the field and put ro flight, yet ſo long as he liueth, is alwayes riſing and reſiſting, dayly preparing new forces to giue a freſh battle. Euen ſo Sathan, bearing a tyrannous hatred, and malitious minde againſt the ſonnes of God, by whome (through Gods aſſiſting grace) repelled, and driuen backe often, yet euer and anone, renueth his battle, and giueth new aſſaultes vnto vs. See Luke 4.13

Neither is his ſubtlety altogether vnlike the order of Plaiers, who hauing for a time ſpoken, for a time againe void the Stage, and goe out, diſguiſe themſelues, and change their apparrel, and ſo at length come in again as if they were others: So Sathan ſometimes leaueth the ſtage of temptations, and departeth from vs for a ſeaſõ, in the mean time he diſguiſeth himſelfe, and chaungeth as it were his apparrel, and tranſformeth himſelfe euen as it were into an Angel of light, and entreth the place againe as if he were ſome other, and then playeth a new part and prize to deceiue vs. Satan like a player. 2. Cor. 11.14

Finally, as the beaſt Camelion turneth it ſelf into al forms and faſhions, ſo this great beaſt, the diuel and ſatanas changeth himſelfe into a thouſand ſhapes, and tenne thouſand faſhions, with al wilineſſe, faſhood, lying wonders, al craftines and ſpiritual wickednes in high places, aſſalting and aſſailing men, to draw them to iniquitie. In al which conflictes the Apoſtle exhorteth vs to reſiſt him. To which endeuour he promiſeth aſſured victory, reſiſt the diuel, and he ſhall flee Camelion. 2. Theſ. 2.9.10. Eph 6.12.

from you. This must bee our comfort in this daungerous skirmage, this must be our encouragement in this featefull conflict, this must perswade vs, neither to feare nor faint, neither to quinch nor quaile in this spirituall battle, seeing prosperous successe, and certaine victory is promised. And this is the first point of our duety and submission to God, with the thinges therein contained, as haue been obserued.

The second part of our duety to God. is drawing neare to him.

As our obedience to God standeth in submitting of our selues to him, so also it standeth in our drawing neere vnto him in like manner, whereof Saint *Iames* saith, Draw neere to God, and he will draw neere to you, Clense your hands ye sinners, and purge your heartes ye double minded. In which wordes, 3. thinges are to be noted, 1. What he commandeth 2. what he promiseth, 3. How wee shall performe the thing he enioyneth. Which containeth a most necessarie precept, whereby he admonisheth vs of Gods helpe at hand, and assureth vs of his aide in all difficulties, so that we giue him place in our heartes, repose our confidence in him, and in dutifull reuerence, draw neere to his maiestie. Of whose grace, helpe, succour, and protection we are destitute, whē through rebellion, impietie, vnthankfulnesse and disobedience, wee withdraw our selues from him.

Isai. 59. 2. Iere. 5. 25.

1 Touching the commaundement, and the precept enioyned, is to draw neere to God. That we are commanded to draw neere vnto God, doth it not insinuate vnto vs, that naturally wee are estranged and alienated from him? which is by sinne originally drawn from *Adam*, and actually committed by our selues, as the Prophets of the Lord auouch to Israel, your iniquities haue separated betwixt you and your God, and your sinnes haue hid his face from you, that hee will not heare you.

Ephe. 2. 11.

Saint *Paul* intreating of this naturall separation frō God writeth in this wise: VVherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of thē, which are called circumcision in the flesh (that is, the Iewes) that you were (I say) at that time without Christ, aliēts frō the common wealth of Israel, strangers, frō the couenāts of promise, & had no hope, & were without God in the world

And

And a little after, deſcribing the liues of the Gentiles, as they were naturally giuen, not called, not reformed, not regenerate by the ſpirite of God, hee witneſſeth the ſame and ſaith; This I ſay therefore, and witnes in the Lord, that yee henceforth walke not (as other Gentiles,) in the vanitie of their mindes, hauing their vnderſtanding darkened, and being ſtrangers from the life of God: Strangers from the life of God, whereby God liueth in his Saints. Whereby the alienation and diuorce from God by *Adam*, and the breach & ſeparation betwixt God and mankind, by our prime parēts, and firſt father committed, is intimated vnto vs. Seeing then men are thus fallen away from God, the Apoſtle exhorteth them to remember themſelues, and come againe to God, & ſo draw neare vnto him. Eph. 4. 17.

Which exhortation is very neceſſary for all men, in as much as all men dayly fall away from God. For if men dayly ſeparate themſelues, and ſequeſter themſelues, falling away and making a diuorce from God, ſome by horrible idolatry in religion, ſome by ſhamefull corruption in conuerſation, ſome by impenitencie of their heartes, ſome by adulterie in their liues, ſome puft vppe in minde, ſome burning & boyling in hatefull malice towardes their brethren, ſome by blaſphemie againſt God, ſome by iniquity againſt men, ſome by ſlaunder of their tongue, ſome by lies of their lippes, ſome by cruell oppreſſion, ſome by curſed couetouſneſſe, ſome by one wickednes, ſome by another, is it not needfull that we be taught to lay aſide theſe things, & renue a league with God? Which thing, (as a part of chriſtian duetie) the Apoſtle here perſwadeth vs: draw neere therefore (ſaith he) to God. Men fal away dayly from God.

2 To which ſhort precept, is ſet downe a like promiſe: draw neere to God, and hee wil draw neere to you. Which promiſe is as a reaſō to moue vs, to draw neere to God; wherin the louing kindnes of God, and his mercifull affection to mankind appeareth, who hath no delight in vnreconciliable hatred, neither pleaſure in the death and deſtruction of mē, which by withdrawing themſelues from God, they purchaſe. But would rather they ſhould draw neare vnto him and liue. Eze 18. 33. c. 33. 11.

1, Tim, 2.4, 2. pet. 3, 9. He is readie to offer himselfe, and is prest at hand to all such as returne and come neare vnto him, to make them to feele the comforte of his presence, which draw neere to him, and seeke him with their whole heart. VVhich thing *Moses* the great Prophet of God published and preached vnto Israel, protesting vnto them, that if from their idolatries and iniquities committed against him, they woulde seek the Lord their God, they should find him, if they sought him with their whole heart. Thus is God found of them which seeke him, neare vnto them which draw neare vnto him. So God promiseth to turne vnto those which turne vnto him. This being an vnspeakable and incomparable benefite to haue God fauourable, prest, ready and at hand, and to draw neere vnto vs, and being compassed and brought to passe by our drawing neere to God, shall not the promise allure vs to the performing of the precept, and his drawing neere to vs, moue vs to draw neere vnto him.

Deut. 4, 29.

Zachar, 1, 3.

Where Saint *Iames* promiseth, that God will drawe neere to vs, if wee drawe neere vnto him: wee must not thinke, that our drawing neere vnto GOD, is the first mouing cause, to prouoke and stirre vppe God to draw neere vnto vs, as preuenting him, and mouing him first to loue, and that then his grace doth follow vs. For it is apparant by manifest testimonies of God, that Gods grace doth preuent vs, as *Ieremie* the Prophet plainely auoucheth, and S. *Paul* willingly, both to the Romaines, and also to the Philippians confesseth, and Saint *Iohn* the blessed Apostle in his first Canonicall Epistle subscribeth. The Prophet confessing the beginning of repentance, Saint *Paul* the inclination of the will. Saint *Iohn*, the originall of al dutie to bee from God, who first moueth vs, and enclineth our mindes to all manner of goodnesse. But this Apostle teacheth, that neither God himself, neither his heauenly grace leaueth vs at any time, vnlesse wee stubbornly alienate our selues from him, and fall from our duty vnto his diuine maiesty: yea that his grace mightily followeth all those which endeuour in holy feare to draw neare vnto him: wherefore hee saith, draw neare vnto God, and God will draw neare vnto you.

Ier. 31, 18. Lam, 5, 21. Rom, 11. 35. Philip. 1, 13. 1. Ioh 4. 10.

God

God may be said to draw neere vnto man, diuerse wayes, *How God draweth neer to men.*
1. By the manifestation of his Maiestie, as to Abraham, Isaac, Iacob, Moses and others, both Patriarches, and Prophets he drew neare, when he made his Maiestie known vnto them. Gen. 12.7. Gen. 17.1. Gen. 18.1. Gen. 26.1. Gen. 28.13. Gen 32.24. Exod. 33. ver. 23. 24. ver. 1. Exod. 3.2.

2 Here draweth neare also vntó man, by the reuelation of his will, which thing publishing and opening vnto men, thereby he draweth neare vnto them, as of all Nations he drewe neerest thus to Israel his people, to whome hee gaue his law and statutes, whereby he became familar vnto them. Iohn 14.18.

3 By the graces of his spirit, which imparting vnto men, he draweth neere thereby vnto them, wherefore Christ speaking of the sending of his spirite vnto his disciples, calleth it his comming vnto them, because by the giftes and graces thereof, hee draweth neere vnto the Saintes, I will not leaue you comfortlesse, but I will come vnto you: Not by bodilie presence before the iudgement, but by the graces of his spirite, whereby he draweth neere dayly to his Church. Thus he drew neere vnto the Apostles, when in the day of Pentecost hee sent his spirite in visible manner and fourme vnto them. Mat. 28.20. Act. 2.1, 2.3. &c.

4 God draweth neere to men, by powring out his tẽporal benefites vppon them, health, wealth, honour, and sending them deliuerance out of their trouble, Thus he drew neere to Israel, whereof *Moses* speaketh: What nation is so great, whome the Gods come so neare vnto thẽ, as the Lord our God is neere vs in all that we call vpon him for? Thus he drew neare to *Moses*, *Israel*, *Dauid*, *Hezechia*, and the like. Deut. 4.7. Phil 4.5. psal. 69.18. psa. 119.151. 34.18. 46.1.

5 God draweth neere vnto men, in offering his mercy, shewing his fauour, assisting with his helpe, multiplying his louing kindnesse vnto them.

6 God finally draweth neare vnto vs, in a spirituall vnion with man, through the incarnation of Iesus Christ, whereby God is vnited vnto vs, and we to him, in the vnion of the two natures, in the person of Iesus Christ, by which meane god dwelleth amóg vs, & is made manifest in the flesh, as S.

Math, 1.23. *Iohn* and Saint *Paul* speake, And therefore Christ is Emmanuel.

VVhere then the Apostle sayeth, draw neere to God & he will draw neere to you, hee speaketh chiefly of drawing neere by his grace, fauour, mercy, who enlargeth his louing kindnesse towardes all those, which with reuerence & feare draw neare vnto him.

How man draweth neere to God,

3 These thinges thus set downe in the last place, wee are taught how we should draw neere to God, which the apostle expresseth in these words: Clense your handes you sinners, and purge your hearts you double minded. VVhich words howsoeuer they may seeme to others a new, or another exhortation, yet to mee they seeme orderly to follow, as the manner how we should draw neere vnto God, namely, in puritie and sincerenesse of life.

To enlarge this circumstance a little, wee may consider, that as God by many wayes draweth neare vnto vs, so we by no lesse, draw neere vnto him.

1 Men draw neere to God by outward profession, thogh it be not alwayes in sinceritie of heart, thus did the people of Israel in outward profession, and with their mouths draw neere to God, which as a token of hypocrisie is condemned. God therefore speaking there-against, sayeth: This people commeth neere vnto me with their mouth, and honour mee with their lippes, but their heartes haue they remoued farre from me. Against which *Ieremie* breaketh out: thou hast plãted them, and they haue taken roote, they grow and bring foorth fruit, thou art neere in their mouth, and farre from their reines: Thus inueighed hee against such as in mouth professed God, but denyed him in heart, which he meaneth by reines. This is that hypocrisie worthily condemned by *Paul*, in words they professe they know God, but haue denied him in deede, being abhominable, disobedient, and to euery good worke reprobate. Thus men in the outwarde profession of the Gospell, though sometimes it be in hypocrisie, are saide to draw neare to God, as now most men doe.

Isai 29.13. c.58.2.3.

Ier.12.2.

Tit, 1.16, 2.Tim.3.5.

2 Men also draw neare to God, by faith in Iesus Christ, where-

whereby they haue entrance vnto him. Of which kinde the holy Apoſtle S. *Paul* ſpeaketh, being iuſtified by faith, wee haue peace with God, through our Lorde Ieſus Chriſt, by whome wee haue alſo acceſſe through faith, vnto this grace wherein we ſtand. VVhich grace is to bee reconciled vnto God, and knit in a moſt holy league of heauenly & ſpirituall fellowſhip with him, Rom.5 1.

This in another place is alſo mentioned, where to the church of Epheſus hee auoucheth, that by faith both Iew & Gentile haue acceſſe and entrance to the Father by one ſpirit. A little after in like manner ſayeth S. *Paul*, by our Lord Ieſus Chriſt haue we boldneſſe, and entrance with confidence by faith in him. Eph,2,13. *Epheſ.*3.13.

By faith in the mediation of Chriſt, we come boldlie vnto God, whereunto the Authour to the Hebrewes exhorteth: VVe haue not an high Prieſt, which cannot be touched with the feeling of our infirmities, but was in all thinges tempted in like ſort, yet without ſinne. Let vs therefore goe boldlie vnto the throne of grace, that wee may receiue mercy, & finde grace to helpe, in time of neede. In another place, the ſame author ſpeaketh of this drawing neare to God, writeth and exhorteth in this wiſe: Seeing wee haue an high Prieſt which is ouer the houſe of God, let vs draw neere with a true heart in aſſurance of faith, ſprinkled in our heartes from an euill conſcience, and waſhed in our bodies with pure water. Let vs (ſaith he) drawe neere with a true heart in aſſurance of faith. Heb,4,15, Heb.7.19. Heb.11,6. pſal.34,6. Heb,10,21,22 23.

Finally, ſhewing the verie high way, which leadeth vnto God, and whereby we draw neare and come vnto him, hee maketh that to be faith, whereby the holy Fathers haue approched and drawne neere vnto him: whereof he thus concludeth, without Faith, it is impoſſible to pleaſe God. For he which commeth to God, muſt beleeue that he is, & that hee is a rewarder of them that ſeeke him. VVherefore as through infidelitie we are eſtraunged from *God*, ſo by faith are we reconciled vnto him, and knit into a miſticall coniunction with *God*, whereby we draw neare vnto him. To truſt therefore perfectlie on the grace of *God* by Ieſus Chriſt, aſ- *Heb*,11,2,3.4 &c. ver.6.

fured-

ſuredly to beleeue the promiſes of God, made vnto vs in his beloued, to repoſe all our hope of happineſſe vppon GOD, through the mediation and merites of Chriſt crucified, to looke for eternall ſaluation from god by faith, in the onely paſſion of our bleſſed Sauior, and ſo in our conſciences to haue peace with god, and be reconciled vnto him, is another and ſecond way, whereby we draw neere vnto God.

3 Men draw neere to God alſo by prayer, whereby wee aſcend (as it were) to heauen, and approch neere to the preſence of God, which is, (as it were) a paire of winges to carrie vs to him, wherby, as by a key, ſaith Saint *Auguſtine*, the dore of heauen is opened, and our prayer aſcendeth to him, and the mercie of God deſcendeth to vs. Thus the Patriarkes had their paſſage and entrance to God. Thus the Prophet *Moſes* in the departing out of Ægypt, and in the encountring in battle with the Amalakites, drew neare to God. Thus *Ioſhua* drew neere to him, when by his prayer the Sunne ſtoode ſtill for the ſpace of two daies, vntill his enemies were diſcomfited. Thus the Saintes and Church of Chriſt, for *Peters* deliuerance drew neere vnto God by prayer. Thus *Paul* and *Silas* drew neare to God, when at their prayer the very foundations of the earth ſhooke and trembled. Thus the prayers of Gods Saintes ſhake heauen and earth, and make a way for vs, whereby we draw neare vnto God. Thus flie we to God in our needes, thus draw we neare vnto him, thus are wee ioyned vnto God, to whome wee draw neare by prayer, which leadeth vs to the preſence of God, and of Chriſt. Therfore the Sonne of Sirach telleth vs, that the prayers and weeping watrie teares of the widdow, go vp into heauen, where the Lord heareth them, that the prayers of him that ſerueth the Lord are accepted with fauour, and reach vppe vnto the cloudes, that the prayers of him that humbleth himſelfe, goeth through the cloudes, & ceaſeth not before it come neere to God, neither will depart, before the Lorde haue reſpect thereunto.

226. Serm. de tempo.

Exod, 14, 15, c 17. 11.

Ioſh, 10, 12,

Act, 12. 5.

Act, 16, 25,

Eccleſ 35. 14, 15, 16, 17.

4 Neither doe men draw neere to God by prayer onely, but alſo by repētāce, which is a returning again to god whom through the ſins & iniquities of our liues, wee had left and forſak-

forsaken. Thereof thus sayth the *Lord* by his Prophet, turn vnto me, and I will turne vnto you saith the *Lord* of hostes. In another of his Prophetes the Lord speaketh in like manner of drawing neere to God by repentance, O Israel, if thou returne, returne vnto me saith the Lord: Thus did *Dauid* draw neere to the Lord, when after his horrible sinnes, he repented, and was reconciled vnto God. Thus *Manasses* the King falling away from god by shamefull idolatrie, and wilfull obstinacie, by his repentance in prison returned, & drew neare to God. *Marie Magdalen* running away from God by loose life, drew neare vnto him by repentance, VVhen the prodigall childe by his doting folly had forsaken his Father, yet by confession and earnest repentance he drew neare vnto him. So when wee our selues by the transgressions of our liues, sequester and separate our selues from god, by our vnfained repentance, and sorrow of our hearts, wee returne & draw neere vnto him. This thing is greatly neglected of vs, men and women chuse rather to runne and raunge further and further from god by lewdenesse and loosenesse of their liues, then by sorrow of heart, remorse of conscience, repentance for their sinnes, to returne and draw neere vnto him. And surely, this is a most necessarie approching and drawing neere vnto god, then which there is nothing more expedient in the whole life of man. For seeing the iust man falleth seuen times a day from god, and euerie man so long as he liueth, by his iniquitie, separateth himselfe from the *Lord* daylie, neyther is there eny borde lefte for vs to swim out by, but this of repentance, whereby we grow in fauour a fresh, and draw neere to god, then must Repentance needes be a necessarie thing in the life of man, for which cause it is so often and so highlie commended vnto vs.

Zacha,1.3, Mala,3.7, Iere,4,1,c,3.12 c,31.18, Lament.5.21. Isai, 31,6 2.King,12,16, Ps.51,1,2, &c. 2,Chro 33,12. Luk.7.37,. Luk,15,21, pro.24,16. Isai.59,2, Iere,5,25,

5 Men are saide moreouer to drawe neere to god, when they seeke to his holie Arke, when they runne to his worde to aske counsel. As *Moses* oftentimes, in matters which were hard and difficult, or whereof hee had not manifest commission from god drew neere to god, by asking counsell from him, when *Saul* was to follow the Philistines, the Priest willed that they might draw neare vnto god, whereby was meant the

Leuit 24 13,14 Num,9,8, Nu,15,33,27.v 15, 1 King,14.18,

the asking of counsel at the mouth of God and of his word. Thus, such as in matters whereof they are ignoraunt, seeke counsel from the mouth and word of God, and of his preachers and Prophets, draw neere vnto God.

6 By reposing all trust and confidence in God, and cleauing constantly vnto him, whereof psal. 73.28.

7 Of none of all these the Apostle here seemeth to speake properly, but of an other drawing neere which is by purity & sincerenes of life, whereof chiefly in this place hee speaketh, which he commendeth vnto vs in these wordes, Clense your handes you sinners, and purge your heartes you double minded, which I take not for a new precept, but with *Bede* & others, as the meane and manner of performing that which here is now enioyned, that we draw neer to God in puritie & sinceritie of life, which consisteth in the clensing of our hãds, and purging of our heartes before the Lord. And howbeit God be euerie where and in all places, so that wee are neuer far from him, yet in our reformation of life, in the puritie of our mãners, in the holines of our couuersation, wee are said to draw neere vnto him, because wee so come neere vnto his heauenlie nature, which is most pure and most holy, which S. *Augustine* also confesseth, God is euerie where, to whome not by place, but by actions, we approach and drawe neare.

1, Lib, Christ, Doct, c. 10.

Let vs then consider the place, 1. In calling them sinners he meaneth not them which are subiect by naturall infirmitie to the committing of sinne, as all men are so long, as they rest and remaine vpon the face of the earth, but hereby hee noteth their hainous and horrible iniquities, whereunto they were giuen, as by sundrie places of the holie gospel appeareth, calling them sinners, not which sinne of infirmitie of nature, as all men doe, but such as delight in sinne, & thervnto giue themselues.

Sinners.

1. Tim. 1, 9. Iohn 9, 31. Luk. 17, 37. Mat. 9. 11.

2 By wauering or double minded, hee noteth the shamefull hypocrisie which was crept in, euen into their liues, which made some shew of Religion, and had a pretence of godlines such as in outwarde shewe, seemed deuoute, religious, righteous, and holie, but in their heartes were full of vngodlinesse, and

The double and wauering mind,

and impietie, thus they seeme outwardlie one, inwardly another, in worde one, in worke another, one in talk, another in truth, therefore are they called double minded. *Like Ianus* whom some take for *Iapheth* one of the sonnes of *Noe*, others for Saturne, whome the Heathen paint double faced. These the Prophet *Dauid* often sharpely reproueth, for that they spake with a double heart, hauing one thing prompt in their mouthes, another couered in their mindes. A sinne euill and odious before God and man. Therefore if wee will drawe neere to God, our double heartes must bee purged, that wee may bee such indeede, as wee pretend to be in shew, least we heare with our great shame, Blush you not at it, that when as in shew, you beare the person of noble *Agamemnon*, in deed you play the part of cruell and deformed *Therſites*? in being one in shew, and another in deed?

Ianus.

psal 5.9.
psal, 12.2, 28.v.3. 55. ver.21.
psal. 52.2.3.
psal, 62.4.
120.2,3.4.
140.3.

If this holy Apostle, did so earnestly call vpon them for reformation of their liues which were double minded, what shall we doe to such as are triple, quadruple, three minded, foure minded, yea, of an hundred mindes? what voyce shall wee sound, what speech shall wee vtter, what mouth shal we open against such? Who with the Camelion can turne themselues into al shapes, who are now hote, now cold in religion, now professors, now Romanish Catholikes, now thus, now otherwise minded and affected, to bleare the eyes of the simple. Is it not high time, that wee call out aloud to them to be clensed, and with open mouth crie to them bee purged? Thus are most hainous sinners called home by God, that no man might dispaire of mercy.

3 The wordes bearing this signification, the matter followeth, that men in puritie and sincerite of their liues, draw neare vnto God, which consisteth in two thinges. 1. In clensing of their handes, 2 In purging of their hearts before God.

Clensing of the handes, noteth the redresse and reformation of all the outward life of man, the correcting of all actions and deedes, of all which though it bee not, yet of most of them, the hande is the instrument. Wherefore the outward workes of men, are vsually called the worke of mens hands,

VVhat meaneth the clensing of hands.

psal.28 4.
psal,90,17.
psal,39,12.
Ier.5,24,
1 Timen,3, 64.
Isai.1,11,

handes, becauſe moſt of them haue the kelpe of the hande, as the inſtrument to bring them to paſſe, as robberies, theft, picking, ſtealing, murther, oppreſſion, beating, briberie, corruption and ſuch like. Vnder the worde hand, S. *Iames* compriſing the whole life of man, and all his outward actions, requireth ſuch as would draw neare to God, to clenſe their handes, clenſe your handes you ſinners. *By* the clenſing of the hand, the reformation of our life, and outwarde actions being vnderſtoode, which commonly are compaſſed and brought to paſſe by the hand, & ſeeing that the hand is the common inſtrument whereby the wicked worke their greateſt wickednes, the Apoſtle woulde haue a cleanſing thereof. VVhich in effect is the ſame, which the Prophet

Isai,1,16.
psal,26,9,
psal,73,13,

exhorteth the people of Iſrael vnto, who teaching them reformation of their liues, exhorteth them to waſh thēſelues, and to make themſelues clean, to take away the euil of their workes from before the eyes of the Lord. The princely pro-

psalme.24, 34.

phet in like manner ſhewing who they were, which by entring into the Lordes ſanctuarie, draw neere vnto God, ſaith, they were ſuch as were purged from the filthie ſoile of this world, whoſe handes were innocent, and whoſe harts pure. He that hath innocent handes (ſaith he) and a pure heart, & hath not lifted vp his minde to vanitie, nor ſworn to deceiue his neighbour, he ſhall receiue a bleſſing from the *Lord*, & righteouſneſſe from the God of his ſaluation. Cleanſing &

Exod.19,10.

waſhing of handes, ſignifieth the innocencie of our outward life. VVherefore the Lord by *Moſes* requiring true innocency in the people of Iſrael, before they ſhould come to the mount *Sinai* to heare the law giuen, willeth them to ſhew it

Deut,21,6.

by waſhing: Goe ſaith God to *Moſes*, and ſanctifie the people to day and to morrow, and let them waſh their clothes. In another place, *Moſes* commaunded the Elders of that Cittie neare where vnto if any man ſhould be found dead, and the murtherer not knowne, that if they were guiltleſſe of that bloud, they ſhould waſh their handes in the

Mat,27.24,

bloud of the heifer, in token of innocency, & guiltleſneſſe in that matter. Therfore when the Iewes beſought *Pilate* to put Ieſus to death, to ſhew himſelf guiltleſſe and innocent therin,

he

he called for water and waſhed his handes before them, and ſaid, I am guiltles of this mans bloud, looke you vnto it. To which ſenſe this of *Iames* ſoundeth, clenſe your handes you ſinners. But leaſt we ſhould thinke it enough outwardlie to be clenſed as hypocrites do, albeit our hearts remaine full of all corruption and filthineſſe, therefore to the clenſing of the handes, which containeth the reformatiō of our outward life, the Apoſtle ioyneth the purging of their harts, as an inward reformation, in all ſuch as by puritie and ſincerenes of life, will draw neere to God. Purging of heart

VVhich thing he doth moſt neceſſarily, For the heart is the fountaine of all our actions, from whence all wickednes and euill proceedeth, as to the Iewes our Saniour auouched. Which when holy *Dauid* perceiued, hee deſirous to reforme his life acceptably to God, deſireth that hee might haue a new heart, and a right ſpirite within him. And to this purpoſe Almighty God himſelfe in the people of Iſrael requireth not onely the puritie of their outward workes, but the innocency of their heartes alſo, and therefore willeth them to circumciſe the foreskinne of their heartes, which is the heauenly counſel, which *Ieremie* the holy Prophet gaue the people: O Ieruſalem waſh thy heart from wickedneſſe, that thou mayeſt be ſaued. Vnto the further teſtifying and witneſſing whereof, the ceremonies touching outward & external waſhing ſerued, which were outwarde tokens of inwarde innocency, and true puritie of the heart. And generally, in his Prophetes, hee requireth the purging of their heartes, that their conſciences minds and inward partes, might be purged from all euil workes, that in body and ſoule, in life and heart, they might ſerue him and glorifie his name. Mat. 15. 18. pſal 51. 10. Deut. 10. 16. Ierem. 4. 4.

Saint *Paul* ſeeing that true innocency and puritie muſt bee firſt grounded in the heart, without reformation whereof, al is hypocriſie, both to the Church of Rome, & of Epheſus alſo, entreating of true reformation and ſanctification willeth that they be renewed in the ſpirite of their mindes. VVherefore alſo hee gaue the Corinthians that graue exhortation: ſeeing we haue theſe promiſes dearly beloued, let Rom. 12. 2. Eph. 4. 23. 2. Cor. 7. 1.

VS

vs clenſe our ſelues from all filthineſſe of the fleſh and ſpirite and finiſh our ſanctification in the feare of God.

Lib.6,c,23. *Lactantius* in many wordes ſhewing, that the hearte and minde is the fountaine of all wickednes, & that therein there is no purity or chaſtetie when the heart is not purged, ſaith, Howbeit the bodie be ſtained and defiled with no euill, yet is there not therefore perfect chaſtitie, if the mind be inceſtuous, neyther may that be counted vndefiled chaſtity, whē luſt hath defiled the conſcience. VVherefore as in particular, there is no pure chaſtitie, though our outward man bee cleane, vnleſſe our affections of heart be pure in like manner, euen ſo generally, there is no true innocency, though the outward man bee reformed, vnleſſe the heart bee alſo purged before God. Saint *Iames* to remoue all hypocriſie from men, requireth in ſuch as will draw neere to God in puritie of life, not onely that their handes bee cleanſed, but alſo their heartes purged, that both inwardly and outwardly they might be holy, and ſo in al godly puritie, draw neere vnto God,

Now that Saint *Iames* exhorteth mē to clenſe their hands and purge their heartes, as other Scriptures alſo ſpeake, wee may not take him, as if this clenſing and purging were in our
2,Cor.3,5, ſelues, or of our ſelues, for there is no motion or inclination naturally in our ſelues to any thing that is good, for of our ſelues, as of our ſelues, wee are not able to thinke a good thought, much leſſe to performe a good action, pleaſant & acceptable to God: Yea all our ſufficiencie is from God:
phil,2,13. who worketh in vs both to wil, and alſo to performe accor-
Deut.30,6, ding to his good pleaſure. And the Lorde God is ſaide in *Moſes* to purge all our euill and wicked affections, to circumcile and purge the heart of his people. VVhich is the truth of Gods promiſe, who promiſed by the mouth of his ſeruant
Ezech.11,19.c *Ezechiel*, to giue them new heartes, to take their harde and
36,27, ſtony hearts from them, and giue them hearts of fleſh which
Ier.31,33,6,32 might be reformed. VVherfore, when Iſrael and *Ephraim* the
39. people of God ſaw, that it was not in themſelues to returne repent and draw neer to God, they deſire to haue repenting heartes and relenting mindes from him, and therefore pray

in

in this wise to God: Turne thou me O Lord, & I shalbe turned, conuert thou me and I shalbe conuerted: for thou art the Lord my God In like manner in the lamentatiõs, the sãts and Church say to God; Turne thou vs vnto thee: & we shall be turned. VVhich *Dauid* wisely considered when he desired reformation and correction of his heart from God. Purge me (saith he to God) with Isope, and I shall be cleane, wash me and I shall be whiter then the snowe. And a little after: Create in mee a cleane heart O God, and renewe a right spirit in mee. so that the cleansing of our handes, and purging of our heartes, are not in our owne power, but are wrought by God in the Saints.

Lam. 5. 21.

Psal 51. 7.

Verse 10.

VVhy do the prophets? why doth Christ and the Apostles then, wil vs to do these things? why doth S. Iames heere will sinners to clense their handes, and double minded persons to purge their heartes?

Surely, to teach vs, that when God by his spirit goeth about to reforme vs, we must not draw bakward; but in all thinges giue token of true repentance; continually shew forth the fruites of the spirit in the whole course, but especially in the reformatiõ of our liues. And albeit, we haue not so much as the verie desire to doe good, not so much as any inclination to reformation of life, not any motion in our selues, as of our selues, to wash our handes, or purge our heartes, if in our selues wee be considered, as men naturall, and hauing not the spirite, as Saint *Iude* speaketh, meere men, not at all regenerate, yet when God by his spirite reformeth our mindes, and enclineth our willes to goodnes, and wee be vnder the conduct of his spirit, whereby who so are not ledde are none of Gods, we must not think that we are stil as stocks and stones, to be carried violently to dutie by God, but as reasonable creatures reformed by God, wee must be ledde not drawne to holinesse, and offer our selues appliable vnto good motions from the spirit of sanctification ministred, which doing, we are said to wash our hands, & purge or clense our harts, whereunto the Apostle exhorteth: and this is the mean or manner how wee may draw neere vnto God, euen

Iude 5. 19.

Rom. 8. 9.

* agst wrest. grec.

by cleanſing our handes, and purging our heartes beefore him.

Theſe thinges being ſo, if then wee ſubmit our ſelues to God, if we reſiſt the diuel, if we draw neere to God in puritie of our liues, if with open eyes wee embrace light, and flie darkeneſſe, then ſhall the ſunne of righteouſnes ſhine in our heartes. then ſhal Chriſt Ieſus dwell in our mindes, then ſhal God himſelfe draw neere in louing fauour vnto vs, and ouerſhadow vs with the preſence and brightnes of his countenance, then ſhal wee bee one with God, and God with vs: then ſhall hee dwell and remaine with vs for euer. VVhich thing hee giue aud graunt vnto vs: who hath not ſpared his onelie ſonne for vs: Euen God the Father, to whome with the Sonne and the holy Ghoſt, one God in glorious Trinitie, bee prayſe, dominion and maieſtie, now and for euer, *Amen.*

Mala, 4, 2.

The End of the nineteenth Sermon.

IAMES

IAMES Chapter 4. Verſes. 9. 10.
Sermon 20.

Verſe 9. *Suffer afflictions and ſorrow ye, and weepe, let your laughter bee turned into mourning, and your ioy into heauines.*

10 *Caſt down your ſelues before the Lord, and hee wil lift you vp.*

THeſe wordes containe the third part of the ſecõd place of this 4. Chapter, which is touching our humiliation and humbling our ſelues before God: wherein are three thinges, as here by the Apoſtle is ſet downe. The 3. thing wherein chriſtian duety conſiſteth.

Chaſtiſing of our ſelues through Chriſtian ſorrowe and repentãce is the third point of duety here required where three thinges are to be noted.

- 1. *What is commanded to ſuffer affliction, and to be humbled.*
- 2 *The meanes where by it muſt be done, which are 4.*
  - 1. *Sorrowing.*
  - 2 *Weeping.*
  - 3 *Turning laughter into mourning.*
  - 4 *And ioy into heauines.*
- 3. *The concluſion exhortiue where are 2. thinges.*
  - 1 *The Concluſion exhortatiue in it ſelfe.*
  - 2 *The reaſon hereof.*

Now concerning this place, it is the doctrine of humiliation and humbling our ſelues before God, for the iniquities and ſinnes by vs, dayly againſt him committed, and the third thing, wherein chriſtian dutie here conſiſteth.

VVherein the Apoſtle oppoſeth to the former vices in men, thinges contrarie to their wantonnes and pleaſures, the afflicting and humiliating of themſelues, to their pride and arrogancy, chriſtian modeſtie, to their carnall delights, laſciuious and lewde mirth, hee ſetteth downe vnfayned ſorrow and griefe, whereby their repentance might be ſhewed, whereunto theſe two verſes ſerue: Suffer affliction, ſorrow, and weepe, &c, wherein three thinges are to be conſidered, 1. The chaſtiſing of our ſelues, 2. The meanes how it muſt be done. 3. The concluſion.

Ch. 4. 1, 2, 3.

Suffering of affliction or chaſtening our ſelu., the thing commanded.

1 Touching the chaſtiſing of our ſelues which is the thing commaunded, thus ſaith *Iames*: Suffer afflictions, which is not an exhortation to patience in trouble, whereof afterward ch. 5. v. 7. but to chaſtiſe and afflict our ſelues by true repentaunce and mortification of our liues, ſuffer affliction, bee you afflicted, afflict your ſelues, by true repentaunce before the *Lorde*. VVhich chaſtiſing of our ſelues in this life is neceſſarie, leaſt giuing ouer our ſelues to all pleaſure, riotouſneſſe and wantonnes here, and ſpending our dayes in worldly delightes and iolitie, wee be depriued of that bleſſed eſtate of the Saintes in heauen, and heare that doleful ſentence pronounced by Chriſt: Woe vnto you that are full, for you ſhall hunger: VVoe vnto you that laugh, for you ſhall waile and weepe: executed vpon that rich glutton to whome *Abraham* ſaid: Remember Sonne that thou in thy life time receiuedſt thy pleaſure, and likewiſe *Lazarus* paines, now therefore hee is comforted, and thou tormented. That there we may reioyce, let vs here mourne that there we may be comforted, let vs here be afflicted, that there we be not condēned, let vs here be chaſtned as the apoſtle teacheth, which exhortation is right neceſſary, becauſe the whole life of worldly & carnally minded men, whoſe happines is in pleaſure, luſt, delights of the fleſh, is altogether ſpēt

Luk. 16. 25.

Luk. 16, 25

in

riot, wantonnes, banqueting, iollitie, laughter, mirth, & wicked reioyſing. VVherein men drowned, forget and neglect their duetie vnto God, neither remember they the iudgementes of God, and his heauie wrath, which therefore hangeth ouer them, as the ſtory of the firſt world, in the dayes of *Noe* declareth, VVherein they were giuen to eating, to drinking, to riotouſneſſe, to wantonneſſe, and all pleaſures of the fleſh, vntil ſuch time as the floud came vpon them and deſtroyed them. And the example of Sodome confirmeth, in the dayes of *Lot*, whereof the men and the women, with al the people, gaue themſelues, wholy to the ſatisfying & fulfilling of all the luſtes and deſires of the fleſh, and exceſſe of their liues, till the Lord raned fire and brimſtone vpon thē from heauen, and miſerably deſtroyed them.

Gen. 7. 5.

Mat. 24 38. Luk 17. 26.

Gen. 18. 20. Gen. 19. 24.

VVhich negligence riſing from the plentie and proſperity of worldly thinges: Almighty God foreſeeing gaue charge thereof vnto Iſrael his people, that when they came into the land of Canaan, where they ſhould poſſeſſe greate and goodly Citties, which they builded not, houſes repleniſhed with all manner of goods, which houſes they filled not, wels digged, which they digged not, vineyeardes which they planted not, when they had eaten and drunken, and were full, abounding and flouriſhing in all worldly proſperity, they ſhould take heede, leaſt they did forget the Lord, who had giuen them all theſe thinges. Seeing then proſperitie and worldly wealth, ſeeing carnall delightes and fleſhlie pleaſures make vs ſtubborne, forgetfull and negligent in our dueties to God, is it not neceſſary that wee bee often admoniſhed and earneſtly exhorted, thus to chaſtiſe our ſelues by repentance, and true mortification, leaſt we be carried away with the ſway of earthly thinges, vnto finall deſtruction?

Deut. 6. 10. Deut. 8. 10 11. &c.

VVhich when our Apoſtle Saint *Iames* had conſidered, as hauiug care of our ſoules health, exhorting vs to true humiliation, and chaſtiſing of our ſelues, ſaith, Suffer affliction or be chaſtiſed and ſorrow, and weepe, that thereby our repentance, which is to ſaluation, not to be repented of, might be witneſſed, wil we liue for euer, then muſt wee die here, by repen-

2. Cor. 7. 10. 2. Tim. 2. 11.

repentance & mortification to ſin. wil we obtain eternal reſt? then in this life muſt we be afflicted, will we reioyce with ioy vnſpeakable & glorious? then muſt we here ſorrow for a ſeaſon: will wee haue mirth without end? then muſt wee lament our iniquities in the body, that our ſoules may liue in heauē for euermore with God. They which haue their pleaſure in this world, ſhall ſurely haue their paine in the world to come; as Abraham witneſſed to the rich glutton in the Goſpell.

Luk. 16,25, Luk. 6.25. They which are here full, ſhall there want, they which here laugh, ſhall there weepe, waile and lament, they that liue in pleaſure vpon the earth, ſhall ſuffer puniſhment & tormētes in the world to come, vnleſſe here they mortifie themſelues, and be chaſtiſed through repentance. Let vs therefore be admoniſhed by the Apoſtle, let vs holde faſt the exhortation of *S.* Iames, Suffer afflictions.

Iames 5.5.

what is affliction here,

The afflictions which here we are exhorted to ſuffer, are nothing elſe but the conceiuing of griefe for ſinne, true and vnfained repentance for the life paſt, the chaſtiſing of our ſelues by faſting, watching, praying, and ſuch life, before the *Lord*, the true mortification of our earthly members, & the ſubduing of all carnall deſires in our ſelues, that therby wee may bee truely humbled before God, which in my ſimple iudgement, is the true meaning of the Apoſtle, where he ſaith, Suffer affliction.

This affliction holy Danid ſuffered, thus did hee chaſtiſe himſelfe, thus was he afflicted before the *Lord*, when he waſhed his couch with his teares in the night ſeaſon, and watered his bedde with weeping, when in the ſickneſſe of his enemies, he humbled himſelfe with faſting, and his prayer was turned into his boſome, when his iniquities were gone ouer his head, and as a weighty burthen, were too heauy for him to beare, when his woundes were putrified and corrupt, becauſe of his fooliſhnes, when he was bowed and crooked very ſore, when he went mourning all the day long, when his reines were full of burning, and nothing ſounde in his fleſh, when hee was weakened very much, and greately broken, when he roared for very griefe of his heart.

Psal. 6,6, psal. 35.13, psa 38.4 102.9

Dan. 9.3.4. &c. Daniel the holy Saint and man of God, in like manner afflicted

afflicted and chastised himselfe with sackcloth, fasting, and ashes, for his owne sinnes, and the sinnes of the people, as in that worthy prayer made in sorrow of his heart vnto God.

Thus haue the Saintes of God done, thus must all they doe which feare God, by true repentance of their hearts, & true mortification of their liues, chastise themselues, which is the suffering of afflictions, which the Apostle here teacheth Suffer afflictions.

This place nothing fauoureth their heresie, which holde that they ought to beate themselues with scourges, for that it did more put away sinne, then any confession, VVhich their doating folly, they compared with martyrdome. Of which sect of Heretikes, *Alphonsus* speaketh. Who, because they scourged themselues, were called *Flagellarii*, or *Flagellantes se*, beating themselues. Whose heresie hath patronage, neither in the olde, nor in the new testament, neither of man nor woman, in all the whole Scripture commended. Alphonsus de Castro, lib 2, cont, hæreses.

Neither must it foster the foolish opinion of wicked Iesuites, and popish persons, who for vaine glorie, for opinion of desert and merite at the hand of God, at certain times scourge and beate themselues in like manner. But of that popish practise, wee haue no example, eyther of holy Patriarch, Prince or Prophet, eyther of blessed Apostle, Euangelist, or Martyr, neyther of man, woman or Saint whatsoeuer, in Scripture mentioned, neyther any commaundement, counsell or exhortation, eyther in the olde or in the newe Testament, neyther from God, Christ, the Prophetes, or apostles of Iesus Christ, neither find we any iote, title, silable in all the worde of God, therfore is that practise, as drawn from heretikes, condemned and disallowed. Here then the chastising of our selues, & the suffering of afflictions by the apostle specified, is the vnfained repētance of our hartes for sins cōmitted, & our true humiliatiō before God for the same, which S. *Iames* here cōmēdeth vnto vs, suffer afflictions. Iesuites and popish persons

2 The way whereby this our humbling and chastising of our selues is performed, is also here expressed, and that in foure things, which are as signes and tokens of the true The way and manner how this ductie is to be performed.

chastening of our selues before God.

The second thing in this duetie, Signes of this our affliction.

1 Men shew their chastising in their sorrow and heauines of heart, which is not the least token of afflicting of our selues, and of our suffering afflictions, prescribed by the Apostle, which is the inseparable companion of our true repentance before God.

psa.51.17. 2.Chro.7 10.

This sorrowing and heauinesse of our hearts, is that contrite spirite, that humbled and broken heart, which is a sacrifice acceptable and pleasant vnto God. VVhich sorrowe S. Paule commendeth, euen that sorrow which leadeth to repentance, not to bee repented of, I now reioyce, saith hee: not that you sorrowed, but that you sorrowed to repentãce This godly sorrow Saint *Paul* required in the Corinthians, for that they had tollerated the incestuous adulterer, yee are puft vp, and haue not rather sorrowed, that hee that hath done this deed, might be put from among you.

1. Cor. 5. 2.

This is that inward griefe of the Saintes, which in their hearts they conceiue for their sins committed against God, and thereby shew their afflicting & chastising of themselues before him. Thus holy *Dauid* by vnfained sorrowe for his sinnes committed, shewed himselfe humbled and afflicted before *God*: as both in the storie, and in his Psalme of lamẽtable repentance is affirmed. Manasses hauing done many things against god, to despite the Lord withal: being carried away into captiuitie, humbled himselfe, and afflicted himself by repentance, which in his sorrow and griefe he conceued, appeared. Mary Magdalen chastising and afflicting herselfe for sinne, by repentance, gaue manifest token therof in the great sorrow which she shewed herselfe to haue conceiued euen in the presence of Iesus Christ. Saint *Peter* hauing denied his maister, shewed himselfe to haue beene therefore chastened, in conceiuing such great griefe and heauines of hart, as forced him to go out of the iudgement-hal, which was the house of the high Priest, and wept bitterly. Thus the holy men of God, calling to remembrance their iniquities and sinnes against *God* committed, and therefore afflicting themselues by repentance before the Lord, begin their afflicting and chastising themselues with sorrow.

2. Kin. 12. 16. psa. 51. 1. 2. 2. Chro. 33. 12.

Luk. 7. 37. 38.

Mat. 26. 75.

And

And this ſorrow, bewrayeth it ſelfe, partly in hanging downe of he head, in the caſting downe of the countenance, & other outward behauionr and geſture of the body, partly, in our ſpeeches and wordes, full of lamentable complaints, ful of ſighings and ſobbing for ſinne, which are the witneſſes of our affections, and giue teſtimonie of our heartie ſorrow. And this is the firſt thing wherein the chaſtiſing and afflicting our ſelues appeareth.

2 As the chaſtiſing and afflicting of our ſelues conſiſteth in ſorrow and griefe conceiued for ſinne, ſo doth it in like manner appeare in our weeping & lamenting for the ſame, when wee powre out teares before God in token of our vnfained repentance vnto him. Which thing muſt not be counted altogether effeminate, and ſuch as becommeth women onely, but it is euen in the beſt men, and moſt holy Saintes of God, a thing commendable and highly to bee prayſed, being ioyned with true faith in Ieſus Chriſt. For which cauſe *Dauid* the Princely Prophet and holy man of God, was not aſhamed to confeſſe, that in ſigne of his chaſtiſing of himſelfe by true repentance, hee wet his bed, and watered his couch with teares.

Weeping is not vnſeemely in the Saintes.

Pſal. 6, 6.

When the booke of the law of God was found & brought to *Ioſiah*, the godly and vertuous Prince: and he thereby had perceyued how greately the people had offended, in ſigne of his humilitie and chaſtiſing of himſelfe with true repentance he wept before the Lord. The Prophet *Ioel* calling the people to this afflicting of themſelues by true repentance, therein hee requireth weeping, Turne (ſaith he) vnto the *Lorde* with weeping, faſting and mourning. The Prophets calling the people to repentance, haue exhorted them to mourne and weepe beefore the *Lorde*. Saint *Peter* for feare of the Iewes, hauing denied and forſworne his Maiſter Chriſt, at the looking backe of Chriſt, hee remembred himſelfe, hee repented him of his ſinne, his heart melted and rent in peeces, as it were for ſorrow, and to teſtifie his humiliating of himſelfe for the ſinne committed, hee went out & wept bitterly. To this purpoſe therefore, this Apoſtle exhorting the Saintes to ſuffer affliction, to chaſtiſe themſelues

4. King. 22. 11. & 19.

Ioel. 2 12.

Mat. 26. 75. Luk. 22, 61. 62

ſelues by vnfained repentance, ſhewing the way and manner how it muſt be done, teacheth that it muſt bee in ſorrow & weeping.

Why the ſaints may lawfully weepe,

Herehence then we ſee what the true vſe of weeping is, & for what cauſe we may weepe lawfully, to vtter the ſorrow of our heartes, to teſtifie our true repentance to GOD, to witneſſe our afflicting of our ſelues for our ſinnes againſt God committed, we are exhorted to weepe. Saint *Auguſtine* that graue and reuerent Father of the church, ſearching and ſeeking out the true cauſes, for which the Saintes of GOD might lawfully weepe, writeth that there be two cauſes, for which they may ſo doe: Firſt, becauſe they haue omitted through negligence, many thinges which they ſhould haue done, 2. becauſe they haue committed through boldneſſe, many thinges alſo which ſhould haue beene vndone by thē, the one, he calleth the ſinne of omitting, the other, the ſinne of committing, and for both ought men to weepe beefore God, as that learned Father teacheth.

Serm. 4. dom. 1 quadrag.

Let vs therefore looke hereinto with wakefull & watchful eies, let vs record & recoūt with our ſelus, what duties & good thinges wee haue omitted, which we ſhould haue done, eyther to God or man, eyther to our ſelues or others, to our owne charge, or to ſtrangers, to our friendes, or to our enemies, ſet vs cal to mind what euil we haue done, wherby God hath beene diſhonored, our neighbours iniured, our ſelues defiled, other by our euill example allured to wickednes, how wee haue diſhonoured GOD by blaſphemie, oppreſſed our neighbours by iniurie, vſurie, extortion, deceit, and couetouſneſſe, how wee haue defiled our ſelues with fornications, adulteries, wantonnes, and fleſhly vncleannes, with drunkennes, ſurfetting, or the like enormities: how we haue drawn on others to like ſinne, by ſight, by perſwaſion, by action, by motion, ſhall not the due conſideration thereof make vs to vtter our Repentance by weeping, if wee forget not that wee haue omitted our duetie of prayer and inuocation to GOD, and the performance of humble ſeruice vnto him, that wee haue omitted the miniſtring to the neceſſitie of the Saintes, and the helpe wee

ſhould

ſhould haue ſhewed to the needy brethren: that wee haue omitted many good oportunities, which haue beene offered for the increaſe of our vertues, faith, patience, mercy & ſuch like: that wee haue neglected the carefull viſiting of the poore deſtitute, which lie in our ſtreetes, and complaine for their great miſeries, and are readie to periſh beefore our eyes for lacke of reliefe, that wee haue omitted many exerciſes of prayer, of preaching, of reading and meditating in the law of GOD, that wee haue omitted the doing of many thinges, which appertaine vnto godlines and true ſanctification, and on the other ſide committed much wickednes, priuately, publikely, openly, ſecretly in our ſoules, in our bodies, at home and abroade, againſt God and men, in our conuerſation, and in our communication, haue wee not iuſt cauſe to chaſtiſe and afflict our ſelues by weeping? When we heare of our cruell dealinges, our intollerable pride, our filthineſſe of the fleſh, our riotouſneſſe of life? our great falſhood, lying, deceite, vndermining one of another, our enuie, hatred, malice, ſlaunder, reproch, backbiting, and all iniquitie, which now raigneth in our whole life, merciful god what fountaines, and what wels of teares ſhould it cauſe in vs.

Wherefore if *Democritus* the Philoſopher wept continually, to ſee the ignorance, blindneſſe, and doting follies of men, ſhall wee not weepe day and night, to ſee the blindneſſe, ignoraunce, wretchedneſſe, and wickednes of our ſelues, wherehy wee continually prouoke the wrathfull indignation of God againſt vs? Democritus

When our goodes are taken by Pirates, our wealth conſumed by ſhipwracke, our houſes burnt with fire, our lands taken from vs by violent oppreſſion, our riches waſted by peſtilent vſurie, our liberty reſtrained by cruel perſecution, our children miſcarrie ſuddenly, our friendes die from vs dayly, & one miſfortune fall on the heeles of another, what crying what wringing of handes, what lamenting, what weeping is there among vs? But that God by our wickednes is offended, his name through vs blaſphemed, his law and holy word contemned, his patience and long ſufferance dayly prouoked Pſal. 42, 7. Iob. 2. 15.

and

and abuſed his threateninges, his admonitions, his counſels neglected, his louing mercy forgotten, & his great benefites not remembred, that many good thinges pertaining to dutie haue beene through our follies omitted, and many wickedneſſes, whereof wee ſhould haue beene cleare, committed by vs, who weepeth? who lamenteth? Let vs deere Chriſtians in the feare of God, euermore remember, and alwayes holde faſt this counſell of the Apoſtle, that by ſorrowing and weeping wee may ſhew our affliction and chaſtiſing our ſelues by repentance, whereunto in this place wee are exhorted.

3 Our ſuffering of afflictions, and our afflicting our ſelues, is by turning our laughter into mourning, our wanton laughing, which proceedeth from the diſſoluteneſſe of our mindes, muſt bee turned into mourning. Here by laughter is vnderſtoode that laſciuious and wanton mirth & giggling, which is rife among fooles and vaine perſons, who take vp a laughter at euery light thing, laughing at their own ſhadowes, and which they take vppe vppon euery vaine occaſion in the world, whereby their folly appeareth, as Sirach witneſſeth, who making the vaine laughter of men an argument of folly, ſayth, A mans garments, exceſſiue laughter, and going, declare what hee is, deſcry his folly. And in another place not long after: a foole lifteth vp his voice with laughter, but a wiſe man dooth ſcarſe ſmile ſecretlie. And *Salomon* in his Preacher: like as the noyſe of thornes vnder the pot, which for a time cracle, but profite nothing, (for they are conſumed ſuddenly and quickly:) So is the laughter of of a foole, this is alſo vanitie, This laughter our Sauiour Chriſt condemneth, crying out woe, and denouncing vengeance againſt ſuch as gaue themſelues to wanton mirth, and vaine laughter, woe vnto you that now laugh, for you ſhall wayle and weepe. Our fooliſh gigling, our prophane laughter, our diſſolute mirth, our wanton ſcreaming and ſcreeking out, our diſordered lifting vp of our voyees in our incontinent mirth, muſt be laide aſide, and turned into mourning, if ſo we wil hũble our ſelus hy true repentãce vnto God. And here vnder laughter & mirth, are vnderſtoode alſo

Eccluſ. 19, 28,

Eccluſ. 21, 20,

Eccluſ. 7, 8,

Luk, 6, 29.

also all those delicates and delightes, all those merry conceites and pleasant pastimes, all those iolities and sportings wherein men take pleasure, and so become forgetfull of the iudgementes of God, and neglect the chastising of themselus for their welth vnto him. Wherunto our sauiour Christ, witnesseth the world should be giuen towards the end therof, yea, and at the very appearing of the sonne of God in iudgement, whereof he sayth, As the daies of *Noe* were, so shal the comming of the Sonne of man be, for as in the dayes before the floud, they did eate and drinke, marrie and giue in mariage, vnto the day that *Noe* went into the Arke, and knew nothing till the floud came, and tooke them away: euen so shall also the comming of the Sonne of man be. Wherein he sheweth that in the latter dayes, men shall bee giuen to brutish pleasures, delightes and pastimes, which the Apostle in the Saintes of God would haue to bee turned into mourning, suffer affliction, sorrow and weepe, let your laughter bee turned into mourning.

Mat. 24. 37. 38
Luc. 17. 28.

4 Finally, as our laughter must bee turned into mourning, so must also our ioy bee turned into heauinesse. The ioy which worldly minded men conceiue of worldly things, the wanton reioysing of men, must bee turned into heauinesse, hanging downe of head, casting downe of countenāce in signe of shame for our sinnes. The ioy which we take in vaine or wicked thinges, must wholy be left off, and turned into heauinesse, if by suffering afflictions and chastising our selues before God, wee will shew our selues humbled. Euen such ioy, as we conceiue in our wealth, and worldly condition, such ioy as of our dignities and honors here arise in our harts, such ioy as of any worldly thing whatsoeuer is gathered after a worldly manner, such mirth and ioy as eyther wee cause our selues, or counterfeite fooles make vnto vs, such vaine merimentes, as for wanton recreation men deuise for their dissolute and disordered solace, and chearing vppe of themselues, such ioy as the couetous man taketh of his riches, the proud mā or womā of their brauery, the leacherous & adulterous persō of his filthy vncleanes, or any other, maketh of any vanity whatsoeuer, must be turned into heauines

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the Apostle exhorteth, that so wee may shew forth the true humiliation & chastising of our selues by repentance, whereunto the Apostle moueth, suffer afflictions, sorrow & weepe, let your laughter be turned into mourning, and your ioy into heauinesse.

Neither must such like mirth and ioy only be remoued, but in the dayes of our heauinesse, in the time of our repentance, in the affliction of our selues before God, euen honest and lawfull mirth for a time must be laide aparte, and wee must wholy giue our selues to mourning, whereunto Saint *Iames* called the men of his time, suffer afflictions, sorrowe, weepe, let your laughter bee turned into mourning, & your ioy into heauines.

why Englande should mourn

And haue we not now as great and as iust cause to exhort men in these dayes? haue not wee cause to suffer afflictions, ought not we to sorrow and weepe? is there not cause now ministred vnto vs, why our laughter should bee turned into mourning, and our ioy into heauinesse? First, if we way and ponder our sinnes aright, which euery one in particular committeth, or if wee cast our eyes vpon the sinnes generally committed in the land, and what punishment might both specially hang ouer euery one, and generally ouer vs all for the same; is it not cause enough, why we should sorrow and weepe, why our laughter should bee turned iuto mourning, and our ioy into heauines?

2. Kin. 12, 16. c 15. 30. psal. 6, 6, ps. 35. 13. psa. 51. 1. Iona. 3, 6.

VVhen the princely Prophet *Dauid*, tooke the suruay and view of his owne sinnes, and recounted the due punishment which he had deserued for the same, then sorrowed hee and wept, then was his laughter turned into mourning, and his ioy into heauinesse. VVhen the King of Niniuie considered at Ionas his Preaching, the greatnes of his sinne, and the destruction of the Cittie, within forty dayes by the Prophet from God threatned for the same, then turned he all his laughter into mourning, and his ioy into heauinesse. And shall not we, whose eyes are full of adulteries, whose handes are repleniſhed with bribes, whose feet are swift to shedde innocent bloud, whose lips are giuen to lying, whose tongues can tell no truth, whose mouthes are full of blasphemie,

mie, curſing and bitterneſſe, whoſe mindes are ſet on miſchiefe, whoſe heartes burne and boile with malice, whoſe liues are puft vppe with pride, whoſe bodies are ſtained with all iniquitie, ſorrow and weepe for theſe ſinnes? ſhall not our laughter bee turned into mourning, and our ioy into heauineſſe, for theſe our iniquities againſt G O D committed.

VVhen *Iſai* and *Ieremie* the holy Prophetes and men of God ſaw the ſinne of *Iudas* and *Ieruſalem*, and the heauy puniſhments hanging ouer them for their grieuous iniquities, they ſo turned all their laughter into mourning, & their ioy into heanineſſe, as that the one wept day and night therfore, and would not be comforted, the other deſired a fountaine of teares in his head to bewaile the calamitie that was imminent. When holy *Dauid* ſaw that men kept not the law of God, his laughter was ſo turned into mourning, & his ioy into heuuineſſe, as that his eyes guſhed out with water for the tranſgreſſi ōof his people. Wheu *Eſdras* the ſcribe ſaw the ſhamefull and horrible abhomination of the people, in mixing the holy ſeede with the people of the land, wherein the hands of the Princes and Peeres of the people were the chief, he rent his clothes for ſorrow, he tore off the hayre of his bearde for griefe, hee ſate down aſtonied, turning al his laughter into mourning, and his ioy into heauineſſe. When our bleſſed Sauiour ſaw the obſtinacie and hardneſſe of the peoples harts, whoſe cogitations were ſo darkned, that they could not ſee the day of their viſitation, and perceiued in his ſpirite their deſtruction approching, euen his mirth, (ſuch as it was) (for his laughter wee read not) ſeemed to haue been turned into mourning, and his ioy into heauineſſe, when he burſt out into weeping watrie teares ouer the Cittie of Hieruſalem, and ſaid, O that thou haddeſt euen knowne, at the leaſt in this thy day, the thinges which appertaine vnto thy peace? But now are they hidden from thee. Shall theſe men of God, for theſe cauſes turne their laughter into mourning and their ioy into heauines, and in the publike breach of Gods lawes, in the diminiſhing of his maieſtie, in blemiſhing of his glory, in falſifying of his truth, prophaning of his gol-

Iſai 22,5. Iere,9,1. Pſ.119,136. 1 Eſd 9,3. Luk.19,41

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pell, in dishonoring of his name, in contemning of his word, in counterfeiting of profession, in abusing of his patience, in neglecting of his threatenings, shall not our laughter bee turned into mourning, and our ioy into heauinesse?

Secondly, and moreouer, if wee consider, how the malice of the whole world, and the hatred of the greatest Princes and men of might is kindled & enflamed against vs, partly, through enuie of our wealth, aud partly for the hate they haue to Religion, and how they are confederate and haue combined themselues against the truth of God, and against the Lordes annointed for the defence of the same, who by secret conspiracies and open attempts of horrible treson, by raysing the subiect against the Prince, and the people against their lawfull Soueraigne, haue at many times, by diuers waies endeuoured the death of his royall person, decay of Religion destruction and vtter calamitie of this our natiue countrie: Shall not our laughter bee turned into mourning, and our ioy into heauinesse? whose determinations had they effected according to their mindes, our streets had run with streames of bloud, our children had beene slaine before our faces, our daughters rauished in our owne sightes, our wiues abused before our eyes, our houses on flaming fire in our presence, our selues finally murthered in most cruell manner, Gods truth had perished from among vs, Religion and the Gospel had beene put to flight, Romish superstition had inuaded this land againe, to the destruction of innumerable soules. When with careful diligence wee recount those dangers, & with thankfull heartes for that miraculous deliuerance out of the iawes of so cruell Lyons, and gratefull memory to God, for so wonderfull safetie from so bloudy enemies, wee shall remember these thinges, shall not our laughter bee turned into mourning, and our ioy into heauinesse.

3 VVhen we consider besides this, that the hope of our happinesse, the state of our wealth, the continuance of the Gospell (in mans opinion) with vs, the terme and time of our peace, the prolonging of our prosperitie standeth in the life of our most tender and vertuous Prince, vnder the shadow of whose winges, wee haue these many yeares beene shrow-

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ded from many dangers, and mightily protected from sundrie, perils, at home & abroad, by our open professed enemies, and our own vnnaturall countrimen: by whose godly zeale, religion hath been erected: the truth of Gods worde established, the glorious gospell of Christ maintained: though the Princes of the world haue snuffed and raged, fret & fumed stampt and stared thereat, by whose gracious gouernement, euery man hath hetherto in peace eatē the fruits of his owne orchard, the grapes of his owne vine, the commoditie of his owne land (not the least of Gods blessinges vpon men) without eyther hostile inuasion, or ciuile dissention, to any great damage, whose terme of dayes, cannot be but the end of our prosperity, whose day of death, shall bee the beginning of our wofull wretchednes, whose rest with God in eternall peace, our entrance into troubles in this common-wealth, his yeelding to nature (which the Lord deferre long to his glorie, and his endlesse comfort) the first steppe and degree, as it were to our miserable calamitie, this I say whē we do consider, shal not our laughter be turned into mourning, and our ioy into heauines; to see the vncertaine, tickliſh & hard condition, whereinto we are driuen? Mich 4.6.

4 If we recount that of late God hath seuerely punished with famine & now these 3. years with continual sicknes, pestilēce & mortalitie, the prophanatiō of his gospel, the contempt of his word, the dishonour of his name, our counterfeiting in Religion, our impietie and impuritie of our liues, our manifolde sinnes and great iniquities, which in euerie state and condition of men ouerflow and abound: Shal not our laughter bee turned into mourning, and our mirth into heauinesse? which punishment if it will not serue to reclaime vs and call vs vnto repentance, to make vs thereby to chastē our selues before God, then is it to bee feared, that he will send of all plagues the most grieuous, not a famine of bodily bread, as many haue suffered, but a famine of the bread of life, euen of the word of God, whereby our soules are nourished, which is threatened by the Prophet, when wee shall wander from sea to sea, from North to east, seeking the word of God, and shal not finde it, and that for our wickednesse, Amos, 8. 11.

Mat.21 43. fruitlesnesse and vnworthines, he wil take away the kingdom of God from vs, and giue it to a nation that wil bring foorth fruit thereof. And if this gentle plague and visitation, thogh fearefull, because it is threatened frō God, as his punishmēt, shal not amend, vs, then let vs looke for seuen times more grieuous punishmēts to be laid & leuied vpon vs, which whē we consider, shall not the remembrance of them turne our laughing into mourning and our ioy into heauines?

Leui.26.25. Deu.28 21. Iere.42 21. 22. c,44.13, Ezech,5,12, 6,21,

5 If finally, we cal to mind the seuerity of Gods iudgemēts against like sinners, and his indignation powred out vppon such people, as our consciences doe witnesse wee are a great number of vs, shall not this turne our laughter into mourning, and our ioy into heauines?

Wherefore I call heauen and earth to record this day, euen against our selues, that if God in his iustice hath not spared the olde world, the hope of posterity, but for their fornications gaue them ouer to the rage of the swelling waters to bee drowned: if hee spared not the famous Cities of Sodome and Gomorrha, the very Paradise of al worldly pleasure, but for their intollerable pride, riotousnesse, and vncleannes of life, strooke them from heauen with fire and brimstone that they perished: if he spared not the Kingdom of Israel and Iudah his owne people, but gaue them ouer (as captiues) into the handes of the Assirians and Babylonians for their iniquitie: if hee spared not Hierusalem, the Citty of the Lord, wherein his holy Temple was erected, but for the vnworthines and ingratitude, gaue it ouer into the handes of the Romaine Captaines, to be destroyed in cruell manner, as the stories report vnto vs: if hee spared not the noble Corinth, the worthy Philippi, the famous Ephesus, the renowned Constantinople, and many like townes and worthy Citties, but for their fruitlesnes vnder the gospell, their security and confidence in vaine thinges, gaue them ouer to Turkish slauery: if he hath not spared France, Flaunders & other nigh neighbours round about vs, but daily punisheth their sins, either with forraine power, or ciuill sword, either dāger of dreadful pestilence or distrust of miserable famine, or by some such like way or mean of punishment: Shal we in

Gen,6,2,c, 7,23, Gen,19.24, Eze,16,49, Iude,5,7, 4,Kin,17 6, c,25,14, Iosephus de bello Iud.lib,7. c,17,&c, Eusebius. lib,3,c,8.

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England (whoſe knowledge rightly conſidered aboue other people) not inferior to theſe forenamed, in iniquitie, look or hope to ſcape vnpũiſhed? what is his power abated, is not his arm ſtretched out ſtil, is not he in like maner righhteous, as he hath bin in former times? ſhal we remẽber theſe things & ſhal not our eyes guſh out with teares? ſhall not our laughter be ſuddẽly turned into mourning, & our ioy into heauines?

VVhẽn theſe calamities ſhall come vpon vs, when our deſerued puniſhmentes ſhall ouertake vs, then ſhall wee, (will wee, nill wee) abide the performaunce of that woe- Amos 8, 10.
full threatening of GOD, by his Prophet, I will turne your Feaſtes into mourning, and your ſongs into lamentation: I will bring ſackcloth vpon all loines, and baldneſſe vpon euery heade, and I will make it as the mourning of an onely ſonne, and the ende thereof as a bitter daye. And this day of puniſhment, how neare it is, who knoweth? Nearer (no doubt) then wee doe thinke or ſuſpect. The terror and calamity whereof, that wee may ſhunne and auoide, let vs afflict our ſelues before GOD, through true repentance, let vs ſorrow and weepe for our ſinnes, let our laughter bee turned into woful mourning, and our ioy into heauineſſe, for the iniquities which we haue committed, that God may be mercifull to our vnrighteouſneſſe, that he may bee fauourable vnto his people, that he may turn his wrathfull indignation from vs, and bee gracious to his inheritance for euer.

But as for vs, what man, what woman of many thouſands, follow this aduiſe and counſell of the Apoſtle? who ſorroweth, who lamenteth, who weepeth, who turneth his laughter into mourning, or his ioy into heauineſſe for his ſinnes? Yea, euery man, euery woman amongſt vs, flatter themſelues in their owne ſinnes, and therewithal are lulled a ſleep in the cradle of ſecurity. The Vſurer continueth in his deuouring, the adulterer and adultereſſe in their vncleannes, the proud perſon in his brauerie, the glutton in his riotouſneſſe, the extortioner in his cruel dealing, the couetous man in his miſerableneſſe, the enuious in his malice, the lyer in his falſhoode, the blaſpemer in his vaine ſwearing, the

ſlaunderer in his backbiting, the thiefe in his ſtealing, the robber in his ſpoyling, the crafty in his deceiuing, the pilferer in his purloyning, the corrupt perſon in his receiuing of bribes, the reſt of the vngodly route, in their former iniquities, ſo that euery one runneth on the race of his owne deſires, & though our puniſhment follow vs at the heeles, yet put we off the euil day from vs, with the blockiſh Iſraelites, and approach and draw neare to the ſeate of iniquitie.

Ezec. 11. 3. Amos, 6. 3.

The wicked face it out with all ſhameleſnes, the common ſtrumpet taketh vpon her, as if ſhee were right chaſte, the ſecret and priuy harlot, minceth it out and pranketh it in all pride and vanitie, the adulterer beareth vp head, as if hee were right honeſt, the couetous perſons, vſurers, oppreſſours, extortioners, deceiuers, lyers, and the reſt of that rabble, march on bare faced, without all remorſe, and ſpende their dayes in prodigality, and care not.

Wherefore if there be any conſolation in Chriſt Ieſus, if there be any feare or dread of endles death, or loue to lõg & euerlaſting life, if we haue any care of ſaluation, or any fear of vtter condemnation, if we haue any deſire to the continuance of the Goſpel amongſt vs, or any zeale to Gods eternall glory, if wee delight in ſweete and pleaſant peace, to take pleaſure in the proſperitie of our countrie, then let vs in the feare of God, ſorrow and weep before our deſtruction come vpon vs, let vs turne our wanton mirth into mourning, and our ioy into heauines, that by our true and heartie repentance, and vnfained mortification before God, we may turne away the indignation & wrath, which wee haue moſt iuſtly from him deſerued.

The conclusion of this christian duetie the 3. thing therein

The third thing in this laſt part of Chriſtian duetie, concerning the afflicting and chaſtening of our ſelues, is the cõcluſion, wherein two thinges are to bee conſidered, 1. The concluſion exhortatiue it ſelfe, 2. The reaſon of the ſame.

Touching the concluſion it ſelfe, thus ſaith S. *Iames*, caſt downe your ſelues before the Lord, Like vnto which counſell is that of S. *Peter*, Humble and proſtrate your ſelues vnder the mighty hand of God, that hee may exalt you. This caſting down of our ſelues, whereby wee acknowledge our

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owne vnworthines and teſtifie and beare witnes of our ſins before his diuine maieſtie, confeſſe from our heartes, that wee haue deſerued al plagues, al miſeries, al calamities, all 1.pet.5.6. puniſhmentes, and thereby craue pardon and forgiuenes, that we may eſcape that, whereof our conſciences are afraid: is, and hath been a ſigne of our humbling of our ſelues, and of true repentance in the Saintes of God. VVhen holy *Dauid* ſaw the wrath of God kindled againſt him for his adultery, & his ſore indignation beginning to burne in the puniſhment of the childe, then beſought he the Lord, then went hee in, and faſted, and lay al night vpon the earth, and ſo caſt downe himſelfe before God. In like manner when *Abſolon* had ſlain *Ammon* his brother, *Dauid* the King feeling the wrath of God vpon his houſe (as was threatened by *Nathan*) rent his garmentes and lay on the ground, in moſt humble and lamẽtable manner, caſting down, and proſtrating himſelf before God. Thereunto S. *Iames* in this place exhorteth, and wil-leth vs to humble our ſelues, by caſting downe, and proſtra-ting our ſelus before the Lord. Thus muſt we abate our proud ſpirites, caſt downe our lofty and Lordly lookes, couer our faces for the ſhame of our ſinnes againſt God committed. VVhereunto the apoſtle reſpecteth in this exhortation, Caſt downe your ſelues before *God*, thus to doe, how holy a ſa-crifice, how acceptable an offering, how pleaſant a duety is it to the *Lord*?

2. King. 12. 16. 2. Kin. 12. 11. 2. King 13. 31. Lu. 18. 13. Mat. 8. 8.

To the performance whereof the rather to moue vs, the Apoſtle ſetteth downe a reaſon ful of comfort, Caſt downe your ſelues (ſaith the Apoſtle) before God, and hee will lift you vp. And this reaſon doubtleſſe is a ſingular comforte, both againſt the ſorrowes & troubles of this life, and alſo cõ-cerning our deliuerance from miſeries and worldly afflicti-ons whatſoeuer. VVherein vndoubtedly if wee humble our ſelues, & there through, chaſten & afflict our ſelues, we ſhal in fine be exalted by the mighty hand of God, and bee deli-uered from the bondage of corruption, into the glorious liberty of the ſonnes of God. The ſame reaſon Saint *Peter* vſeth, Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time. That men there-

The reaſon. 1. pet. 5. 6. Rom. 8. 21.

fore ſhould not thinke their labour loſt, when they proſtrate and caſt downe themſelues in true humilitie beefore GOD, neyther their humilitie to bee deſtitute of rewarde, the Apoſtle reaſoneth from the effect: Caſt downe your ſelues, and God will lift you vp, the proude then ſhal not alwayes bee aloft, neyther ſhall the humble alwayes be caſt downe, but the dayes will come, when both the proude which exalt themſelues, ſhall bee brought lowe, and the humble which caſt downe themſelues, ſhall bee exalted, as the Scripture teacheth.

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Now God exalteth and lifteth vp ſuch as caſt down thẽſelues before his diuine maieſtie diuerſe wayes, 1. when he miniſtreth inward comfort of his holy ſpirite in all the difficulties and daungers of this preſent world, inſomuch, as come life, come death, come ſword, come famine, come plague, come perſecution, come peril, come nakednes, come proſperitie, come aduerſitie, come ſicknes, come health, *How God lifteth vp the lowly.* *pſal. 46. 4.*

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Mat, 5, 3. Philip, 2, 9. Ephes 1, 3.

is

is named, not in earth onely, but in heauen alſo, euen ſo doth our moſt gracious God highly exalt and lift vppe ſuch as in meekenes of their heartes, in humilitie of their ſpirites, in lowlineſſe of their mindes caſt downe themſelues before him. Theſe in fine, hee crowneth with eternall bleſſednes and immortalitie, theſe he rayſeth vp together, and maketh them to raigne with Chriſt in heauenly places, to theſe hee promiſeth his eternall Kingdome of glorie, there to rule and raigne with the Saintes for euer, according to the doctrine of the Apoſtle, caſt downe your ſelues before God, and he will lift you vp.

Ephes.2.6.

Now the Lorde for his mercy giue vs his grace, that wee may in all thinges humble our ſelues, and proſtrate our ſelues before him, and be by him exalted. And the GOD of peace, which brought againe from the dead, our Lorde Ieſus Chriſt, the great ſhephearde of the ſheepe, by the bloude of the euerlaſting Couenant, make vs perfect in all good works, to doe his wil, working in vs that which is pleaſant in his ſight, through Ieſus Chriſt, to whome be prayſe for euer and euer,

Heb.13.20.21

Amen.

The End of the twentieth Sermon.

IAMES

IAMES Chapter 4. Verſes. 11.12.
Sermon 21.

The twelfth place of the Epiſtle is touching the two euils of pride.

Verſe 11. *Speake not euil one of another, brethren, hee that ſpeaketh euil of his brother, or he that condemneth his brother, ſpeaketh euil of the Law, and condemneth the law, and if thou condemneſt the Law, thou art not an obſeruer of the law, but a iudge.*

12 *There is one law giuer, which is able to ſaue and to deſtroy, who art thou that iudgeſt an other man.*

THeſe wordes and the reſt to the end, containe the the third and laſt part of this Chapter, which is touching the remouing of two euils & miſchiefes which grow of pride, whereof the one is reproch and ſpeaking euil of our brethren, the other is the vain confidence of men, whereby they raſhly determine long before of things to come. The former of theſe two is contained in theſe two verſes,

The 3. part of the chap.

Two euils of pride.

Theſe two verſes containe the condemning of the firſt euil of pride, which is euill ſpeech, wherein there are two things obſerued, Namely,

1 *The thing and euil which he condemneth: reproch. ſlãder, euil ſpeach againſt our brethren.*

2. *Why men ſhould not ſo do. The reaſõs are foure.*

1 *Who ſo ſpeaketh euil of his brother, or condemneth his brother, ſpeaketh euil of the law & condemneth it: So this is, from violating the Law.*

2 *Chriſtians muſt obſerue and keepe the law and not iudge it, From the duety of the Saints.*

3 *To iudge and ſpeake euil of our brother, is to vſurpe the office of God. From vſurping that office which concerneth not vs.*

4 *We our ſelues are fraile by condition, therefore ought we not to condemne and ſpeake euil of others. From the frailety of our owne ſtate.*

Of

The first euil of price is slaunder and euil speach.

Of these two, the first is the thing it selfe, which hee condemneth, whereof he giueth this precept negatiuely, speake not euil saith he one of another brethren. In which precept negatiue, al slaunder, al rash iudgement, al reproch, al obloquie, al vile and backbiting speach, proceeding from malitious, hatefull, proude, and peruerse iudgement, is condemned, whether it bee open or secret, whether before thy face, or behind thy backe, whether publikely or priuately it bee done, to our selues or others, for the discrediting, defaming, and impeaching the estimation and good report of the brethren.

VVhich euil and mischiefe for the most parte commeth and riseth of pride, when insolent and arrogant persons when the high minded and proude men of the earth desire, that al men should daunce after their pipes, and liue according to their wils, which thing if it be not done to their contentation, then breake they and burst out into euil speech, then fal they to rash iudgement, then condemne they euerie thing and euery person which pleaseth them not, wherwithal the Apostle to meete, and to represse so great a mischiefe in the life and societie of men, giueth out this precept and exhortation: Speake not euil one of another brethren.

This euil how great it is, and how largely spred abroade in the liues and manners of men, who is so blinde that seeth not? Who is so ignorant that knoweth not? Who is so wilful that confesseth not? Is not this the custome and common course of al men to reuile, to speake euil of, to iudge at their owne pleasures, whatsoeuer, and whomesoeuer they mislike, if they bee not according to their fancies? Then which there is not a greater, or more manifold mischiefe in the life of man.

Against theft, robberie, spoyling, and taking away of our goodes, wee al with one voyce crie out against the taking away of our good name, against the impeaching of our honestie, against impairing of our estimation and lawful credit, shal wee not crie out in like manner? If a good name bee to be chosen before great riches, and louing fauour before siluer and golde, as *Salomon* writeth, then how much the good

Pro. 22. 1. Eccles. 7. 3.

name

name of a man, is greater then riches and worldly wealth, so much greater euill, is euil speach and slaunder, whereby a mā is spoyled of his credite and estimation, then robberie, wherby hee is bereft of his riches, though it bee not so generally accounted of with men. And as euery sinne ought to be punished with greater or lesser punishments, according to the nature of the sinne, then sith euill speach is greater thē theft and robberie in the iudgements of the wisest and most godly, it ought also to be subiect to greater punishment then theft or robberie. Deut. 25. 2.

This thing is quite contrarie to the law of loue, this is altogether repugnant to the law of charitie, this is a manifest breach of the second table of Gods holy commaundements, therefore in the sacred worde and diuine law of God, not once but often, not in the olde testament alone, but in the new in like manner, worthilie condemned. What, that God in the ordering of the common wealth of Israel his people, commaundeth that they should not goe about as slaunderers and back-biters, with tales and euil reportes against their brethren? what that the wise *Sirach* counselleth vs, not to be counted tale-bearers, neither to waite with our tongues to speake euill, for that shame and repentance followeth the theefe, and an euil condemnation is ouer him, that is double tongued, but confusion, hatred and enuie, pursueth him that is a backbiter, and euill speaker of his brother? What that the princely Prophet seeking and searching who they be, that should dwel in the *Lordes* tabernacle, and rest vpon his holy hill, and bee reputed for true members of the Church, there hence excludeth, and thrusteth out all such as with their tongues speake euill, and slaunder their neighbours? VVhat that our blessed Sauiour Christ, the true expositor of the law of God condemneth slaunder as a parte of murther, for thereby, with our tongues wee slay & murther our brethren, adiudging them worthy hell fire, which shalbe found guilty thereof.

Slander in Scripture condemned.

Leuit. 19. 16.

Eccluſ. 5. 15

pſal. 15. 3.

Mat. 5. 22.

VVhat, that *Saint Paul* by the same spirit moued, crieth out to the Church of the Corinthians, Bee not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor wantons 1. Cor. 6. 10.

tons, nor buggerers, nor theeues, nor drunkardes, nor railers, nor back-biters, nor extortioners, shall inherite the
Eph.4,22,23, 24, kingdome of God? What that the same Apostle condemning all the workes of olde *Adam* in the Saintes, and exhorting them to put on the new man created after God in holinesse and true righteousnesse, in fine and conclusion of his discourse, knitteth & shutteth vp the mater with this ad
Eph 4.13. monitiō: Let all bitternes & anger, & wrath & enuie, & euill speaking bee put away from you with all malitiousnesse.
1,Pet.3,8.9, What that Saint *Peter* singeth the same song to the Saintes: finally my brethren, bee yee all of one mind, one suffer with another, loue as brethren, be mercifull, bee courteous, not rendring euill for euill, nor rebuke for rebuke, but contrariwise blesse, knowing that you are called thereunto, euen to be heires of the blessing, doe not these and infinite the like testimonies of sacred and holy Scripture, condemn all backbiting, euill speaking, slaundering one of another, which ought to be wholy abandoned and abolished from the saints of God.

VVherefore, whether it bee openly and to the faces of men done, as reprochfull and taunting speeches, or whether it be priuily & secretly done, and behind their backes, and in their absence, as whispering, backbiting and slaunder, téding to the defamation, discredite, and hurting of his name, of whome men speake, it is generally and indifferently condemned.

Slander first from Sathan, The originall of this euill is from Sathan, and the petigree of euill speech is to be fetched and deriued from the
Reu.12,10, deuill, the great Dragon, the olde Serpent. For which cause as by the way of prerogatiue aboue all other, hee is called the slaunderer, the backbiter, the false accuser of the brethren before God, whose labour and studie, whose endeuour and trauell is, to raise vp lies, false accusations, euill reportes of the Saintes of God, & therefore is called by a name, a-
Gen.3,4.5, greeable thereunto, *Diabolus*, a slaunderer, an accuser. This father and patrone of all euill speach, spared not God himselfe, but spake euill of him to *Adam* and *Euah* in Paradise: hath God (saith he) said, you shall die? nay, but you shall not die

die, for God knoweth, that at what time you eate, your eyes ſhall be opened, and yee ſhall bee as gods knowing good & euill. Thus he ſought to haue falſified the truth of God, thus he brought vp an euill report of God himſelfe, as enuying the ſtate of *Adam*. Thus he ſhronke not, ne ſticked to ſpeak euil of God, who is the God of truth, and in whome there is no vnrighteouſneſſe at all, who is faithfull in all his ſayinges, and holy in al his workes, as the Scripture teacheth. VVhome notwithſtanding, as *Tertullian* ſaith, hee charged both with vntruth, as that, though *Adam* and *Euah* ſhould in deed eate of the forbidden fruite, yet they ſhould not die, then of enuie, that therefore God had forbidden them the eating of the tree of knowledge of good and euil, & the tree of life, leaſt by eating thereof they ſhould liue for euer, and become immortall: which thing alſo S. *Cyril* confeſſeth of Sathan, affirming that Satan tolde *Euah*, that God both lyed vnto them, and through enuie forbad them to eate, as one knowing that they ſhould bee Gods if they eate thereof. So hee both ſlaundered the moſt mighty, and ineffable nature, and maieſtie of God, and ſent and put into our prime parents, a peſtilent doctrine of malice, and therefore is worthily called the deuil, that is, a ſlaunderer.

Pſal. 31, 5. pſa. 145. 17.

Iib. 2. cont. Marcionem.

Lib. 3. cont. Iulianum.

This enemie of God & man, with like malice ſet vppon holy *Iob* the righteous perſon, accuſing him as a temporizer and ſeruer of time, a counterfeite and hypocrite in heart, and ſuch a one as ſerued God for profite onely, wherefore of him thus ſpeaketh Sathan to God, what, doth *Iob* ſerue thee for nought, haſt thou not hemmed and hedged him in on euery ſide? haſt thou not bleſſed the workes of his handes, and his ſubſtance is encreaſed in the land? but ſtretch out thine hand & touch all that hee hath, and he will blaſpheme thee to thy face. Thus he ſought to bring *Iob* into diſlike & diſfauor with God, thus he broght vp an euil report on the moſt holy patriarke, thus he accuſed him of hipocriſie, who ſerued the Lord vnfainedly from his heart, thus he impeached his credit, like whome there was none vpon the earth, a iuſt man and vpright, fearing God, & eſchewing euil, by the mouth of God himſelfe, therefore commended.

Iob. 1. 9, 10. 11. Iob. 2. 4. 5.

Iob. 1, 8.

This

Sathan father of slaunderers

This is he that begetteth all slaunderous and reprochfull persons, all euill speakers and backbiters of their brethren, he it is who raiseth these motions in our heartes, and bloweth the flame of these affections in the mindes of the wicked, in whose steppes who so treadeth, whose example who so followeth: whose practise who so expresseth, whose suggestion who so obeyeth, therein may not bee reputed as the seruant of Christ, but the slaue of Sathan, not the child of God but the sonne of the deuil, not the heire of life, but the firebrand of hell, there to suffer tormentes with his ghostly Father, the slaunderer of the brethren for euer, vnlesse he heartely repent himselfe of this sinne, & leaue this iniquity wherunto he is giuen.

Psal. 140. 3.

Iam. 3. 8.

This is that poyson of Aspis the venemous serpent, which lyeth and lurketh vnder the lippes of the reprochful slaunderer: this is that deadly poyson, wherewith the Apostle saith, the tongues of men are infected: these are those biting and cruel beastes, who slay many with the venome of their lippes, of whome *Diogenes* the Philosopher speaketh, who being demaunded what beastes did bite most daungerously, answered, that of tame beastes, the flatterer, but of wilde beastes the slaunderer biteth the soreſt. These wounde and slay at hand, and farre off, at home and abroad, the quicke and the dead, these spare neither prince nor people, neither priest nor prelate, neither friende nor foe, rich nor poore, base nor honourable, man nor woman, one nor other, these destroy whole houses and Families. As *Doeg* by his slaunder caused the Familie of the Priestes at *Nob* to bee destroyed.

Diogenes.

1. King. 22, 9.

Hester 3, 8.

Ecclus. 28 13, 14. &c,

Haman his slaunder caused sentence of condemnation to go out against the whole Familie of the Iewes, these haue destroyed such as haue been at peace among themselues, Therfore *Sirach* exhorteth men to abhorre the slaunderer & double tongued, for asmuch as such haue destroyed many that were at peace and vnitie among themselues. This hath disquieted many, and driuen them from nation to nation, cast downe strong citties, and ouerthrowue the houses of mighty men, & brought down the strength of mighty people, and beene the decay of many nations, this is that that setteth

Princes

not keepe it: Moſes therefore ſaith, Curſed is euery one that continueth not in all the wordes of this law to do them. This Apoſtle pronounceth them bleſſed, which looke into the perfect law of liberty to doe it: Saint Iohn witneſſeth, that ſuch as doe the will of God, ſhall remaine and abide for euer. And we are called to the doing of the law, wee ought therefore to doe it, that wee may bee bleſſed in our deede, & remaine for euer, and not to iudge it, by violating thereof, leaſt we taſte of the curſe which is threatned. When we ſpeake not euill of our brethren, we fulfill the royal law, which ſaith Loue thy neighbour as thy ſelfe, when we ſpeake euill of thē, and iudge them, becauſe they walke not according to our pleaſures, wee iudge the lawe, which is farre from our dutie. Iam.1,25. 1.Iohn 2 17.

The law is by God ordained to be the line and leuell of our life, the guide of our feete, the gouernour of our pathes: therefore the princely Prophet Dauid ſaieth: Thy worde (O Lord) is a lanterne vnto my feet, and a light vnto my pathes. This lawe of God is the touchſtone of our actions, the triall of all our workes, the ballance to waigh, whether they will hold out waight, and be according to the law of equitie and iuſtice. To doe this law, not to iudge it, are we called. For which cauſe Almightie God in his law witneſſeth, that he had giuen lawes vnto his people to doe them. Our Sauiour ſo often requireth the doing of the law and word of God in the Saintes, Not euery one that ſayeth vnto me Lord, Lord, ſhall enter into the Kingdome of Heauen, but he that doth the will of my father which is in heauen, to the woman which pronounced the wombe bleſſed that bore him, and the pappes that gaue him ſucke, He ſayeth, yea, rather bleſſed are they that heare the worde of God and doe it. To his Diſciples after the waſhing of their feete, Bleſſed are yee, if you know theſe thinges, and doe them. Saint Iames requireth this, and calleth men to the doing of the Lawe and worde of GOD, be yee doers of the lawe, not hearers onely. Finally, the Apoſtle in his Reuelation: bleſſed is he that readeth and heareth the wordes of this propheſie, and keepeth thoſe thinges, which are written therein. Pſal.119, 105. Deut.4, 1, 6 v.1. Mat.7,21. Luk.11.27,28 Iohn 13,17. Iam.1,22, Reue.1,3.

To this law we muſt ſubmit our ſelues, and giue ouer all our actions thereby to be iudged. This lawe forbiddeth euill ſpeach of the brethren: this forbiddeth proudly to iudge them, arrogantly to condemn them, becauſe they walk not according to our willes: this lawe muſt wee not reſiſt, but obey, not withſtand, but fulfill: this is the dutie of the Saintes of God, this is the thing which we are bound vnto. wherefore, if notwithſtanding, if we ſpeake euill of the brethren, we doe not the lawe but iudge it, and ſo ſwerue from the duetie of Gods ſaintes, and the thing wherunto we are called, which is to be doers, not to become iudges of the lawe of God: and this is the ſecond reaſon of the Apoſtle, why wee may not ſpeake euill of the brethren, becauſe in ſo doing wee are not doers of the law, which duety requireth, but iudges which becommeth not the Saintes.

The thirde reaſon.

A third reaſon, why men may not proudly condemn and arrogantlie iudge their brethren, is drawne from the vſurping of the office of God and of Chriſt, men muſt not proudly arrogate that to themſelues, which is proper to God, to giue lawes of their liues vnto mē, which if they embrace not at our pleaſur, to ſpeake euill of them, and to condemn them therefore, appertaineth not to vs. For there is onely one Law-giuer, which preſcribeth rules to vs and to our brethren, how we ſhall liue, and one iudge which ſhall iudge both vs and thē if we doe not thereafter, and this law-maker and iudge, is not mans fancy, will, pleaſure, but God himſelfe. So that when we will take vpon vs to preſcribe vnto other men, and wouide haue all men liue after our examples and pleaſures: which if they will not, proudely to iudge them, bitterly to ſpeake of them, ſeuerely to cenſure and condemne them, is to vſurpe the office of God our heauenly father, to arrogate to our ſelues the thing which appertaineth not vnto vs, therefore ought we not to doe it.

That God is the onely Law-giuer and iudge which is able to ſaue, and to deſtroy, and that no man ought to take vppon him, to ſet lawes of life and death to mens conſciences, and reſtraine them to their pleaſures, it appeareth, For in the holy mountaine, with great feare and terror with ſightes and ſoundes

ſoundes from aboue, almighty God deliuered vnto Moſes the two tables of the *Law*. In the preface whereof, the *Lord* ſetteth downe in his owne name, as the author thereof, I am the *Lord* thy God which brought thee out of the land of Egypt, thou ſhalt haue none other Gods but me. To the obſeruing whereof, bleſſing and life is promiſed, to the breach thereof, death and curſing is threatened. Exod. 19, 16. c. 20, v, 18. Deut, 28, 1, v, ad 15. c, 30, 19 20. Deu, 27, 15 ad finem.

This is that law which onely giueth definitiue ſentence, & iudgement peremptory vpon all men. Deu, 28 15 &c Luit. 25, 3. ad 15.

In the whole courſe of the law and Prophetes, it is witneſſed, that the lawes of life and death, which preſſe the hearts and conſciences of men, are onely the *Lordes*, and that hee onely according thereunto iudgeth, ſo that men may not take vpon them to draw all others after their tai'es, and lead them at their pleaſures, which when they refuſe, then alſo to ſpeake euill of them, and iudge them, The holy Prophet Iſai ſubſcribeth hereunto. The *Lord* is our *Law*-giuer, the Lorde is our King, he will ſaue vs, ſaith the Church by the mouth of the Prophet. It was the *Lord* which gaue this Law vnto his owne people Iſrael, the Lord ſhewed his worde to Iacob, his ſtatutes and his ordinances to Iſrael, he eſtabliſhed a law in Iacob, and ordained a teſtimony in Iſrael, which hee commaunded our fathers to teach their children, ſaieth Dauid the holy *Prophet*. And this concerning the morall preceptes thereof, is euerlaſting, vniuerſall, and giuen to al the worlde. Therefore he is to bee reputed the Law-giuer, and the Iudge onely, which gaue it firſt vnto Iſrael his people. Leu, 26, 13, ad finem. Iſai, 33. 22, pſa, 147. 19.

Who being the onely giuer of the Law, can thereby eyther ſaue or deſtroy, condemne or iuſtifie, pardon or puniſh. Wherefore this muſt men leaue to him alone, which if they doe not, but will condemne their Brethren after their willes, then challenge they to themſelues the right of GOD, then thruſt they him from his heauenlie Throne of iudgement, therein endeuour they (as it were) to riſe vppe in his roome, and giue that ſentence, which onely beelongeth vnto him, then which arrogancy

and pride, what can be greater?

Psal 7.9, psa, 44.21. psa. 94.12. 2.Tim 2,199

It is the Lord that searcheth the heartes and reines, it is he who pierceth into the cogitations of men, and seeth that they are but vaine: hee knowethonely who are his, and he alone, can tell when and whome to saue or condemne, to discharge or destroy. This prerogatiue wee take from God, & this priuiledge we spoile him, of this preferment of iudging and condemning, of making and setting laws of life & death to the consciences of men, we then bereaue God when we in the pride of our heartes speake euill of, and condemne our brethren, when they displease vs and our humors. Thus men challenge to themselues, that which is Gods and Christes only, thus take they sentence of iudgement out of the mouth of God, and take the power of giuing lawes to the Church, out of his handes, how great is this blasphemous presumption, how hainous is this extreame vngodlines.

For as it is not onely doting and foule folly, but horrible impietie, and wickednes in the highest degree, for men to take vppon them to repele the eternall lawes of GOD, giuen by him to the Church, and all posterity for euermore: So is it likewise no lesse vngraciousnes, and ouer bolde and presumptuous rashnes, to make other lawes contrary to his, as if we would teach him wisedome, and thereby to iudge our brethren.

Christ is king and head ouer the church.

Christ is our King, hee onely is the head ouer his church therefore, as vnto the King and chiefe head of his Church, it belongeth of right to giue lawes to the Saintes. VVas it euer heard among earthly Princes, that loyall subiects eyther could or would eyther repele or chaunge the lawes of their Princes, or doe they at any time take vpon them, to make lawes of their owne heades, without their Princes, in their owne kingdomes? or can there be a greater treason and rebellion, then to endeuour to seeke such lewde liberty? doe the Princes and peeres of commonweales, call Parliaments, set downe lawes, without the authority of their Kinges and Emperours? were not this great conspiracy? and shall men take vpon thē in the church, which is the royal seat of Christ, & the very scepter of his Kingdom, to establish laws without his li-

licence, were there euer lawes proclaimed in any kingdome, but in the name of that King which there raigned: and shall men proclaime lawes of their owne deuising in Christs kingdome, or vnder any other name, or authority, then the name and authority of Iesus Christ, wherefore, wee deny Christes souerainety ouer vs, and ouer the church, when without him wee will make lawes to others, and wee refuse God to be our law-giuer, when besides his laws, we will proclaime lawes to binde our brethren, at our owne wils, to liue & walke at our pleasures. Which thing, as grosse folly, and great impietie, the Apostle condemneth, testifying, that God onely is our law-giuer and iudge, in whose power it is to saue and destroy, & therefore men ought not to challenge that to themselues in any wise.

Of this euill how many are now guiltie, is not euerie one ready to prescribe lawes of the liues of their brethren, and sisters: If wee see any, eyther in the habite of apparrel; or in the talke of the tongue, or in the gesture of the bodie, eyther in the course of his common life, or in the religion & worshippe he performed to God, or any other thing, which walketh not according to our pleasures, and agreeth not in all thinges to our life and rule: how soone speake wee euill of him, how proudly doe we iudge him, how peremptorilie doe we condemne him? Thus one man dealeth with another, one woman thus iudgeth another, thus the people condemn the pastors, the pastors the people, thus the cleargie speake euill of the Temporaltie, and they, of the cleargie, thus one preacher of another, one lay-man of another: and almost euery one of his neighbour.

Is not this to vsurpe that which belongeth vnto God? is not this to take the scepter of iudgement out of the handes of Iesus Christ? This is reproued by S. *Paul*, who art thou that condemnest another mans seruant: he standeth or falleth to his owne maister, what hast thou to intermeddle where thou hast not to doe: This is condēned by this apostle, who ascribeth prescription of lawes, and pronouncing of iudgement, to God onely, who can saue & destroy, but thou O man, cāst saue none: therefore by thy proude iudgement, condemn Rom. 14.4.

and destroy none. Yet condemnest and destroyest thou (as much as in thee lyeth) thy brother, when, because hee liueth not after thy pleasure, thou speakest euill of him. And this is the thirde argument of the Apostle.

The 4. reason. The fourth and last reason, why wee should not speake euill, or rashly condemne our brethren, is from the frailetie of our owne common state and condition: For all men are subiect to infirmities, therefore ought we not, one of vs rashly to condemne another. And this reason, that it might be more forcible, is proposed in the manner of an interrogation; VVho art thou, which iudgest another? art not thou a man subiect to like infirmities? why doest thou so proudelie then iudge thy brother? who art thou that iudgest another man? whēce art thou? who did giue thee that authority? who hath beautified thee with this prerogatiue and preferment, aboue thy brethren? who hath lifted thee vp to so great glorie, as to giue sentence of iudgement of thy brother?

By which speach, men are not onely admonished of their infirmities, who art thou? art thou singular and alone, in whome there is no imperfection? Art thou exempted from the common condition of all men, in whose life, there is neither spotte nor wrinckle, nor any blemish of sinne? art thou singular and the onely man of the worlde? but also tolde and taught their vnworthinesse, how farre they are from that preferment and preheminence, to iudge of their brethren; who art thou that iudgest an other man? so that by a iust derision, and a bitter taunt, the Apostle sheweth both their infirmitie of condition, and vnworthinesse to so great a thing, which take vppon them to iudge their brethren. And thus also, or by like way might wee now crie out against many men of our age, who challenge too much to themselues, and vtterly forget the frailetie of our condition. VVho are you, that thus iudge all others? are you perfect in vertue, are you innocent in life, are you voide of sinne, and of absolute holinesse, that no fault or frailetie may bee founde in you? who are you, I pray you?

Iob. 12. 2. 1. Cor. 14. 36.

And herein he rightly alludeth to the common speach of

of men, who seeing a proude person, taking too much vpon him, and arrogating great matters vnto himselfe, to teach him his grosse folly, and to tell him of his vnworthinesse, say in this wise vnto him: Alas good Sir, who are you? what, are you better then your fellowes? is there none so good as you. So the Apostle, to beate downe their pride, by the cō-sideration of naturall infirmitie, and to abate their loftie stomaches, through view of their owne vnworthinesse, to be in that place ouer their brethren, which they proudly challenge, and take to themselues, breaketh out and saith, Who art thou that iudgest another man.

The remembrance of our own infirmity is a bridle to our seuenty.

There is no better bridle to the headie, and hastie iudging of other men, then to bee pluckte backe with the raines and bit of our owne frailetie; and view of our owne infirmities, which thing greately abateth our pride, asswageth our hatred, cooleth our courage, and tempereth the hastinesse of our iudgementes against our brethren.

The peacocke.

VVhen the Peacocke beholdeth his tayle, beset with such varietie of beautifull colours, then he swelleth in pride, contemning, and condemning all other birdes in comparison of himselfe, but when hee looketh vppon his blacke feete, and vieweth the deformitie therof, his combe is something cutte, and his courage abated: So when wee lifte vppe our eyes to the graces and giftes of God bestowed vppon vs; then we waxe proude and insolent, but when wee cast our eyes downe vpon the manifolde infirmities whereunto wee are subiect, then is our pride abated, and our insolency of spirite diminished, and wee made more moderate and temperate in iudging of our Christian brethren See 14. Sermon vpon 3, Iames, verse 2.

VVhat man is without his fault, what person without his blemish and infirmitie: If all men bee subiect to like infirmities, if they all bee made of the same fraile and brittle moulde, if they all carrie about them the same weakenesse of condition, and are compassed about with like infirmities, why should they then speake euill of, and rashly iudge their brethren.

When the Scribes and Phariſies were too haſty and ſeuere in iudging the woman taken in adulterie, Chriſt giueth them this bone to gnaw vpon, Hee that of you is without ſinne, let him caſt the firſt ſtone at her, not therein iuſtifying the fault, nor forbiding to puniſh wicked perſons, but telling men when they reproue others, they muſt haue an eye to their owne infirmities, & when they puniſh and correct the faults of other men, they muſt yet haue regard to the frailety of their owne condition, but ſpecially be cleare and voide of thoſe thinges, which in others by them are condēned, that they may be ledde with true zeale to iuſtice, and haue regard to the common condition, whereunto they are all ſubiect, that ſo their iudgementes may bee moderated toward their brethren.

Iohn 8.7.

A Phyſition full of foule diſeaſes, without regard thereof, dealing roughly with his *P*atients, may worthily heare with ſhame, Phyſition heale thy ſelfe. A man too ſeuere in ſearching out and iudging other men, without an eye to his own blemiſhes, may rightly bee touched with that in the Goſpel, Hypocrite, firſt plucke out the beame in thine owne eye, thē ſhalt thou ſee the better to plucke out the moate that is in the eye of thy brother. Such as in the pride of their mindes, ſpeake euill of all men, and iudge raſhly thoſe which pleaſe them not, may well bee checked with this bitte of S. *Iames*, who art thou that iudgeſt another man.

Luk.4.23.

Luk.6.42.

If we looke well about vs, we ſhall finde ſomething in our ſelues worthy to bee condemned, *L*et vs not therefore raſhly condemne our brethren, leaſt with confuſion of face, hanging downe of lookes and countenance, caſting downe of eyes and head for ſhame, wee heare the taunt of the Apoſtle: VVho art thou that iudgeſt another man.

For the day will come, when euen they that thus proudly condemne other men, ſhall themſelues with al men, ſtand before the tribunall ſeate of Chriſt, there to giue accounts of theyr owne workes, and not to take accounts of the liues of others, or ſit in iudgement to condemne them. Then ſhall theſe proude perſons bee called to render accountes of

2.Cor.5 10, Rom.14.10.

of their owne baliwickes, then ſhall euery one ſtand to bee iudged, and not ſit to giue iudgement of his brethren. This glorie onely belongeth vnto Ieſus Chriſt, who is ordained of GOD the onely iudge of the quicke and the dead. VVhat man ſhall bee ſo forgetfull of his owne infirmitie, who ſhall bee ſo mindleſſe of his owne vnworthineſſe, as not remembring the one, and altogether forgetting the other, ſhall in the pride of his heart, ſpeake euil, condemne raſhly, and proudely iudge his brother and neighbour. From which as vnſeemely in the Saintes of God, the Apoſtle in this place diſſwading, breaketh out into this force of ſpeach; Who art thou that iudgeſt another man, And this is the firſt miſchiefe of pride here condemned, and the foure reaſons there againſt vſed by the holy Apoſtle, whereby hee iuſtly condemneth it as a great euill.

Luk. 16, 2, Iohn 5. 22. Rom 2. 16. 2 Tim, 4, 2,

Now let vs pray to God for the aide of his ſpirite, that it may abate all pride in our heartes, whereby wee ſwel one againſt another, and teach vs to leaue al iudgement vnto god, and Ieſus Chriſt, to whome to iudge all, appertaineth, that we acknowledging our owne infirmities, may bee moderate in iudging of our brethren, that ſo God may in al things be glorified through Ieſus Chriſt our Lord, to whome with &c.

The End of the one and twentieth Sermon.

IAMES Chapter 4. Verſes. 13. 14. 15. 16. 17.

Sermon 22.

Verſe 13. *Go to now, yee that ſay, to day or to morrow, wee wil goe into ſuch a Cittie, and continue there a yeare? and buy and ſell and get gaine.*

14 *Yet we cannot tell what ſhal bee to morrow. For what is your life? is it not euen a vapour, which appeareth for a little time, and afterward vaniſheth away.*

15 *For that yee ought to ſay, if the Lorde wil, and if we liue, wee wil doe this or that.*

16 *But now you reioyce in your boaſtinges, al ſuch reioyce is euil.*

17 *Therefore to him that knoweth how to doe wel and dooth it not, to him it is ſinne.*

The ſecond euil of pride is vain preſumption.

THis is the ſecond euil & miſchiefe of pride, euen the vaine confidence that men haue in themſelues, when preſuming of themſelues and the certainety of their liues and ſtates, they determine long before of theſe & theſe matters, as if it were in their owne powers to doe what they luſt, and all thinges did not rather depende and hang vpon the will, pleaſure, and prouidence of God. This other miſchiefe of pride the Apoſtle in theſe wordes condemneth. Go to now, yee that ſay, &c.

In

In which wordes fiue thinges are to be considered, and noted of vs, Namelie,

1 *What he condemneth; the vaine confidence of man, in determining that before, which is not in himselfe to compasse, ver.* 13.

2 *Why wee should not doe so, two reasons there are alledged. v.* 14
- 1 *Because times alter thinges, and are vncertaine.*
- 2 *Because our life is vnsure, that thereof wee can promise nothing.*

3 *A correcting of the euil, and thing here reproued, ver.* 15,

4 *The repeating thereof againe, verse,* 16.

5 *The conclusion, verse* 17.

Vain presumption, the things condemned.

Now of these fiue, the first is the reprehending of the euill and sinne it selfe: Goe to now yee that say, to day or to morrow will we goe into such a Citty, and continue there a yeare, and buy and sell, and get gaine. In which place the Apostle reporteth and referreth the wordes of the proude Marchantes and occupiers of the world, or generally of any the like, who in the insolency or arrogancy of theyr heartes, and vaine confidence in themselues, leauing the reuerende account they should make of the diuine prouidence of God, whereby all thinges onely are directed, too much trusting in themselues, say, to day or to morrow will we goe into such a Cittie, and continue there a yeare, and buye and sell, and occupie: Thus in a vaine confidence, determine they of future businesse, and thinges to come, which is great pride & presumption. For who can appoint before hand such matters, seeing the euent of the thinges, the state of our owne life, the power to compasse our determinations, is not in our

our owne ſelues and owne handes, but wholy dependeth vpon the will of God, and his diuine prouidence.

Let all ſuch as preſume too much in vaine confidence of themſelues, and ſay with him in the Goſpell, Soule reſt, eate drinke, bee merry, for thou haſt much goods repoſed and laide vppe for thee for many yeares, beware leaſt they heare with him the terrible voyce of God vnto him aunſwering againe: Thou foole, this night ſhall they take thy ſoule frō thee, This vaine confidence of wicked and proud perſons, S. Iames here condemning, cryeth out, Goe to now you that ſay, to day or to morrow will wee goe into ſuch a Citty, and continue there a yeare and buy and ſell, and gaine, VVhich wordes may ſeeme moſt plaine vnto vs, if we conſider but a little the ſpeech and practiſe of proud occupiers, who leauing the prouidence and will of God, whereby all thinges are gouerned, determine of thinges long before at their own pleaſures, and ſay among themſelues, this will wee doe, and that wil we doe, who ſhall hinder it, who ſhal let vs.

Luk. 12. 19. 20

Are there not many in our time likewiſe culpable of the like pride & vanity, Say not Princes this will we do the nexte yeare, and the yeare following, and who ſhall hinder vs: Say not Captaines, wee wil beſiege ſuch a Citty. and ſuch a time will wee inuade ſuch a towne, and what ſhall let vs: Say not our Marchantes among themſelues, wee will ſhortly goe to Turky, to Barbarie, to Venice, to Conſtantinople, to Hambrough, Norenbrough, to Fraunce, to Flaunders, to Spaine, to the Eaſt Countries, and there will wee occupie thus long, and haue our Factors and Agents in this place, & that place of the world? Say not Gentlemen, and rich Citizens, at ſuch a time wee will ride downe into the Countrie, and there continue ſo many weekes, ſo many dayes, wee will then returne and ſpend the winter in the Citty: Say not all men and women almoſt in the confidence of their owne ſtates, this wil wee doe, and that will wee doe, not looking to the will and prouidence of God, but determine their matters long before in the vanitie and pride of their own minds, This is the vaine confidence which men conceiue of themſelues, reproued by the Apoſtle, Goe to now you that ſay,

to

to day or to morrow willwe goe into such a Citty: and there continue a yeare: and buy and sell, and occupie and gaine.

2 This speach and vaine confidence the Apostle condemneth by a double reason. 1 From the vncertainetie of euents which times alter: who knoweth what to morrowe may bring? the time to come is vncertaine, to morrowe may haue euents which wee knowe not, looke least for, and doe not so much as dreame of: to morrow may bring things to passe quite contrary to our determined purposes, which may altogeather alter these determinations: we cannot assure our selues of like euents to morrow, as wee see to day, who knoweth whether to morrowe will bring life or death, prosperitie, or aduersitie, sickness or health, good or euill? Therfore ought we not to presume of the time to come. One night altereth many things. Many men are aliue ouer night, but dead in the morning. Many are ouer night rich and wealthie; by next day impouerished and beggered altogeather. Many houses stand to day, which before to morrow may vtterly be destroyed and burnt to the ground. Many regions are now drie land, which by to morrow may be ouerflowne and ouerwhelmed with sudden rushing in of the sea & mighty waters. Many at liberty to day, which ere to morrow may bee restrained and in durance.

The reason condemning this pride.

These euentes are vncertaine, neyther know wee what to morrow will bring vnto vs: what vanitie then is it to determine of thinges long before, seeing that one night may so easily alter all, and turne thinges vpside downe to siturny. The Sodomites were suddenly consumed the men of the first world, well ouer night, by the next day ouerwhelmed with the floudes and deluge, and so destroyed. The sons & daughters of holy Iob were merrie the one day, but on the morrow they were oppressed and slaine, the house falling on thē and so suddenly destroying them. Iob himselfe, the one day rich, in children in sheepe, in oxen, in asses, in camels, but the next day miserably impouerished. Seeing therefore one day can thus alter the state and condition of thinges, what grosse folly is it, for a lōg time then to determine before hād of these like matters; Let vs heare therefore the graue counsel of Salomon the wise; Glorie not of to morrow, for thou knowest

Gen. 19. 24.
Luk. 17. 29.
Gen. 7. 22. 23
Mat. 24. 39.
Iob. 1. 9.
Iob. 1. 3. 4. v 21
pro. 27. 1.
Eccl. 18. 25.

eſt not what to morrow wil bring. Many thinges alter in a moment of time. The Latine Prouerbe is true aſſuredly, that many thinges fall out betwixt the pot and the vpper lip.

The latine prouerbe.

Many thinges doe happe and chance,
Betweene the cuppe and lips.

Many ready to put the cuppe to their heades, haue beene hindered therefro, as dayly vſe and common experience doth teach vs. Now, if in ſo ſhort a time, as a man may put the cuppe to his mouth, many thinges oftentimes doe wonderfully alter, what madneſſe is it, and vanitie of vanities to determine long before of thinges to come? and if wee cannot promiſe to our ſelues the euentes of one day, neyther can bee aſſured what ſhal fal out to morrowe, what preſumtion and pride is it to promiſe our ſelues ſecurity and continuance of our ſtate, for monethes, yeares, and termes of time at our owne pleaſure? the firſt reaſon therefore why the Saintes of God, neither any other whatſoeuer ſhould not ſay in this wiſe, to day or to morrow will wee goe into ſuch a Cittie, is becauſe the time and euent of thinges is vncertaine, neyther can wee tell what to morrow wil bring vnto vs.

2 Now, as we ought not thus to determine of thinges to come, becauſe the time is vncertaine, & the euent of things doubtfull, ſo neither ought wee thus to determine, becauſe our life it ſelfe is fraile, brittle, vnſtable, and of al things moſt vncertaine. For which cauſe it may bee compared (as here it is) vnto a vapour in the aire, carried vp by the beames of the Sunne, which there is diſperſed ſuddenly and vaniſheth. Wherefore, we are not able to promiſe any thing abſolutely to our ſelues, ſo fraile is our ſtate, ſo tranſitory is our life, & our dayes ſo ſhort and vncertaine.

The vncertainty of mans life

And touching the ſhortneſſe of mans life, and the vncertainetie of our worldly condition, it is a large fielde to walk in, it is a moſt ample ſcope, it is a thing whereof many haue ſpoken many thinges: This the holy Scripture preacheth, thereof the men of God haue witneſſed, to that experience of al men and women which haue beene in former age, ſub-

Mans life diuerſly compared in ſacred ſcripture.

ſcri-

ſcribeth.

Holy *Iob* falling into the conſideration of the mortality of man, and the vncertainety of this his temporall life, breaketh out into theſe wordes, my dayes are ſwifter then a weauers ſhittle, and they are ſpent without hope, remember that my life is but a winde, and that my eye ſhall not returne to ſee pleaſure. My dayes haue beene more ſwift then a poſt, they haue fled, and haue ſeene no good thing. Man that is borne of a woman hath but a ſhort continuance, and is full of miſerie, he ſhooteth foorth as a flower, and is cut downe, hee vaniſheth as a ſhadow and continueth not. Thus he compareth our life to thinges of leaſt and ſhorteſt continuance, to the weauers ſhittle, which he caſteth out and catcheth, & preſently caſteth out of hand againe, to wind, which is of greateſt ſwiftnes, to a poſt, which tarrieth not long in a place, but ſoone departeth, to the flower of the field which quicklie withereth, to a ſhadow which moſt eaſily vaniſheth. When Dauid and his Princes not long before his death, offered for the building of the Temple, hee freely confeſſeth, that he and they were ſtraungers, as all their forefathers were, & their dayes like the ſhadow of the earth. In his heauenly pſalmes and ſonges to God, he ſometimes compareth the life of man in ſwiftnes and celeritie to a thought, than which what is ſooner paſt? our dayes are paſt in thine anger, wee haue ſpent our dayes as a thought. In another place, the dayes of man are as graſſe, as a flower of the field, ſo flouriſheth he. For the winde goeth ouer it, and it is gone, and the place thereof ſhall know it no more. Finally, mans life ſaieth he, is vanitie, his dayes are like a ſhadowe that vaniſheth.

Iob.7,6.7.8, Iob.9.25.26 Iob,14.1.2. 1.Ch.29.15, pſa 90.9. pſa,78.39. Pſal 103,15, pſal 102.11. pſa 109 23. pſal,144. Eccleſ.7.2.

Iſai the prophet of God, deſcribing the vncertainty of mās life and worldly glorie, crieth out, all fleſh is graſſe, & all the glorie of man, is as the flower of graſſe, the graſſe withereth and the flower falleth away. This apoſtle agreeable to other ſacred and holy writers, to diſcipher & diſcouer vnto vs the great weakeneſſe of our nature, and the vncertainety of our life, compareth it alſo to a vapour, a thing of ſhort continuance.

Iſai.40.6.7,8, 1.pet.1,24.

The

The testimonies of the heathen, for the condition of mans life.

The very heathē & natural men, by the onley light of nature haue seene noe lesse, and haue confessed the same: painting out the frailetie of our nature, and the shortnesse of our life in a diuerse manner: Some haue called man a bubble, which riseth and falleth suddenly. Pindarus the Poet tearmeth a man, a thing of one dayes continuance, and againe he calleth man the dreame of a shadow, a shadow seemeth to be somethinge and is nothing, and to dreame of a shadow, is lesse then nothing, yet doth hee call man the dreaming of a shadowe. A certain Philosopher being asked, what the life of māwas, compared it to the playing of a part vpon a stage & scaffold, whereon the player standeth a lit le while, setcheth a turne or two, and so departeth. Euen so playeth man his part vpon the stage of this world, whereon hee turneth and walketh a while, and then departeth and is gone.

pindarus.

Another of the Poets calleth man a breath, and shadowe onely, then which, nothing is more subiect to corruption and vanitie. Some of the heathen and worldlie wisemen therefore haue made large and long discourses, & written whole bookes of the miserie, vanitie and shortnesse of mans life. The truth whereof experience of al men and woemen that haue beene before vs, sheweth. For where is now *Adam*, *Cain*, *Abel*, *Noe*? where are the patriarkes, *Abraham*, *Isaac*, Iacob, *Ioseph*, and the rest? where are the Prophetes, *Moses*, *Elias*, *Nathan*, *Michea*, *Isay*, *Ieremie*, *Ezechiel*, *Daniel* and others? VVhere are the kings, *Saul*, *Dauid*, *Salomon*, *Ieroboam*, *Rhehoboam*, *Achab*, Iehozaphat *Hezekiah*, *Iosiah*, Ichoram, Ieconiah, and all the princes of Iuda and Israel? Where are the Apostles and Martyrs? where are all the men of might, and such as for vertue haue beene renowmed? where are all men, women, rich, poore young, old, learned, ignorant, wise, fooliſh, high, low, base, honourable, princes and people which haue gone before vs? is it not manifest in them all, that this our earthly life is no better then a vapour? as our life is short, so is our death certaine. King and Caitiue, subiect and souera gne, prince and people, peere and pesant, high and low, rich poore,

Sophocles.

princes at variance, and armeth mighty men one against another, For the froward person soweth strife, and a tale bearer maketh diuision among Princes, (saith *Salomon*), See more 3. chapt, Iames v. 8. pro. 16. 28.

How greate then is the sinne, which GOD condemneth; Dauid excludeth from the tabernacle of GOD, our Sauiour counteth for cruel murther, Saint Paul shutteth out from the presence of GOD and his Kingdome: Saint Peter reproueth, and which worketh so great euill to the children of men? Now though it be here made the effect of pride, yet are there more causes thereof, then pride alone.

Now the common causes for which men speake euill one of another, are chiefly these fiue, 1. Men slaunder and speake euill of, thereby to be reuenged of such as eyther haue done them hurt, or else are thought to haue done them iniurie, Thus men & women, not able with violence to make their part a good, vse their slaunderous tongues as instruments & weapons of their reuenge: Thus the desire of reuēge which burneth and boileth in our breasts, stirreth vs vppe to speake euill, and to slaunder those on whome wee would bee auēged. Here hence it is, that hauing sustained iniurie at the handes of men, and otherwise not able to be reuenged, wee to reuenge our quarrels, and repay the iniurie, giue ouer our tongues to reuile, to slaunder, misreport, backbite & speake euill of them, by whome the iniuries are done and committed. And how commonly this cause moueth vs hereunto, our selues are better then al witnesses, and dayly experience shew eth more plainelie, then that we ought in any wise to doubt thereof. Causes of euill speach.

2 As desire to bee auenged, pricketh men forwarde to this mischiefe, so also desire of gaine moueth men thereunto, for we see sometimes, that the bringing of others by slander into contempt, may breed our commoditie, wherewith all wee moued, giue ouer our tongues as weapons and instrumēts of slander, & this thing maketh men not only to speake euill of others before priuate persons, but also in the presēce of princes, *Doeg* might seem to haue respected this mater in his

slanderous accusation of *Dauid*, and *Abimelech* with the Priests of *Nob*, to *Saul* the King: from whome hee expected not onely great fauour, but great profite also at the Kings hands, by his accusation, and slaundering of the Priests. But without peraduenture, *Siba* the seruant of *Mephiboseck* had regard in his slander to his gaine, and commoditie; when he told *Dauid* the King, that *Mephiboseck* the sonne of *Ionathan*, in *Danids* persecution by *Absolon* his sonne, had saide, that that day the house of Israell would restore to him the kingdome of his father. This cause moued *Ptolemeus* the king of *Egipt* to forge and frame a false accusation to *Demetrius*, against *Alexander*, that hee sought his death, and would haue slaine him: that thus by bringing him into discredit, hee might the better inuade his kingdome: the desire whereof, moued him to slaunder, being the onely thing he aimed at, shot at, and looked vnto, as the thing sheweth.

3. Kings. 16. 3.

1. Machab. 11. chap. v 9. 10. 11.

In Princes courtes, nothing is more common, or customable, then for men (cleare from false surmised crimes, & void of all deserued spot of false suspition) to be assailed and assaulted, with reprochfull slaunder of the wicked. Wherein they seeke neither the glory of God, neither the peace of their Countrey, neither the welfare of Princes, neither the happie estate of Common wealthes: but onely their owne priuate profitte and commoditie, which they endeuoure to enlarge and increase, by the discrediting, diffaming, backebiting and slaundering of others.

Neither is this true onely in great personages, in Princes, and peeres of Common wealthes, before whome the innocent, oftentimes for gaine, are accused of the wicked; but also in our priuate and ciuill life, it is a practise most generall, for our owne gaine, priuate lucre and commoditie, to accuse, condemne, speake euill of other men, and to slaunder one another.

3 Neither for these causes onely doe wee speake euill of our brethren; but also stirred vp by enuy, for the graces and benefits of God; poured in pleutiful maner vpon our neighbours, whereat we being moued through enuy, we speake euill of them, as vnworthy of those graces & benefits receiued.

And

And therefore it commeth oftentimes to paſſe, that the wicked moued with enuy, for the bleſſings of God vpon his children, ſpeake euill of them. When the malicious and malignant people of this world, ſee the Saintes of God to flouriſh in vertue, to increaſe in grace, to excell in faith, to bee zealous in religion, conſtant in profeſſion, of good hope in all afflictions, aduanced to honour, enriched with worldly wealth, or any ſuch way, either inwardly in their mindes, or outwardly in their bodies or goods to bee bleſſed by God: they enuying them for the ſame, ſlaunder them, taunt them, and ſpeake euill of them in moſt wicked and vngodly maner.

The Princes of the *Prouinces* of Babilon, ſeeing the vertue, honour, and glory of *Daniel*, whereunto he was aduaunced by God, through *Darius* the King of *Babilon*; enuying his ſtate, forged and framed an accuſation againſt him to *Darius*, wherby he was adiudged to the den of *Lions*. VVhen the obſtinat and rebellious Iewes ſaw the zeale, boldneſſe, conſtancie, and courage of the holy Prophet, who would not bee feared by the faces of men, from executing his charge: then they through meere malice and enuy, ſlaundered the Prophet, and deuiſed againſt him, and ſmit him with their bitter and backbiting tongues. The Scribes and Phariſes, through enuy of the graces of God in our bleſſed Sauiour Chriſt, rayſed vp many falſe accuſations, and vttered many ſlaunderous ſpeaches againſt his royal perſon, as the holy goſpel witneſſeth. Herewith were the Iewes ſtirred vp againſt *Steuen*, whoſe ſpirit they not able to withſtand and reſiſt, they rayſed falſe accuſations, and ſuborned falſe witneſſes, in forged manner, ſlaunderouſly to accuſe him, as one that had ſpoken euill of Moſes, and God. The ſame cauſe pricked them forward in like manner, to ſpeake againſt the doctrine of Saint *Paul*, and to raile againſt his perſon: through malice and enuy conceiued againſt him. This was cauſe that the wicked Prieſts, ſlaundered *Narciſſus* to *Conſtantius*. This was cauſe that the Arrians ſlaundered *Athanaſius*. This was cauſe that there were ſlaunderous ſpeaches diuiſed againſt godly *Athanaſius* the Biſhop. Lib. 2. tripert. hiſt. c. 24. lib. 4. c. 25. And for this cauſe, the greateſt

Dan 6.3.4.

Iere. 18.18.

Mat, 10.25.
Mat, 12.24.
Iohn 8.48,

Act. 6.8,9.

Act. 13.45.

Euſeb eccl hiſt lib 5 c.7. Niceph. li. 15. eccl. c. 9.

in dignity, the famousts for victorie, the richest for welth, the highest in authority, are oftentimes euill spoken of. To conclude, there is nothing more common in the life of man, then for such as are indued eyther with inwarde graces of the spirit, or outward benefites by the hand of God, for the malice and hatred wherewith men follow and pursue them, to be euill spoken of and slaundered.

4 And as for these causes men are moued to slaunder, so through desire that men haue to please others, they giue themselues to slaunder. Now it is the nature of many men to delight in hearing others slaundered, whose humor flatterers following, do therefore often slaunder their brethren.

5 Finally, and that which properly concerneth this place, our euill speaking proceedeth of pride, and therefore, as a mischiefe & effect of pride, it is here condemned. The pride which of our selues we haue conceiued, maketh vs to mislike whatsoeuer is not according to our pleasures: & mislike moueth vs to speake euill of other men, who walke not, liue not, doe not all thinges to our liking. For as the Ape and Rauen thinke their owne young ones fayrest and best fauoured, yet is there not a more deformed thing almost among beastes, then the Ape, neither a fouler among the birdes then the young Rauen: so men like their owne doinges, be they neuer so bad, and condemne all others in comparison of themselues, The Iewes (through pride of their own hearts) contemned the Gentiles, and spoke euill of them: Stand apart (say they) to the Gentiles, for I am worthier then thou. The proud conceite of his owne righteousnes, which the proud Pharisie had conceiued, made him to contemne the poore Publican, and to speake euil of him, euen to the face, and in the presence of God, in the Temple, I thanke thee (O God) that I am not as other men, extortioners, vniust adulterers, or euen as this Publican. The proud & wicked men of the world, seeing that the Saints would not run the same excesse of riot with them, and liue as pleased them, therefore saith S. Peter, they spake euil of them.

Iay, 65, 5.
Luk. 18, 11.
1. pet. 4, 4.

Our Apostle here making pride the cause of this euill, & insinuating that the proude and arrogant persons of the

worlde

worlde, will proudely condemne and ſlaunderouſly ſpeake of all thoſe, who liue not after their pleaſures: condemneth it as the effect of pride, neither is there finally any thing that more moueth them to ſpeake euill one of another, then pride doth, ſo that the proud perſon hardly ſpeaketh well of any, but that hee onely, may bee in eſtimation, account and credite, he ſpeaketh euill of all others, and condemneth them.

Theſe and the like cauſes may be alleadged of this euill, and miſchiefe, which S. *Iames* worthely condemneth, ſpeake not euil one of another, brethren.

This miſchiefe is manifold, and ſundry wayes are men ſaid to ſpeake euill one of another.

How men ſpeake euil.

1 When men miſreport of vs, & charge vs with that which is not true, then ſpeake they euill of vs, In this kind was *Dauid* euill ſpoken of, as in the Pſalme hee witneſſeth: Cruell witneſſes roſe vp againſt me, they asked me thinges I knewe not, they charged him with thinges vntrue, to bring him into diſgrace, diſcredite, and disfauour with men. *Pſa.* 35.11

Thus *Doeg* the *Edomite*, (the chiefe of *Sauls* Heardmen) ſpoke euill of *Dauid*, and *Achimelech* the Prieſt of *Nob*, affirming that they tooke counſell together againſt the King, I ſaw the ſonne of *Iſhai*, when hee came to Nob, to *Achimelech* the ſonne of *Ahitub*, who asked counſell of the Lorde for him. Such euill ſpeeches were they, of thoſe flattering Paraſites, and backbiting Sicophants, who falſly informed *Saul* that *Dauid* intended miſchiefe againſt him. In this kinde proud *Hammon* ſpoke euill againſt *Mordocheus*, and the people of the Iewes, who charged them with thinges vntrue, in bringing vp euill and falſe reportes of them, There is a people (ſaith he) ſcattered and diſperſed among the people, in all the Prouinces of thy Kingdome, whoſe lawes are diuerſe to all lawes, and obſerue not the lawes of the King. In the ſeruice (indeed) of their God, they obeyed not, but in ciuill thinges, they were obedient vnto the lawes of *Aſſuerus* and therefore were charged falſly with diſloyalty, and rebellion againſt the lawes of the King. So were the Chriſtians ſlaundered, againſt whome moſt vntrue thinges were falſly deui-

1.Kings 12,9 10

1.King.24,10. Heſter 3,8.

deuiſed, as that they were inceſtuous; that they ſlew their children; that they gaue themſelues to all abhominable iniquities; as both Tertullian, and the Eccleſiaſticall hiſtorie recordeth.

Apol.c.9.

Thus we ſpeak euil one of another, when to defame and diſcredite one another, we forge, we faine, we frame and deuiſe falſe thinges againſt our brethren, to bring them into hatred, that we only might be accompted of.

Wherein wee play the partes of malicious perſons, who bedaube & bedaſhe with dirte, the faces of other folke, that they might ſeeme the fairer: and ſoile, ſlurry, and file the garments of their neighbours, that theirs might ſeeme the gayer, and gallanter. Thus by falſe reports, & ſlanderous ſpeeches: thus by reprochfull contumelie, and backbiting, men defile the name, fame, and credit of men, and impeach their eſtimation, that themſelues may appeare & ſeem the wiſer, iuſter, honeſter, and worthier in all things. And thus by reporting falſe things of our brethren, to diſcredite them, we ſpeake euill of them.

2 Neither thus onely ſpeake men euill one of another, but alſo when they amplifie, exaggerate, aggrauate, & make the infirmities, and faults of men farre greater, by their reports, then indeed they be, to make them odious in the ſight of men: as when our neighbour is ſomething colerick, and haſtie; to report him to be ſo mad, furious, and headſtrong, that none can abide it. If a man only ſalute a woman by the way, to ſay, hee talked with hir of adulterie. If our brother ſmite in anger, to ſay, he would haue ſlayne, and murthered. When by our report, wee make the infirmities of men greater, and farre more hanious then they bee indeede, this is euill ſpeaking, and worthely to be condemned. And it is vſuall among men now, to diſcredite, and make other folke odious, in the ſight and hearing of others, to amplifie their faults and make them farre greater then they are indeede: this is alſo ſlaunder, this is euill ſpeech againſt our neighbour. Thus doe eloquent Sycophants: thus doe rethoricall ſlaunderers: thus doe backbiting whiſperers: thus doe falſe accuſers of their neighbours, who make euery thing worſe

worſe then it is indeede: and by reporting, increaſe and enlarge mens crimes. This ought alſo to bee auoyded of the Saintes of God, who ought not (ſo much as in this wiſe) to ſpeake euill of their brethren.

3 Beſides this, men ſpeake euill of their brethren, when they blaſe abroad the ſecrete ſinnes and infirmities of their brethren (when they ſhould haue couered them in loue) only to diſcredite, and defame the offenders. Salomon making the detecting, and reuealing of the ſecret ſinnes of their brethren, a parte & branch of euill ſpeech, & ſlaunder, ſaith; that hee that goeth about as a ſlaunderer, diſcouereth a ſecret: but he that is of a faithfull heart, concealeth a matter. VVhereence it appeareth, that to detect, open, and make knowne the ſecrete ſinnes of our brethren, (which in loue we ſhould couer) is the point of a backbiter, and ſlaunderer, and one that ſpeaketh euill of his neighbour. To diſcouer ſecret ſinnes, when he needeth not; to publiſh priuy infirmities, when hee ſhoulde hide them through loue: to blaſe abroad the vnknowne offences of men, when he is not thereunto in any wiſe enforced, and that to the end he may thereby diffame them, and diſcredite them among men: VVhat other thing is it, then ſlander and euill ſpeech condemned? Prou. 11. 13. Ro. c. v. 19.

4 Againe, men ſinne by ſpeaking euill of their brethren, when they depraue the good deeds, & well doings of them, when they extenuate, and make leſſe, then in deed they bee, the good qualities of men, or call their virtues by the names of the vices neere thereunto. In this maner men ſin, when of the good deeds of men they ſay, they were done to euill end, vpon euill intent, by vnlawfull meanes, not in ſinceritie, and loue to vertue, but in colourable manner, and in fraudulent and deceitfull hypocriſie.

Thus did Sathan by deprauing the ſeruice of God in Iob, ſpeake euill of him to God: when hee ſaide, that Iob ſerued God for gaine, not ſincerely. Thus the diſcontented Momy of the world, and finders of faults with euery thing, which themſelues doe not, ſpeake euill: who calumniate and deprauе euery thing, bee it neuer ſo well done of men. If their Iob. 9. 10. 6. 2. 4. 5.

be any thing done well to the countrie and common wealth they depraue it and say, it was done not for loue of Countrie, but for praise and fauour of the people. If any exploite bee done in warre, they say it was not for loue to peace, but for desire of renowne among men, if when men labor faithfully in the Church, men say it is for their owne glory, and not for the glory of God, if when men be deuoute, we should say, it is for a fashion, not in sinceritie, when men call the valiant man bolde, the iust rigorous and seuere, the prudent craftie, the warie subtle, the liberall riotous and prodigal, he that speaketh in defence of right, impudent and licentious, he that calleth the sparie miserable, or the temperate, wretched, the peacable, doltish; or the patient cowardly; slandereth in like manner.

5 Not thus only, but also when men excell in learning be singular for vertue, renowmed for faith, or any such gift and grace of Gods spirite: To diminish & extenuate these things and make them by our enuious reportes, farre lesse then in deede they are: what is this then, but euill speach here condēned? wherefore as to exaggerate and amplifie the vices, so to extenuate the vertues, and good gifts in the Saints, is and to bee accounted a kinde of slaunder, and euill speach also.

6 Moreouer, men speake euill, though they speake that which is true, touching the sinnes and infirmities of their brethren, when they speake those thinges, not for loue of the truth, but for the slaundering of the person, which hath offendēd. For as that iudge, which pronounceth sentence of iudgement and condemnation against a malefactor, yet not for loue of iustice, but for an olde grudge against the man, is therein no iust iudge, but a murtherer before God, albeit hee doe that which iustice prescribeth, and right and reason requireth also, euē so when men report euen true things of their brethren, not for hatred of the sinne, and loue they beare to the truth, but for the malice they haue to the men, and to the end thereby they may discredite them, are not therein to bee counted tellers of a truth, but rather bitter backbiters, slaunderers and euill speakers, though they report

port no more then is true, because they doe it not for the loue of the truth, but to the slaunder and defaming of the persons of their brethren.

VVhereunto Saint *Basil* agreeth, who teacheth vs, that there are chiefly two causes why wee should discouer the faultes of others, 1, When we take counsell with others, how he that hath offended, may bee corrected, 2. VVhen wee are to forwarne any, that hee fall not into the company of any that is wicked, thinking him to be good, which counsel the Scripture giueth. VVhich places hee alleadgeth, and in many other places, as to the readers of holy Scripture is not vnknowne. Besides these mischiefes, saith *Basil*, who soeuer speaketh any thing against another, that he may either derogate or detract from him, it is slaunder, albeit the things seeme true which he speaketh.

In his booke de institutione seu regula Monacho ú, c. 33. 1. Cor 5 11. pro. 22. 24. 25. 2. Tim, 4. 14. 15 pro. 14, 7. Ecclus. 13. 1. c. 21 2. Mat, 5, 28. 29. Eph. 5. v. 7. & 11

6 Finally, this euill is committed, when in the pride of our heartes, wee would haue all men liue according to our pleasures and wils, which when they doe not, we arrogantly condemne them, we slaunderously report of them, wee malitiously censure them, we rashly iudge them. In which sense and of which kinde our Apostle chieflie here speaketh. To condemne those which dance not after our pipe, to speake euill of such as will not be led at our pleasures, to reporte otherwise then well of such as will not liue & do in al thinges as wee would haue them, this is the mischiefe of pride by the Apostle principally intended, and spoken against in this part of Scripture.

This mischiefe hath beene in all times, and men there haue beene alwayes, who through the pride of their heartes would haue brought the whole worlde to liue at their pleasures, and to come at their cal and lure. In the which their conceiued imagination, if any resisted, withstoode, and refused, they censured they iudged, they spoke euill of, and condemned them for wicked,

Were there not (thinke you) in the time of the Prophets, men puffed vp with this pride of spirit, who condemned arrogantly, censured foolishly, slaundered wrongfully the holy Prophetes and people of God, for that they woulde not liue

Mat. 3 & 11.c.15.2. liue after their pleasures? did not the proud Scribes, Pharisies, Priests, and Princes of the people, condemne and speake euill of Christ, and his disciples, because they would not bee in all things conformable vnto them? Did not the 1.pet.4. wicked in the dayes of Saint Peter, speake euill of the Saints, and the elect seruants of God, because they woulde not liue according to their line, and rule, and runne on with them the same race of riot? Are their hartes otherwise affected, and not rather swelled and blowne vp with like pride, who challenge to themselues wisedome, zeale, godlinesse aboue their brethren, and both in the common wealth, and in the church of Christ, would haue all things done, saide, and ordered at their pleasures, and speake euill of all men, that do not therafter, Are not there many of our owne coates, and callings, the Ministers of Christ Iesus, who because they can not haue all men to be as themselues are, and things in the Church at their pleasures ordered, and all thinges done as they would haue them: speake euill of them which excell in authority? Priuily informe, and talke with the parishioners against their Pastours, not subiect to the law of their imaginations? VVhich vncharitably, vnchristianly, vnbrotherly, nay Iudasly betray their brethren, and bring by their libels spred abroad, the good names of such their fellow Ministers, as neuer haue beene detected (nay yet deserued to be) of any notorious crime, into question: and by their slaunderous and malicious speeches, haue greatly diminished their credites, empeached their estimation, wherein before they haue ben: and brought them into contempt with men? Is not this the mischiefe of pride, which maketh them to condemne and speake euill of euery thing and person, whosoeuer pleaseth not them, and is not according to their minds?

VVherefore let mee exhort all such in the feare of God, to examine their owne affections, to enter into the closet of their owne thoughts, to cast downe their presumpteous and peremptorie iudgments, to leaue the stealing away of the heartes of the people from their ordinarie Pastours, by misliking of their lawfull and tollerable doings. And let

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me in the bowels of Ieſus Chriſt beſeech them, and by the mercies of God entreate them, that when thinges are not to their mindes, yea, if there be blemiſhes, ſpotts and wrinkels in the face of the Church. (as there ſhall bee to the end): that with patience they would beare them, as becommeth Saints: With prayer they woulde ſeeke to redreſſe them: that they ſpeake not euill againſt ſuch, as in opinions varie from them: that they powre not out the poyſon, venome, and rancour of their hearts any more by ſlaundering, defaceing, and raſhly condemning their brethren. That they teare not in ſunder, the vnſeamed coate of Ieſus Chriſt, by their bitter contending, with backbiting and diſcrediting of their fellow labourers, and worke fellowes in the Lords harueſt: but that they take ſingular heede, and haue ſpeciall care to abandon and aboliſh this miſcheife of pride, and to holde faſt this exhortation of the Apoſtle: ſpeake not euill one of another brethren.

Reaſons of the precept.

And this euill hee diſſwadeth, by foure reaſons. 1. From the violating Gods lawe: which is broken and violated of vs, when in the pride of our mindes, wee condemne and ſpeake euill of our brethren: thereof Saint Iames ſpeaketh in this wiſe. He that ſpeaketh euill of his brother, or condemneth his brother, ſpeaketh euill of the law, and condemneth the law. Thus when we ſpeake euill of our brethren, and condemne them, becauſe they walke not after our wills, neither liue according to our pleaſures: wee are not onely iniurious to our brethren, but wee are iniurious to the lawe of God, whereof we ſpeake euill, and which we condemne in ſpeaking euill, and condemning our brethren, To ſpeake euil of the law, & to condēne it, is agreat ſin, & great euil. Therfore muſt we not ſpeak euil of, or condemne our brethrē becauſe thereby the law is euil ſpoken of, and condemned by vs.

The firſt reaſon.

How ſpeake, we euill of the lawe, when we ſpeake euel of the brethren.

How doth the law ſuſtaine iniurie, in thus iniurying of our brethren? how is it violated, how is it euill ſpoken of, and condemned? when our brethren are euil ſpoken of and condemned by vs.

Gods lawe teacheth vs not to condemne, nor to ſpeake euill of the brethren. VVhen, notwithſtanding this lawe,

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we doe and wil ſpeake euil, and condemne our brethren: then we ſpeake euill of the lawe, and condemne it in effect. Becauſe wee wil not bee brideled thereby, when wee wil not be reſtrained from proude and arrogant condemning, nor withheld from ſpeaking euil of our brethren by this Lawe of God, when wee violate and breake this Law and doe cõtrarie thereunto, our deeds ſpeake euil (as it were) of the law, that it is not worthy, that it is not good enouogh to bee the bridle and rule of our life. When this Law ſaith, thou ſhalt not ſlaunder, or ſpeake euil of thy neighbour, whẽ this law ſayth; Iudge not, leaſt you be iudged, condemne not leaſt you be condemned, and yet wee wil ſpeake euil of our brethren, and condemne them, doe wee not ſay (as it were) by deedes, (which in this matter ſpeake for vs) that this law ſhal not teach vs, it ſhal not bridle our tongues, we wil not therby bee reſtrained? Thus in effect we ſpeake euil of the Law, and condemne it as vnſufficient, vnperfect, vnworthy to teach vs. Thus in our actions, and by our deedes we ſpeake euil of the *Law*, and condemne it, as not wiſe enough, as not good enough, as not circumſpect enough, Thus wee finde faulte with the *Law*, as if it did not wel in forbidding vs to ſpeake euil one of another. And thus in the actions & practiſe of our liues, we ſpeake euil of the *Law*, and condemn it, when we ſpeake euil of our brethren, and condemn them, which thing the Law forbiddeth.

Leuit. 19. 16
Mat. ch. 7. 1.

VVherein it fareth with the *Law* of God, as it often fareth with the poſitiue lawes of Princes. For when Poſitiue and ciuil *Lawes* and ſtatutes are made by Princes in their common-wealthes, for the gouernement and ordering of the manners of men, and men infringe, breake and violate them, neyther wil reforme their manners, according to the preſcript thereof, doe not they thereby ſhew, that they like not ſuch *Lawes*, that thoſe lawes are not worthy to be the bridle of their liues? and thus in effect, ſpeake euil and condemne them? euen ſo, when almighty God hath eſtabliſhed a Law, that no man ſhal ſpeake euil of his brother, nor raſhly condemne him at his pleaſure, when obſtinately and ſtubbornely we withſtand this, and wil not bee reſtrained

and

and brideled from ſpeaking euill of, and condemning our brethren, what doe we elſe, but in effect ſpeake euill of it, and condemne it, as not worthy to be our teacher and informer? And thus by ſpeaking euil of our brother, and condemning him, wee ſpeake euill of that law, and condemne it which ſayth, Thou ſhalt not ſpeak euil of, or condemne thy brother.

Now, who ſo ſpeaketh euill of, & condemneth any Law, ſpeaketh euil of, and condemneth him, whoſe law it is: proud and wicked men then ſpeaking euill of the *Law* of God, and condemning it, ſpeake thereby euil of God, and condemne him, by whoſe finger this *Law* was written. And thus blaſphemouſly ſpeake we euil of God, and preſumptuouſly alſo preferre we our wits and wils before Gods, and as wiſer then God, we in al impietie, condemne him of folly, thus men reproch God, thus the creature condemneth his creator, thus fooles ſpeake euill of the onely true wiſedome, thus ſuch as are vnder penaltie of the *Law*, ſlaunder both the Law and the Law-maker, the onely wiſe God, and *Lord* of Heauen & earth, onely to be bleſſed for euer. And to find fault with the wiſedome of God, and to ſpeake euill of his eternal ſpirit, & the vnſearchable counſelles of his hearte, to take vppon vs to controule and correct his Lawes ſtatutes, and ordinances, what intollerable impietie, what deſperate iniquity, what ſingular vngodlineſſe were it? How great is the wickedneſſe then of men, who by ſpeaking euill of, and condemning their Brethren, ſpeake euill of, and condemne the *Law*? whereby they ſpeake euil of alſo and condemne God himſelfe, by whoſe finger it was written. This the Apoſtle conſidering, draweth his argument from the breach of Gods law, and the iniurie thereunto done, when wee ſpeake euill of the Brethren. And diſſwadeth vs there from by this Argument, in ſpeaking euill of the Brethren, and condemning them, when wee ſpeake euill of the *Lawe* and condemne it, therefore muſt wee not ſpeake euill of the Brethren: for hee that ſpeaketh euil of his Brother, and hee that condemneth his Brother: ſpeaketh euill of the law and condemneth the *Lawe*, which thing Gods Saintes will not aduenture. Which reaſon of the Apoſtle holdeth

Exod 32, 16

When Gods law is wilfully broken, it is euil spoken of and condemned.

holdeth not onely in this perticular, whereunto it is applied, but it is generally true in the whole law of God, and euery part and member thereof, that when we breake it, either in whole, or in part, thereby we speake euill of and condemne it, either in whole or in part likewise. 1. When the law therfore saith: Thou shalt haue no other Gods but one; notwithstanding, to make many Gods, as the idols of the Heathen, the works of our owne hands, the righteousnes which our selues haue wrought, the Saints of heauen, as many men doe: to make our gold our God, as the couetous; to make our bellies our Gods, as the Epicures: to make our backes our Gods, as proud persons doe; this is to speake euill of the lawe, and condemne it, 2. When the law saith, Thou shalt not make to thy selfe any grauen image, of any likenes whatsoeuer, to worship it: notwithstanding to make the image of the father, sonne or holy ghost, to expresse the diuine maiestie, and thereby to worship GOD; to make the image of Mary, Peter, Iohn, Iames, Paul, or any other man or woman, and in our temples to erect them, and do worship vnto them; is to speake euill of the lawe, and to condemne it. 3. VVhen the law saith: Thou shalt not take the name of the Lord thy God in vaine; notwithstanding this, to name God vnreuerently; to professe him coũterfetly; to cal vpon him deceiptfully, to sweare by him falsly, or vainly, is to speake euill of the lawe and to condemne it. 4. VVhen the law saith, Remember to keep holy the Sabboth day; yet not regarding that law: to prophane the Lords day, in banquetting, in surfeting, in dicing, in dancing, in interluding, in play-following, in bearebaiting and bulbaiting,, in going and gadding abroad, in sleeping, in idleneſſe, in other lewdneſſe or looſeneſſe of life whatsoeuer: what is this but to speak euil of the law and condemne it? 5. VVhen the lawe saith: Honour thy father and mother; notwithstanding this, to deny duty to our parents, in not reuerencing them as becommeth vs, in not relieuing them in extreame age and pouertie, to be disobedient to the fathers of our countries, princes and magistrates: to neglect our spirituall fathers, our ministers and pastors, which beget vs dayly through the ministery of the Gospell: not

Exod. 20.3.

Pro.10.15. prou.18 11 phil.3.19 Ro.16.18.

Exod.10.4. Deut.5.8.9

Exod,20.7

Mat.5 34. Iam.5,12 Deut.5.12 Exod.20.8

Exod,20.12 Deut 5.16 Mat.15.4 Ephe,6,1.2

not to giue dutifull ſeruice to ſuch as are our maſters after the fleſh, and for the time in ſtead of our parents: not to performe that reuerence to all our elders and betters, as by due belongeth vnto them: is to ſpeake euill of the lawe, and to condemne it. 6. VVhen the lawe ſaith: Thou ſhalt not kill; yet either in heart by hatred, or in tongue by ſlaunder, or in hand by violence to murther either our ſelues or others; is it not to ſpeake euill of the law, and condemne it? 7. VVhen the law ſaith: thou ſhalt not commit adulterie: yet to hunt after ſtrange fleſhe, in thy heart to deſire any other, beſides thy marryed and lawfull wife: in ſight, in ſhew, in ſigne to pretend carnall looſeneſſe; to ioyne thy ſelfe vnlawfully by fleſhly coniunction to any other, then thy yokfellow appointed by GOD: is to ſpeake euill of the lawe, and condemne it. 8. VVhen the lawe ſaith: Thou ſhalt not ſteale; yet to robbe, and ſpoile, by ſea, by land; to oppreſſe by violence, to retain by force, the goods of our brethren: to deceaue by fraude the ſimple of his right, to pick, to ſteale, to pilfer, or by any ſiniſter way, to poſſeſſe that is not thine own: what is this but the ſpeaking euill of the law, and the condemning thereof? 9 VVhen the law ſaith: Thou ſhalt not beare falſe witneſſe againſt thy neighbour; notwithſtanding, to teſtifie and witneſſe a falſe mater, to lie & ſpeak vntruly of, and to our brethren; to vſe deceit or forged cauilation in our tongues, to counterfeite, to deſſemble, to gloſe with our lippes, or any like way, here againſt to offend; is to ſpeake euill of the lawe, and to condemne it. 10. VVhen the law ſaith: Thou ſhalt not couet; though wee abſtaine from the outward action, and doing of euill; yet burne inwardly in vnlawfull luſt of any thing which is not ours; what is this but to ſpeake euill of the law, and to condemne it? Finally, whatſoeuer the law inioyneth, therein not to bee obedient; what is it but in effect, to ſpeake euill of the law, and to condemne it? VVhich wee then ſpeake euill of, and condemne, when thereunto we will not bee obedient. Thus then the law of God violently broken, wilfully withſtood, volentarily reſiſted of men, is euill ſpoken of and condemned, for that they ſhew in effect, that they miſlike it; as not worthy to direct

Rom.13.1.2
1,pet 2.13
1.Cor.4.15
Gal.4.19
1.Tim.1,2
1.Tit.4
philem.10.
1.Tim.6.1
Ephe16.5
1,pet,2,18

Exod,30,13
1,Ioh.3,15
Mat,5,22
Deut,5,18
Exod,10.14
Mat,5,28

Deut,5,19
Exod,20,15
Eph,4,28

Exod20,16
Deut,5,20
Zach,8,16.
Ephel,4,25

Exod 20,17
Deut,5,21
Rom,7,7,

direct and leade them in the race of their liues, And this is the first reason, why wee may not speake euil of our brethren, nor condemne them rashlie, because thereby wee speake euil of the law and condemne it, which teacheth vs not to speake euill of, or condemne our brethren.

The second reason.

A seacond reason, why wee should not speake euill of, or condemne the brethren, is drawne from the duetie of the Saintes, it is the duetie of Gods children, to doe the lawe not to iudge or condemne it. The Law saith, speake not euil of thy brother, neither condemne thy brother. This law must wee do and endeuour to fulfil it in euerie point, and not by withstanding it, seeme to condemne it, and bee iudges of it. Men condemne the Law, when they condemne their brethren: they iudge the Law, when they will not bee taught thereby, nor reformed, but as iudging it vnworthy to be the rule and line of their life, they withstand it. GOD hath not appointed vs to iudge his law, but rather to doe it, therefore by not speaking euil of the brethren, must wee doe the law, & not by speaking euil or cõdemning them, resist it, condemn and iudge it.

Lev. 19, 16, Mat. 7. 1.

How men are saide to doe the lawe. See Saint *Iames* chap. 1. verse 22. The meaning of this place is, that wee are ordained to bee doers of the Law, and by God willed to labor to fulfil it, therefore it standeth vs vpon thereunto to tend, therein to labour and trauel, and not by arrogantlie iudging of our brethren, rashly to iudge of the Law.

Men become the iudges of the lawe, when by obstinately transgressing of the law, they seeme superiours and aboue the law, as such as will not be subiect thereunto, and not by doing it, seem inferiours, as they which will bee ruled thereby. Then, when we speake euill of our brethren, which the law forbiddeth, in rising vp and resisting against this law, wee seeme to bee aboue the lawe, as such as will not bee restrayned thereby. To iudge the lawe, and not to doe it, is greate sinne. therefore must we rather in not speaking euill of the lawe, doe it, then in speaking euill thereof, iudge it. Great blessinges are promised such as doe obserue the Lawe: a great curse likewise is threatened to them which do

Lenit. 26. 3. to 14. Deut. 28. 1. to 15. Leui. 26. 14. 15.

not

poore, noble, and baſe of birth, learned and ignorant, wiſe & fooliſh ſhall die. The apoſtle therefore ſaith well, it is appointed to all men, that they ſhal once die, & then commeth the iudgement, this is indeede the way of all fleſh. This way all men muſt goe, and infinite before vs are gone already die. This is an vniuerſall or generall tribute, which prince and people, ſoueraigne and ſubiect, rich and poore, man & woman ſhall once pay. This is that generall law, whereunto all are ſubiect, common to man and beaſt, as *Salomon* teacheth. The conſideration whereof ſhould keepe vs from preſumptuous determining of thinges to come. Let vs therefore oppoſe our miſerable eſtate and wretched condition to this vaine confidence, that thereby our pride may bee abated, for which thinges ſake it is here ſet downe by the apoſtle, as a reaſon to diſſwade vs from our vaine confidéce, Seeing therefore that the euentes of times are doubtfull, and our life a thing vncertaine, it were meere madneſſe for vs thus to preſume of our ſelues, and in the vaine confidence of our heartes, to determine of thinges to come long before, which thing here is condemned by the Apoſtle, and diſſwaded by this double reaſon, Goe to now you that ſay, to day or to morrow will wee goe into ſuch a Citty, & continue there a yeare, and buy and ſell, and gaine, yet yee cannot tell what ſhall bee to morrow, for what is your life? it is euen a vapour, which appeareth for a time, and afterwarde vaniſheth away.

Heb, 9.27.

Ioſu, 23, 24.

Eccleſ, 2, 14, 3, 19, 20, 6, 7, 4 c, 9, 2,

Eccl, 14, 4, 41, 3, &c.

3 The thing condemned and the reaſons why, deliuered, in the thirde place followeth a correcting of the euill, in ſteade of ſaying, to day and to morrow wee will goe to ſuch a Cittie, let vs ſay, if the *Lorde* will, and if wee liue, wee will doe this or that, thus correcteth hee the euill, for yee ought to ſay, ſayeth hee, if the *Lord* will, and if we liue we will doe this or that.

The correcting of this euil of vain preſumption,

It is a ſpeciall point of godlineſſe, in all thinges that are to bee done, firſt, to make honourable mention of the Lordes will and pleaſure, and euermore to recount & record our owne frailenes, and in all thinges to ſay, if the Lord wil, and if we liue, we will doe this or that. Our whole life relieth

vpon him, our whole ſtate ſtandeth vpon his onely pleaſure, all our condition is onely in his hands, in him it is onely to direct all our way, without his leaue can we doe nothing, let vs therefore refer all thinges to his will, and ſay as wee are taught by the Apoſtle, if the *Lord* will, and if we liue, we will doe this or that. The whole courſe of mans life is ruled by God, the heart of man (ſaith *Salomon*) purpoſeth his way, but the Lord directeth his ſteppes: the ſteppes of man are ruled by the *Lord*, how can a man then vnderſtand his owne wayes; I know (ſaith *Ieremie*) that the way of man is not in himſelfe, neyther is it in man, to guide and direct his ſteps. And this is not onely true in walking after the law of God, & directing our liues according to his will, which without his ſpeciall fauour and grace cannot be, but of the whole courſe of our life, which is altogether directed by his pleaſure and prouidence, wherefore in all thinges men ought to preferre the will of God. To which purpoſe our ſauiour Chriſt putteth the petition, concerning the will of God, before the things appertaining vnto this life. What can any man otherwiſe of neuer ſo great might doe, without the will of God? If *Pharao* could haue done any thing by his owne abſolute power, without the will of God, then had the Iſraelites at once beene ouerthrowne, and his kingdome in ſecurity. If Hamã could haue done any thing without the will of God, thẽ had *Mordocai* gone to the pot, and all the men of the Iewiſh nation. If *Senacherib* could haue done any thing without Gods will, then *Hezechia* had beene plagued by the Aſſirians. If the diuell himſelfe could doe any thing without the will of God, then long ſince had the whole Church of God beene deſtroyed vtterly. No man eyther in theſe like matters, nor in any ciuill affaires, can do any thing, but according as God hath determined, & after his will, for which cauſe in al things & actions we aduenture & enterpriſe, we muſt prefer his will, if God wil. When *Paul* took his leaue of the Epheſians, ready to iourney towards Ieruſalẽ, he promiſed to returne to them again, yet not ſimply, but if God would. Being at Corinth, he proteſteth to the Romaines, that he prayed to God, that hee by one meane or another, might haue a proſperous iourney vnto

Pro. 16, 9.
pro. 20. 24.
Iere. 10. 23.
Mat. 6, 10.
Exod, 14, 5. 6.
Eſter. 3. 4, 5.
4. Kin. c 18.
17 c. 19, v. 9. 10
Reu. 12, 7. 8.
Act, 18, 21.
Rom. 1, 10.
1. Cor. 4, 19.

vnto them, by the will of God. whē he was at Philippi in Macedonia, and from thence wrote to the Corinthians, into whose church many false brethren were crept, he promised to come shortly vnto thē again, yet he preferreth the will of the *Lord*, and saith, If that the *Lord* will, wherefore he saith, but I will come shortly vnto you, if the Lord wil, & wil know, not the wordes of them which are puffed vp, but the power. And againe, I will not now see you in my iourney, but I trust to a bide a while with you, if the *Lord* permit. In all his determinations, had he special respect to the will of God, as is apparant. *By* whose example, & according to this counsel must men correct their vanity, & fooliſh speeches, euen after this maner, If the *Lord* wil, we wil do this, or that. Seeing Gods wil must be preferred in al things, who at his own pleasure, & by his diuine prouidence, ruleth ouer all, if we can doe nothing without him, in whom onely we haue our life, being & mouing, what temerity & rashnes, what arrogācy & presumption, what pride & wilfulnes, what impiety & vngodlines is it in this pride of our harts without any regard had to his will, of our selues to determine any thing without God? Now as Gods wil must first be preferred to all our actions, So also hauing respect to our mortalitie, & fraile conditiō, subiect to speedy death, we also adde, if we liue, which is requisite to our determinatiōs, seeing our life is so vncertain. Therefore to correct this great euil & mischiefe of pride, whereby men in vain confidence, promise to thēselues many maters, & determine lōg before of things vncertain, in that they say, To day or to morrow we wil go into such a city & continue there a yeare, & buy & sel, and gaine, teacheth vs in stead thereof to say, if the Lord wil, and if we liue, we wil do this or that.

1, Cor, 16. 7.

Act, 17, 28.

This, euen reason it selfe (beside the word of God) teacheth vs, for is it not reason that we should say, by his leaue wee wil do this or that, from whom we haue our life, our mouing, and being? and this we haue from God. Is it not reason then, that we should yeeld our selues vnder his wil? wherefore Socrates (taught by natural reason this doctrine) willeth *Alcibiades* in al things to say; If God wil, Christians ought therefore (rather by the word of truth taught) to learn this lesson,

Act, 17, 28.

Socrates,

leaſt in their affaires, determinations, counſels and buſines not preferring Gods will, they be worſe then the Heathen people.

4 Hath not our age hatched many ſuch birdes, as ſay not onely, not if God will, we will doe this or that, but will hee, nill he, we will doe it. Haue we not ſuch as determine things long before againſt religion, iuſtice, equitie, honeſty or godlines? haue wee not many proud and wilfull perſons, which in their purpoſes, councels, determinations, actions, neuer care for the will of God, nor regard whether hee will or will not, ſuch thinges as they determine? But let al ſuch as feare God, be aduiſed by the Apoſtle, & correct the vanity of their pridē, and ſay in all thinges, if the Lord will, and if wee liue, we wil doe this or that, as here we are exhorted moſt grauelie by the bleſſed Apoſtle.

Yet it is not the purpoſe of the holy Ghoſt here to condemne all for proud and wicked, who at all times and in all thinges vſe not thus to ſay, if the Lord will, and if wee liue we will doe this or that. For the very Saintes of God, truſting perfectly vppon the grace of God brought vnto them by the Reuelation of Ieſus Chriſt, who ſerue God inſtantly day and night, and worſhippe him in ſpirite and in truth, whoſe ſoules and bodies are quicke, holy and acceptable ſacrifices vnto him, whome they ſerue in holines and righteouſneſſe al the dayes of their life, doe not alwayes vſe it in worde of mouth, but giue the conſent of their heartes thereunto. And in all thinges, and at all times to repeate the wordes, might ſeeme vaine ſuperſtition and babling folly. But the ſpirit of GOD in this place, is vehemently carried away with iuſt condemnation againſt ſuch, as without regard had to the good pleaſure of GOD, or reſpect had to the mortality of our nature, would haue al times, ſeaſons, thinges, and euentes, to ſerue them at their wils. For which cauſe in the pride of their heartes, they determine preſumptuouſly of thinges to come, and ſay in their vaine confidence to day or to morrow wil we goe into ſuch a Cittie, and there continue a yeare, & buy, & ſel & gaine, which thing the apoſtle condemneth and correcteth, & in ſteade thereof teacheth vs to ſay, If the

1.pet.1.13,

Act.26,7, Iohn,4,24.

Rom,12,1, Luke 1,75,

the Lord will, and if we liue, we will doe this, or that thing.

4 The Apoſtle hauing thus reproued the ſinne, and corrected this euill among men, in the fourth place hee repeateth the ſame vice and miſchiefe, with reprehenſion, althogh in other wordes, yet to like purpoſe, and therefore ſaith, you reioyce in your boaſting, all ſuch reioyſing is euill, you doe not onely conceiue ſuch vaine confidence in your hearts, but you alſo vtter it in your wordes, neither doe you onely vtter it in your words, & in your ſpeeches, but alſo you boaſt of your ſayinges, you reioyce in your boaſtinges, all ſuch reioyſing is euill. In preſuming thus of your ſelues, in the vaine confidence of your owne hearts, in the lewd liberty of your tongs, whereby you derogate from Gods prouidence, and arrogate to your ſelues, you reioyce, but all ſuch reioyſing is euill. The repeating of the euil. 1. Cor. 5. 6. Pſa. 73. 89. pſal. 83. 12. pſa. 94 3, 4.

And in that he ſayth not, all reioyſing is euill, but all ſuch reioyſing is euill, it is apparant, that hee condemneth not all reioyſing, but onely vaine reioyſing, conceiued of the truſt and confidence we haue in worldly things. What reioyſing is lawful.

For otherwiſe God permitted, yea willed and commaunded his people to reioyce, as the Scripture teacheth vs. *By* his ſeruant Moſes he charged his people Iſrael, that they ſhould not eate their offeringes within their owne gates, but in the place where the Lord had appointed, they, their children, their ſeruantes, and the Leuite that was within their gates, & ſo to reioyce before the *Lord* their God, in all they put their handes vnto. To which end and purpoſe they were commãded to keepe the Feaſt of weekes, which was Whitſontide, & therein alſo to reioyce before the *Lord*, through the view of the plentifull increaſe, which the *Lord* God had giuen vnto the earth, and other Feaſtes alſo, as the Feaſt of vnleauened bread, the Feaſt of Tabernacles, at the gathering in of their harueſt, wherein it was alowable, and permitted them to reioyce. Deu. 12. 12. Deu. 16. 11. & 14. Exo. 23. 15, 16

The Prophet *Dauid* often exhorteth to reioyſing, therefore he aduiſeth the people to ſing ioyfully vnto the *Lord* their ſtrẽgth, & to ſing loud vnto the God of Iacob, to take the ſõg to bring forth the timbrel, the pleaſãt harpe, with the lute or pſal. 81. 1. pſal. 122. 1.

Dauid himselfe was not voide of this affection, but rather therewithall rauished, hee breaketh out; I reioyced when the people said, we will goe into the house of the Lord. To which affection, as in some respects lawfull, he stirreth vp his people, and godly subiectes, O come let vs sing vnto the *Lorde*, let vs heartely reioyce in God, the strength of our saluation. The Sauiour of the world, euen Iesus Christ the righteous, commendeth reioysing in miserie vnto the Saintes, and exhorteth them in the midst, and among their greatest afflictions and persecutions to reioyce.

psal, 95, 14.

Mat, 5, 12.

VVhose exãple the elect vessell of God S. *Paul* imitating aduiseth the elect seruants of Christ, in their troubles to reioyce. Which thing, of himselfe, and the rest of his brethren, he freely and liberally confesseth, When he speaketh vnto the Church and Saintes of Ephesus, exhorting them to bee filled with the spirite, and to sing to themselues in psalmes, hymnes, and spirituall songs, making melodie in their hearts vnto God. Doth he not commend vnto them the affection of reioysing? VVhen he willeth the Saintes of *Philippi* to reioyce in the *Lord* alwayes, what else commendeth hee, then the affection of reioysing? So that in some cases reioysing is lawfull. What that the Prophet willeth, that neither the wise man glorie, and vainely reioyce in his wisedome, neyther the rich man in his riches, nor the strong man in his strength, but that hee that reioyseth, should reioyce, and glorie in the Lord: Doth he not condemne one, and commend another kind of reioysing? VVhat that Christ willeth his not to reioyce, that the deuils were subiect vnto them, but that they should reioyce that their names were written in the booke of life? VVhat, that hee exhorteth the Church against the day of iudgement to lift vppe their heades, and to reioyce, because their redemption approcheth? Doth he not commend the affection of ioy, as lawfull in some measure, in the Saintes of God? VVhat, that *Paul* beseecheth the Saints of Philippi in Macedonia, by their vnity and religious consent, to fulfill his ioy? VVhat, that S. *Iohn* reioyseth ouer the saints, because they walked in the truth? argueth it not, that there is a ioy and reioysing, lawfull in the people of God.

Rom. 12. 12.

Rom. 5 3.

Ephes, 5, 18. 19

phil, 4. 4.

Iere, 9, 23, 24

Luke 10. 20.

Luk, 21, 28. philip. 2, 2.

Iohn, 2, epist. 4 3. Epist, v, 3.

To

To reioyce therefore in the aide and helpe of Gods ſpirite and in the preſence of his power, to reioyce in his giftes and graces, eyther vpon our ſoules or bodies plentifully powred out, moderately to reioyce in our publike peace and priuate quietnes, in our obedient wiues and tractable childrē, in our truſtie ſeruants and faithfull friendes, or the like tokens of Gods fauour towardes vs, ſo that all confidence be wholy repoſed in him, that is the author and fountaine of all graces and goodnes, is not forbidden. The mirth of their heartes proceeding from a good conſciēce in the holy Ghoſt, the ioy of their mindes lightned by aſſurance of the mercies of God in Ieſus Chriſt, the affection of reioyſing ſtirred vp, and raiſed in the inward partes of men, through dutifull view, & thankfull remembrance of the bleſſinges of God towardes vs, as tokens of his loue, is not condemned by S. *Iames*, nor heere forbidden the Saintes of God. VVhich the very circumſtāce of the place doth teach vs, For inueying againſt the vain confidence of proud perſons, who without regard had to the will of God, and the ſhortnes of their owne liues, ſay within themſelues, and ſometimes vtter their ſpeaches vnto others To morrow we will goe to ſuch a Cittie, and there continue a yeare and buy, and ſell and gaine, he inferreth this ſpeach, now you reioyce in your boaſting, all ſuch reioyſing is euill. Not all reioyſing then, but reioyſing in our own vaine confidence, & fooliſh boaſting, is here condemned, all ſuch boaſting, all ſuch reioyſing is euill.

The Saints of God are not herehence, neyther by any the like place, interdicted mirth and reioyſing altogether, that they ſhould bee as ſtockes or blockes voide of all affection of reioyſing, but as they are ſubiect to mourning, ſo are they capable of mirth, ſo are they lightned with ioy, as they are touched with ſorrow, and preſſed with heauines, ſo are they partakers of reioiſing, in moderate meaſure of their affections, & it is not forbiddē. Then not al reioyſing but vaine reioyſing in themſelues, and in the confidence they repoſe in thinges vncertaine, is here therefore condemned. Now you reioyce in your boaſting, all ſuch reioyſing is euill.

5 Theſe thinges then thus diſpoſed and ordered by Saint

The conclusion.

Iames, he fiftly and finally concludeth this treatise, therefore to him that knoweth how to do well, and doth it not, to him it is sinne.

Which conclusion seemeth to bee added, to preuent and turne away an obiection, which these proud persons might haue made: They might haue said vnto him, wee know this well enough, you need not tell vs, that Gods will ought to be preferred before all thinges, as the rule of all our actions, wee know that in all our determinations, wee must haue regard to his pleasure, and the shortnes of our life, we knowe men should rather say, if the Lord will, and if we liue, wee wil do this or that. Al this we know already, you need not tel vs this tale.

Hereunto S. *Iames* answereth, by preuenting their obiection; If you know it and doe it not, you haue the greater sinne: If you know it, and yet doe the contrary, your sinne is lesse excusable, and your selues subiect to greater condemnation, for to him that knoweth to doe well, and doth it not, to him it is sinne, it is sinne with aduantage, it is greater sin.

Knowledge without obedience, encreaseth our sinne. Iohn 9, 41.

Knowledge of Gods word, without performance of his wil, maketh our sinnes greater before the Lord, and the more we know touching our duetie, and the lesse wee doe, maketh our negligence more hainous in his presence. Our Sauiour Christ therefore telleth the Iewes, that therefore their sinnes remained as testimonies of their wilfulnes, because they pretended they were not blind, but had a deepe sight, & greate knowledge in the lawe of God. Whose sins he condemneth as inexcusable, because they seeing him, hearing him, knowing him, and therefore ought to beleeue him; yet would not be obedient vnto his doctrine. VVherby moued against the vnthankfull of Corasin, Bethsaida, and Capernaum, he denounceth so much the sharper iudgment, howe much the greater measure of knowledge they had obtained. The like reason and respect moued Almightie God to condemne the Iewes and men of Iudah, for greater sinners than they of Sodom, or their sister Samaria, for that their knowledge of Gods will, and their inducementes to his obedience, were greater in them, then either in Sodom, or in Samaria. All

Iohn 15, 22.

Matth. 11, 21. 22, 23. 24.

Eze. 16, 51.

Luke 12, 47.

which

which agreeth with the resolute conclusion of Christ Iesus our Sauiour, the seruant which knoweth his maisters will, & doth it not, shall be beaten with many stripes. Now the greatnes of the punishment argueth the greatnes of the sinne, & encrease therof, by the encrease of our knowledge, according as the Apostle teacheth, hee that knoweth to doe well, and doth not, to him it is sinne. How this is so, we may see more vpon 1. chap. ver. 22. Sermon 7.

Now this axiome and conclusion of S. *Iames* is resolute, & true in euery point and part of duetie, which is eyther to be done to God, or performed to mã. If we know, we must worship but one God, and doe it not, to vs that know it, it is greater sinne, if we know wee must not make grauen images, to worshippe and adore them, then if we do not obey it, we haue the greater sinne. If wee know to take the Lordes name in vaine, to prophane his Sabboth, not to honour our parentes, to commit murther, to steale, to commit adulterie, to beare false record or witnesse against our brother, to couet or desire the wife, seruant or goods of our neighbour, to be sinne, and yet we doe it, if we know that to obey these lawes is good and yet wee will not obey them, to vs it is sinne. If we know how to cleanse our handes, and purge our hearts, if we know how to refraine our lippes, and keepe our tongues from lying, slaunder, blasphemie, reproch, cursing, and bitternesse, if we know how to minister to the necessitie of the poore, to comfort the feeble minded, to beare with the weake, if wee know how to restraine our feet from euery wicked way, and to keepe our vessels and bodies in holinesse and honour, and not to defile our selues with fornication and vncleannesse, as doe the Gentiles which know not God, if wee know how to abate our flaunting pride, the pricking and pranking vppe of our selues, in all disguised manner, and new fangled fashions, if we know how to walke righteously, holily, soberly in this present world, and yet doe it not, that wee may bee presented as pure virgins & vnblameable before Iesus Christ; then is it sin, that is sin with a witnes vnto vs. If we kow how to liue with our brethren, without iniurie, oppression, extor-

Exod, 20. 2. *Deut 5. 7.* *Exod. 20, 4,* *Deut 5. 8.* *Deut, 5, 11,* *Deut 5 16,* *Exod 20, 12,* *Ephes. 6, 2,* *Isay. 1, 16,* *Leui, 4 8,* *psal, 34, 12, 13.* *1 per, 3, 10,* *Iam. 1, 26.* *1, Thes, 5, 24.* *Rom, 24, 1.* *1, Thes. 4, 4* *Ephes, 4, 17.* *Rom. 12, 2,* *Tit, 2. 13.* *2, Cor. 11, 2* *Iam, 4, 17,* *Isai, 1, 17,* *Ierem, 22, 2,*

extortion, vſurie, crueltie, fraude, deceite and al vnrighteouſnes, and yet doe not liue thereafter, to vs it is ſinne. Finally, if wee know in euery duetie, both to God and man, how to doe well, and yet doe it not, to vs it is the greater ſinne. For this ſentence and concluſion of the holy Ghoſt in the Apoſtle, is vniuerſally in all, and particularly in each one true; He that knoweth how to doe well, and dooth it not, to him it is ſinne.

This concerneth the ſoueraigne and the ſubiect, the paſtor and the people, the father and the childe, the wife and the husband, the maiſter and the ſeruant, the Captaine and the ſouldier, the iudge and the officer, the marchant and the occupier, the handy crafts man, and the labourer, one man and another, euery man and woman in particular, and generally all, that if they know their dutie, what, and how to doe well, & doe it not, then are they compaſſed & helde with the greater ſinne. This muſt ſtirre vp all men and women of our time, in whome knowledge aboundeth, to all carefull obedience to Gods word.

God be mercifull therefore vnto our iniquities, and pardō our offences, and graunt vnto vs a greater meaſure of his ſpirite, dayly to illuminate our hearts more and more, that as thereby we be ledde into all truth of his worde, ſo wee may alſo bee brought to the performance of his will, that all confidence and pride being aboliſhed out of our harts, and our knowledge ioyned with pure obediēce, God in al things may be glorified through Ieſus Chriſt our Lord, Amen.

THE

THE FIFTH CHAP. OF S. IAMES, THE FIRST, SEcond and thirde Verses.

Sermon 23.

BEfore wee come to theſe words of the Apoſtle, let vs briefly againe note the ſumme of this Chapter, which may very conueniently be diuided into foure partes or members. The firſt contayneth a ſharpe and bitter reproofe of wicked and prophane richmen, againſt whome hee denounceth extreame deſtruction and calamitie, for the iniquities and ſinnes whereunto they were giuen. VVhich beginning at the firſt verſe, endeth in the ſixt. In the which there are, (as you ſee) two peculiar branches, the denouncing of their deſtruction, and the ſinnes wherefore that deſtruction is denounced, which are three. 1, Their detaining of their workemens wages, 2. Their ſenſualtie of life. 3. Their cruelty.

The ſecond part of this Chapter is touching patience, from the ſeuenth verſe to the ende of the eleuenth verſe. Therein the Apoſtle noteth foure thinges, 1. The exhortation 2. A ſimilitude thereunto tending, 3. The handling of the place of patience, by noting the contrarie, 4. reaſons of the exhor-

exhortation, why wee ſhould be patient, which are foure. 1. From the example of the Prophetes generally. 2. From reward of our patience. 3. From example of *Iob.* 4. From the nature of God.

The thirde parte is an inuectiue againſt ſwearing, and therein he noteth three thinges, 1. The condemning of the ſinne and euill. 2. The correcting of the ſame, 3. The reaſon why men ſhould not ſweare vainely, becauſe of the puniſhment enſuing. From the danger and hurt which commeth & followeth thereof, the apoſtle diſſwadeth from ſwearing, & this is contained in the 12. verſe.

The fourth part of the Chapter, is how we ſhould behaue our ſelues, both touching our own afflictions, and alſo touching the infirmities of the brethren. 1. In our owne afflictions, generally, the remedie is prayer. ver. 13, Particularly, as in ſickneſſe, 1. The elders muſt be aſſembled, verſe, 14. 15 2. Offences muſt be confeſſed, and prayer muſt bee made, verſe 16, 17, 18. 2. In our behauiour toward our brethrens errors, therein are two thinges. 1. The trauell what they muſt doe, verſe 19. 2. The reward, what they ſhall therefore receiue, verſe 20.

Now theſe thinges being briefly repeated, the firſt generall member hath alſo two ſpeciall and particular braunches. 1. Is the denouncing of extreame deſtruction and calamitie vpon the prophane couetous rich men of the world, 2. And the other, the reckoning vppe, and naming of thoſe ſinnes for which the deſtruction and calamities is denounced. The firſt of theſe two is contained in theſe three verſes.

Verſe, 1 *Go to now yee rich men, weepe, and howle for your miſeries that ſhal come vpon you.*

2 *Your riches are corrupt, and your garments are motheaten.*

3 *Your golde and ſiluer is cankred, and the ruſt of them ſhalbe a witnes againſt you, and ſhal eate your fleſh, as it were fire, yee haue keaped vp treaſure for the laſt day.*

In

In which three verses there may fiue things be noted of vs.

1 The denouncing it selfe of calamitie, Goe to.

2 The persons against whome hee denounceth, the rich men.

3 What he denounceth, their miserable and comfortles lamentation, and sorrow they shoulde sustaine.

4 VVherefore? for their miseries to come.

5 Wherein their miseries consist, in the losse of such thinges, as wherein was their chiefe treasure, comfort and confidence.

The thirteenth place of the epistle, is the threatening of prophane rich men.

To come therefore to the particulars, the first thing and part in this Chap, is a sharpe and bitter reproofe of the prophane rich men of this worlde, who abusing their wealth & riches, are drunken and drowned in voluptuousnesse, and vaine confidence, whose doting folly and fooliſh trust, the apostle derideth, against whome for the same hee denounceth destruction and extreame calamitie. So that in the first part and place, there are two thinges to be weighed, 1. The denouncing of extreame calamitie and destruction against the wicked. 2. The sinnes for which this destruction is denounced.

The first parte of the chap. is a denouncing of miserie against prophane rich mē

The first of these, in these three first verses contained, ministreth these circumstances to our considerations. 1. The denouncing it selfe of destruction and calamitie. 2. The persons against whome it is denounced. 3. What hee denounceth, their miserable and comfortlesse troubles and lamentation. 4. Wherefore? for their future miseries & wretchednesse to come. 5. VVherein their miserie consisteth; in the remouing and losse of those thinges, wherein their hope their happinesse, their chiefe treasure, their onely comfort and

and confidence consisted.

The denouncing of calamitie.

Concerning the first part of these, which is the denouncing it selfe of calamitie and destruction, and the foretelling men the woful miseries whereof they should taste, in these wordes is contained, Goe to now ye rich men, goe to, thereby menacing and threatening them with the heauie wrath and vengeance of God, which should make them, not onely to weepe but to houle, in most dreadful and most comfortlesse maner.

To denounce vengeance against wicked men, is vsual in the whole course of the scriptures of God, though some times vnder diuers formes, but most cómonly vnder the word Wo, whereby al miserie, calamitie, wretchednes, and infelicitie whatsoeuer is vnderstood, in which forme many of the Prophetes, our Sauiour himselfe, the blessed Apostles haue denounced destruction and miserie against the wicked. This commination and threatening of extreame calamitie, is familiar in all the Scriptures. VVhen *Ieremie* the Prophet Iere. 48. e. should foretel the destruction of Moab, & their extreame calamitie, through captiuitie by Nabuchodonosor, before hee fought with *Pharao Necho* king of the Egyptians, hee in this wise denounceth their destruction: VVoe be vnto Nebo for it is wasted, Keriathaim is confounded and taken, Misgab is confounded and afraid. The Prophet *Isai* foretelling the Isai 3. 11. plagues which the wicked should suffer, crieth out, woe bee vnto the wicked, it shal be euil with him, for the workes and rewarde of his handes shal be giuen him. And a little after denouncing the vengeance of God vpon the couetous, drũkardes, wantons and the like, which seek al occasions to harden their consciences in sinne, & al prouocations and allurements to pricke them on, and stir them forward to al wickednesse, against euery of them he denounceth miserie and calamitie vnder the common phrase of scripture, VVoe saith he to them which ioyne house to house, VVoe to them that rise vp eately to follow drunkennes, VVoe to them which draw iniquitie vvith cordes of vanitie, and sin with cart ropes, &c. VVho also entreating of their wretchednes, who like hypocrites in hart despised Gods word, mocked at the admoniti-

Isai 5. v. 8. c. 11. v. 17. v. 20. 21. 22.

29. 15.

ons

ons of the Prophetes, yet outvvardly set a faire face on the matter, and pretended in behauiour, religion and godlineſſe, vnder the ſame phraſe denounceth their deſtruction: VVoe be vnto them which ſeeke deepe, to hide their counſels from the Lord, for their vvorkes are in darkeneſſe, and they ſay, who ſeeth or knoweth vs? In another place foretelling their calamitie, vvho contrarie to the commandement of God, & their ſolemne promiſe vnto him, depended not vpon his protection and mighty povver, but ſought ſuccour in their aduerſitie at the hands of ſtrange Princes, he ſaith, vvo vnto the rebellious children vvho ſeeke counſel, but not at mee: and couer with a couering, but not my ſpirit, that they may lay ſin vpon ſin: woe vnto thē that goe down into Egypt for helpe, & ſtay vpon horſes and charets, becauſe they are many and in horſemen, becauſe they be very ſtrong, but they looke not vnto the holy one of Iſrael, neither ſeeke vnto the Lord. Iſai. 30, 1, 2, Iſai 31, 1.

Amos denounceth many plagues againſt many people and places, in his propheſies vnder this forme: wherefore foretelling ſuch wicked and prophane rich men; as gaue themſelues to all voluptuouſneſſe, without regard had to the miſerable diſtreſſe of their brethren; in like manner crieth out and denounceth againſt them: wo to thoſe that are at eaſe in Sion, and truſt in the mountaine of Samaria: which were famous at the beginning of nations: and the houſe of Iſraell came to them. Go you vnto Calneth, & ſee: and from thence go to Hamach the great; then go to Gath of the Philiſtines: be they better then theſe kingdomes? or the border of their land greater then your border? ye that put away far from you the euill day, and approch to the ſeate of iniquitie? they lie vpon beds of iuory: & ſtretch themſelues vpon their beds, & eate the lambes of the flocke, and the calues out of the ſtal, they ſing to the ſound of the viole, they inuent to thēſelues inſtrumēts of muſicke, like Dauid, they drink wine in bowles & annoint themſelues with the chiefe ointmentes, but no man is ſorrie for the affliction of Ioſeph. Amos 6, 1 2, 3, &c. c. 5. 8, abac. 2, 5, 12 15. 19.

Abacuc foreſhewing the puniſhments of GOD, which ſhoulde light vppon the heades of couetous, cruel and corrupt Abac. 2, 12,

rupt persons, breaketh out and crieth, woe vnto him that buildeth a towne with bloud, and erecteth a Cittie by iniquitie. Many the like we reade and heare in the Prophetes.

From whome if wee discend and come to Christ in the Gospell, shall wee not see, that by like speech he denounceth like destruction against the wicked? Doth not Christ our Lord and Maister foretell them that were full in this world and liued in all looseneſſe and licentiousnes of life, and such as were puft vp with pride, vaine-glorie, ambition, and arrogancy of the spirite, of their miseries, when hee crieth out against them: Woe be vnto you which are full, for you shall hunger: VVoe to you which now laugh, for you shal mourn and weepe, woe vnto you, when men speake well of you, for so did their fathers to the false Prophetes, doth hee not denounce like miserable calamitie against the Cities of Corazin, Bethsaida, and Capernaum, when he in this wise vpbraided them for their vnthankfulneſſe and impenitencie? Woe to thee Corazin, woe to thee Bethsaida, for if the miracles done in you, had beene done in Tyrus and Sidon, they had long since repented in sackcloth and ashes: Verily, I say vnto you, it shal bee easier for Tyrus & Sydon in the day of iudgement then for you. And thou Capernaum which art lifted vp to heauē shal be cast down vnto hel, for if the notable signes which were wrought in thee, had beene done in Sodom and Gomorra, they had remained vntill this day. But I say vnto you, it shall be easier for them of the land of Sodom, in the day of iudgement, then for thee. Doth not Christ threaten like calamitie against the Scribes and Pharisies for their hypocrisie, vnder the same forme of cōmination? when he breaketh out and sayth: woe be to you Scribes and Pharisies, hypocrits, for yee tith minte, and anise and commyn, and leaue the waightier matters of the law, as iudgement mercy and fidelity, these ought you to haue done and not left the other vndon. Ye blind guides, which straine at a gnat, and swallovv vp a camel. VVo be to you Scribes & Pharisies hypocrites, for you make cleane the vpper side of the cup and platter, but vvithin you are full of briberie, and ex-

Luk 6. 24, 25, 26.

Mat 11, 21

Mat 23, 23.

excesse. So against others, as in the Gospell appeareth. Mat. 24. 29.

Doth not Saint *Paul* shewing what misery, calamity, and punishment he should suffer, if he preached not the Gospell, 1. Cor. 9. 16. note it in the same phrase of speech? woe vnto me if I preach not the Gospell.

Doth not *Iude* vnder a woe, denounce all miserie vppon the wicked? woe vnto them: for they haue followed the way of *Cain*; and are cast away by the deceit of *Balams* wages, and perish in the gaine-saying of *Core*. Doth not the Angell in the holy Reuelation vnder the three woes therein mentioned, expresse all the miseries and calamities of the wicked? Iude v. 11. Reue. 8. 13. 9. 10.

Our Apostle according to the vse and manner of the Prophets, our Sauiour, and the Apostles, in this place, albeit in another forme of speach, yet to like purpose denounceth against the wicked, extreame destruction and calamity; Go to now ye rich men, weepe and howle for the miseries that shal come vppon you. So then if wee run ouer the bookes of the Scripture; if we peruse the works of the Prophets: if we cast our eyes vppon the practise of Christ, or looke vnto the example of the Apostles: we shall see and find, that in al times, destruction, calamitie, and misery hath beene denounced against prophane, wicked, and vngodly men. According whereunto he foretelleth in this place their destruction to the prophane men of the world, and saith, Goe to ye rich men: weepe and howle. &c.

Thus beeing the denouncing of calamity, in the second place, the persons are to be considered against whome hee thus denounceth, who by the Apostle are specified: goe to now ye rich men. The rich men then of the world, are they against whome the Apostle threatneth. What shall wee say? are all rich men vnder this denouncement and comminatiō? shall they all weep & howle for their miseries which shold come vpon them? was *Abrāham* the noble Patriarke, whose riches were great & his wealth exceeding, subiect to this or the like iudgment? was Isaac his son, whom for his heards of cattle, flocks of sheepe, & other riches the Palestines enuied, vnder this commination? was Dauid the king, a man according to the mind of God himselfe greatly enriched by God, The persons threatned. Gen. 13. 2. Gen. 26. 12. 13

hereunto subiect? was *Hezechiah* or *Iosias* the famous Princes, who for zeale to Gods religion and glory, in the Scriptures
Mat.8,8. are greatly renowmed: were the Centurions mentioned in
Actes 10,1 the Gospell and story of the Apostles (men of wealth) condemned by this place of the Scriptures? no assuredly. For these and many more mentioned in the booke of God, haue beene wealthie, and rich; yet godly also. Neither doth *Iames* denounce this against all men which are rich without all exception: for riches are the giftes of God, as hath beene said before, and oftentimes bestowed vppon the most elect, and most deere children of God: for the which they are not subiect to this condemnation, cõmination & threatning of the Apostle.

VVherefore as when Christ had tolde his Disciples, that
Mat.19,24. it was easier for a Camell to passe through the eye of a needle, then for a rich man to enter into the kingdome of heauen; he expoundeth his meaning: for hee meaneth not of all rich
Marke 10, 24. men in generall, but of such as trusted in their riches: which
25. he plainely protesteth to his disciples, who tooke an occasion thereby to doubt of the saluation of many: euen so when the Apostle threatneth rich men, whose vtter destruction and calamitie he denounceth, he ought not to be vnderstood of all rich men without exception. For there bee many rich men, who vse their riches to Gods glory, and the comfort of their poore brethren: who are to bee exempted from this commination of the Apostle,

Manifest it is by the circumstance of the place, that his drift is onely to condemne prophane and wicked rich men, who abuse their riches and wealth, to all impiety, iniquitie, and vngodlines, to all iniury and oppression of their poore brethren: whose life is puffed vp with pride, whose heart is oppressed with crueltie, who wallow and welter in vncleanes of the flesh, who altogether flow in pleasure. These are they whome the Apostle calleth to weeping and howling: these are they, against whom this destruction is denounced. VVho exceeding in aboundance of all things, liuing at ease, & in all security: giuing themselues ouer to all vanity in the middest of al their iollity; haue iuster cause of mourning then

of

of mirth; of sorrow, thē of ioy; of weeping, then of laughter; of howling, then of reioycing. For that riches in wicked persons, are the occasion, of manifold mischiefs: they ingender vaine hope; they nourish wicked confidence; they hatch fraud and deceite; they cause oppression, extortion, wrongfull dealing, voluptuousnes, intemperancy, and pride the mother of all wickednes, VVhich when they consider, they haue cause to lament, seeing that so sharpe a sentence, so straight a iudgmēt, so bitter a commination, is giuen out against them; go to now ye rich men.

Against like prophane couetous rich men; the like threatnings are gone out by others. Isay the Prophet denounceth vengeance and calamity vppon those cruell & prophane rich mē; who in their vnsatiable couetousnes, ioyn house to house, and land to land, that they alone may dwell vpon the face of the earth. Isay 5.8.

The Prophet *Abacuk*, in like maner, crieth out against couetous rich men, who by bribery and corruption; by cruelty and oppression; enriched themselues: woe to him that coueteth an euil couetousnes to his own house, that he may set his nest on hie, to escape from the power of euill: thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule. For the stone shall cry out in the wal, and the beame out of the timber shal answere it: VVoe to him that buildeth a Town with bloud, & erecteth a City by iniquity. Thus he denoūceth destruction against these rich men: the stones of whose houses & the timber of whose buildings, shall witnes against them, that they are builded by extortiō, oppression cruelty, vnmercifulnes, violence, vsury, villany, & bloud against their breathrē. Thus our Sauiour Christ crieth out, and bretheth vengeance against like persons, in the Gospell: VVoe vnto you that are rich, for you haue receiued your consolation: denouncing destruction to such as trusted in their vaine richēs, and had no care of the life to come. Abac. 2.9. Luke 6.24.

Hereunto the Apostle hath respect in this place, in threatning & denouncing destructiō against the rich, goe to now ye rich men. Hereūto Saint *Basil* had respect, in his three

Sermons against the couetous rich men.

Sermons against the couetous rich men of the world Hereunto haue we (the ministers and preachers of Gods worde) speciall respect: when we inueigh and cry out against the rich men of this worlde, and denounce the sharpe threatnings, & the hotte thunderbolts of Gods iudgments against them; not condemning either all riches, either all rich men: but those riches which are the Mammon or riches of iniquitie, because they be either wickedly gotten, or wickedly kept, as *Salomon* speaketh of them: and the prophane wicked riche men of this world, who abuse their riches to their owne hurt, and also to the hurt of others.

Luke 16.9 pro.4,17.

These are those grunting hogs, & swinish persons, who are alwaies digging in the ground: these are they whose minds, affections, heartes, and cogitations, are vpon earthly things, not vpon things aboue whose onely consolation, whose only part and portion, is in earth alone, not in heauen. These here reioyce, but shall weep hereafter: they make merry for a time, but shall mourne for euer. VVhose desires are transitory, but their reward eternall: whose pleasure is momentany, but their paine perpetuall. They gaine riches, and

Luke 9.25. Mat.16,26.

lose their owne Soules. VVhere is then their aduantage, and profit? To these the Apostles in their writings, to these we in our preachings cry out; go to now ye rich men.

The thing or calamity threatned, 1.Ioel.5.&.11

Thirdly against them what doth he denounce? their miserable and comfortlesse lamentation; Goe to now you rich men, weepe and howle. The like speach *Ioel* the Prophet of God vseth against the dronkards; the occasion of whose excesse and dronkennesse was taken away; Awake (saith he) ye dronkards, and weepe and howle, yee bibbers of wine: for the new wine, for it shall bee pulled away from your mouth. The Apostle in like manner, remembring, howe the occasions of these mens excesse, wickednes, and impietie, shoulde likewise be remoued, and taken away: calleth them to lamentation: go to now ye rishe men, weepe, and howle.

The weeping of the wicked

And this weeping, is a weeping of desperate and comfortles persons: this howling, is the howling of such as had no hope: which the prophane rich men of this world must conceaue; who in their riches might se iust cause, & mater inough

of

of their finall condemnation. For ſorrow whereof, they muſt weepe and howle. Such like howling (happily) was in Cain, who being out of all hope, and voide of all fauoure from God, could not but run vp and downe howling. This was in Eſau, who lifted vp his voyce and wept, for that hee had loſt the bleſſing of his Father. This was a roaring and howling of the voice, without any hope. Gen. 4. 13. 14. Gen. 27. 34. Heb. 12. 17.

Such like weeping, howling, and gnaſhing of teeth, is in the wicked, when they feele the iuſt iudgments of God againſt them, yet altogeather without comfort. And our Sauiour Chriſt maketh this a type, or reſemblance of the ſorrow and griefe of condemned perſons: that they ſhould weepe, and howle, and gnaſh their teeth, as in the Goſpell is threatned againſt the diſobedient Iewes, which were the children of the kingdom: into whoſe roome many ſhould come, from the Eaſt, and Weſt: but they ſhould bee caſt into extreame darkneſſe, where ſhould bee weeping and gnaſhing of teeth: and againſt him that thruſt himſelfe into the marriage of the kings ſonne, without his wedding garment: and the vnprofitable ſeruant, for hiding, and not occupying his maſters talent. Mat. 8. 11. Matt. 22. 13. Matt. 25. 24. 25. 26. 27. 28.

The Apoſtle Saint Iames therefore, in deciphering their miſerable and wretched ſtate to come, and their future calamities whereof they ſhould taſte, when they ſhould drinke vp the dregges of the iudgment of God prepared for them, exhorteth them to weepe and howle. Not thereby to preuent by repentance the miſeries to come, but as without all hope, and as plunged ouer head and eares in all diſpaire, with all horror, and terror of mind, to looke daylie for theſe miſeries, which ſhould not be preuented, nor auoyded of them. pſal. 75. 8.

Fourthly, this thing theſe prophane perſons muſt doe, becauſe of the miſeries which they ſhall ſuffer, and the eternall puniſhments, whereof in fine they ſhalbe partakers. For though in this world they reioyee, ſolace, and repaſte themſelues, and take their pleaſure vpon earth; as the rich chuffe and carle did, in the Goſpell, who was coſtly apparrelled, and fared deliciouſlie euery day: yet ſhall they bee aſſured hereafter to taſte of all miſerie, and torments intollerable. Why muſt the prophane rich mē weep? Luke 16. 19.

The recounting and recording whereof, should cause them to weepe, to waile, to howle, to crie, to lament without ceasing, and gnash their teeth for pain and punishment to come.

For seeing these are thrust cleane out of the fauour of God; seeing they are excluded from the kingdome of Christ; the inheritance of God, the fellowshippe of the Saints; seeing they heare in their owne consciences the dreadfull sentence of eternall condemnation pronounced against them; seeing they haue so bitter and sharpe a iudgement giuen out against them, and so heauy destruction threatned by the Spirite of God, in the mouth of the Apostle; seeing they are concluded in that number, which at the left hand of Christ, shall haue their deserued reward to go into hel fire prepared for the deuill & his Angels; Haue they not cause, for this extreame miserie (of all miseries the greatest) to weepe, and howle, as they are aduised by the Apostle? Goe to now you rich men, whose gold is your God, whose siluer is your satetie, whose felicitie, is worldly prosperitie, whose glory is your shame, being earthly minded: weepe, and howle for the miseries which shall come vpon you. Which miseries are not common but tragicall, and full of extreame calamities: as the miserie of *Aiax*, *Oedipus*, *Hercules*, or the like, among the heathen, then which on earth, none could be greater, mixed with endlesse sorrowe, ioyned with comfortlesse feare, and ending in extreame despaire and wretched impenitencie. By which the Apostle teacheth the wofull euent, and vnhappie ende of the wicked: which, howsoeuer they passe their daies here (where sometimes they tast of the cup of Gods wrath) yet shall they in fine receiue the iust, and full reward, and measure of their wickednes. Whereunto the Apostle had respect in this place, when he willeth them to weepe and howle for their miseries to come.

Mat. 25. 41.

Fiftly their miseries being generally touched, as the cause of their comfortles lamētation, so in the last place it is shewed, wherein this their miserie consisteth. In this especially, that the things wherein they so greatly trusted, are vaine and vncertaine, & shall testifie against them, in the day of their punishment. And for as much as by their vaine trust & confi-

Wherein consisteth their miserie.

Ioel 1, 5, & 11.

dence

dence in these things, they heape and hoorde vp for themselues, treasure of the wrath of God, against the last day, therfore must they lament and howle.

And first, the things wherein they trusted are vncertaine: which appeareth, both in generall, and in particular also. In generall, riches are vncertaine, vaine, and transitorie, subiect to manifold corruptions: which this apostle teaching, telleth the prophane, and wicked rich men of the world, that their riches are corrupt. 1 Cause of their weeping and the first point of their miserie.

Doth not the holy Scripture often foretell vs of the corruption, vanitie, and vncertaintie of riches? Is it not an argument oftentimes beaten vpon in the word of truth? Are they not (for great vncertainnes) to bee compared vnto an Eele, which wringeth, slideth, and slippeth out of the hand, before wee be aware thereof? Are they not like a birde, which wee haue now in hād, out our hand being opened she flieth frō vs, & we cānot recouer her? *Salomon* disswading mē frō immoderate loue & desire of riches, giueth this wise aduice & counsell, Trauell not too much to be rich, but cease from such a purpose: wilt thou cast thine eye vpon it that is nothing? for riches taketh her to her wings, as an Egle, and flieth into the heauens. Whose father the princely Prophet Dauid intreating of the vncertain condition of prophane and wicked rich men, cryeth out: bee it, they bee strong and shoote vp as the greene bay tree: yet are they cut off from the earth like grasse, and wither as the greene hearbe; they passe away and are not; if thou seeke their place, thou shalt not find it. Riches vaine. Pro 23.4. Psal. 37, 35, 36

And *Salomon* in his book of wisedome maketh the wicked rich mē now burning & boyling in hell torments, to acknowledge the frayltie & vncertaintie of riches, which passe & perish as a shadow, or a poste that passeth by: flie away as an arrowe in the aire, a shippe in the water, a birde in the heauens. Our blessed Sauiour entreating of the corruption of worldly riches, confesseth they are subiect to theeues, to the moth & canker. The vncertainty whereof he sheweth in the parable of him who enlarged his barnes, & said vnto his soule, soule, eate drinke and take thy pleasure, for there is great store of riches reposed & laid vp for thee, for many years: to whom it Wisd. 5.9. 10. 11. Mat. 6.19. Luke 12.33

was replied by God, that that night, they shoulde take his soule from him. And manifold experience teacheth vs, that when men haue feathered their nestes at their pleasures, and hope to liue at ease many faire yeares, & purpose with themselues to spend their dayes in iollitie, euen then often times not liuing only, but life is also taken from them. Saint Paule seeing the frayltie and vncertaine state of riches, and the corruption whereunto they are subiect, giueth them this epithete or addition, vncertaine: charge them that are riche in this worlde, that they trust not in vncertaine riches. This our Apostle not varying from himselfe, describing the brittle and fickle state of riches, compareth them to grasse, which is subiect to sudden and speedy corruption: for as soone as the sunne ariseth with heate, the grasse withereth and the flower falleth away: so subiect is the state of riches to corruption and vanitie.

1, Tim. 6, 17.

Iam. 1, 10, 11.

Though Crœsus King of Lydia were of infinite riches, so that it grewe into a prouerbe, richer then Crœsus: yet came his riches, and all his glorious pompe vnto corruption, when waging warre against Cyrus the king of Persia, hee was ouercome, taken and subdued. Though Xerxes were neuer so riche, that he conducted an infinite armye of 1000000. men against Greece, and with his shippes made a bridge ouer the sea Hellespont and through his riches waxed so proude, that hee thought not onely, that all men shoulde obey him, but commaunded the sea also to be quiet and calm, and the mountaines to giue place vnto him: yet was his state subiect to corruption, when his armie was discomfited by the nauie of the Grecians, on the Sea by the Isle Salamine, insomuch as himselfe, for the securitie of his owne person, was forced to escape vnknowen, in a fishers boate; and so with great dishonour, and losse of infinite preparation, men and riches, returned. Though many men in our memorie, and the memory of our forefathers, haue in their times flourished in wealth: yet their riches haue corrupted, and themselues oftentimes haue beene therof suddenly bereft, or else their heires haue not enioyed the riches of their fathers: whereby it appeareth in plaine euidence, how subiect to corruption

Crœsus.

Xerxes.

ruption our riches bee: that the Apoſtle might rightly ſay, that their riches were corrupt: and therefore they truſting to a thing vncertaine, and ſubiect vnto vanitie, and for loue thereof leauing the Lorde, who for that contempt bringeth deſtruction vppon them, they ought to weepe and howle for that point and part of their miſerie.

Seeing then in generall, that riches are thinges vncertaine, and ſhall in fine vaniſh away and come to nothing: ſeeing they are of no continuance, but ſubiect to alteration, change and corruption: ſeeing the time ſhall come wherein they ſhall periſh from you: and when you ſhall ſay with the wicked, in the wiſe man Salomon: what hath pride profited vs, or what hath the pompe of riches brought vs? All theſe are paſt away like a ſhadowe, and as a poſt that paſſeth by: as the ſhippe that paſſeth ouer the water, which being gone by, the race thereof cannot bee found neither the path in the flouds: as the flittering of a byrde in the ayre: or an arrow ſhotte at a marke, which paſſeth through the ayre, and no man can tell the way whereby: therefore for this miſerie weepe and howle: Goe to now you rich men, weepe and howle for the miſeries ſhall come vpon you: your riches are corrupt. The corruption and vncertaintie of their riches wherein they truſted, is one point of their miſerie, wherfore they are called to comfortleſſe lamentation. wiſd. 5,9,10 11,

2 As riches in generall are vncertaine and ſubiect to corruption, ſo neither are the partes of riches more ſure: but euery thing vnder heauen whereof a man maketh his account, as of riches, is ſubiect to vanitie and corruprion: and the chiefeſt parts of riches, are gaye clothing, and coſtly apparrell: Siluer, gold, and the like: which all are ſubiect to corruption.

1 Touching gaye garments, coſtly cloathing, fine apparell, though it be neuer ſo coſtly and curious, neuer ſo gay and gariſh, neuer ſo goodly and gallant: yet is it ſubiect to corruption, as other things. For the matter whereof: bee it cloath, bee it ſilke, bee it veluet, it is ſubiect to the moth, which in time will deuoure it, eat it aud conſume it. Apparrell is corruptible, pſal, 39, 11,

Let rich men make neuer ſo great account of their manifolde

folde and coſtly ſuites of apparrell: of their gaye garmentes and fine cloathing: yet all this is but vanitie, and ſubiect vnto the mothe (of wormes, or flies) not the greateſt. By which meane, becuaſe garments and apparrell commonly are conſumed, therefore the Apoſtle telleth the prophane riche men of the worlde, that if their treaſure and riches be in coſtly apparrell, their hope is vaine: for that apparrell, is ſubiect to moth-eating: your garments are moth-eaten,

Our Sauiour Chriſt ſetting downe the common means and wayes whereby mens riches are co nſumed and waſted, and therefore exhorting his Saints and ſeruants, not to treaſure vp to themſelues ſuch manner of riches, but ſuch as are heauenly, and of euerlaſting continuance: affirmeth that there are three wayes whereby riches are ſubiect to conſuming, ruſte, moth, and theſte. VVhat our Sauiour generally applyeth to riches, as a way to bring them to corruption, the ſame our Apoſtle particularly applieth to one part of riches, which is apparrell, and telleth the riche men of the world, that their riches are corrupt & eaten with moth. Your garments are moth- eaten. Wherfore when wee thinke our garments without harme, hurt, or danger in our Cheſtes or Preſſes faire bruſhed, well foulded, carefully layd vp: euen then is the moth in eating, & the vile VVorme in conſuming of them.

Mat 6.19.

Obiection,

And if any man ſhould here ſay, all garments are not conſumed and eaten with moth: for we can keepe our fine apparell from that well enough, that they ſhall not thus periſh:

Anſwere.

thereunto bee it anſwered, that yet our apparrell is thereunto ſubiect, and that often times it thus commeth to paſſe, or by like waies that our Garments are conſumed. The Apoſtle hauing regarde to that way of their conſuming which is the moſt vſuall, and commeth moſt naturally of themſelues: as the moth groweth of apparrell it ſelfe which it alſo conſumeth: telleth the rich men, that as their riches generally are ſubiect to corruption: euen ſo particularly their gay & goodly garments, their curious and coſtly apparel, is alſo ſubiect to moth-eating, your garments are moth-eaten.

If there bee no greater ſtay nor certaintie in riches, and ſpecially in apparrell then this: if they be ſo ſubiect to alteration and corruption, that the wile moth is able

to

to consume them: what doting folly, what extreame madneſse is it for men to waxe proud of things so vaine, or put any truſt in ſuch vncertainneſſe? Wherefore ſeeing you riche men of the earth, waxe proud of theſe thinges, ſeeing you make theſe a chief part and portion of your wealth and riches, ſeeing you haue no ſmal confidence herein, in as much as they are ſubiect to worme-eating, and are conſumed with the moth this part of your confidence, ioy and comfort, remoued, VVeepe and howle for your miſeries to come. For your riches are corrupt, and your garments are moth-eaten.

2 Another chiefe parte of riches, wherein greater confidence is repoſed, is golde and ſiluer, which of all mettall or thinges growing in the mineralls and bowels of the earth, is the fineſt and moſt pure: yet haue they alſo their conſuming and corruption. For the ruſt and canker eateth and conſumeth theſe things alſo. And this experience teacheth. If it be gold in our bagges and coffers, or plate in our cheſts: the one and the other is ſubiect to canker and ruſt. Money is often times kept ſo long, as that the canker hath eaten into it, and the ruſt hath conſumed it. How is it elſe that wee ſometimes receiue money in payments, as greene as a leeke with ruſt: eaten in ſundry places with the canker? But becauſe either long kept, or loſt for a time it gathereth cauſe of it owne corruption, and thus is it oftentimes conſumed. Golde and ſiluer ſubiect to corruption,

Beſides this, which all mens eyes at one time or another doe or may ſee: doeth not the daily vſe of man, the often vſing, the much handling, the often deliuering of money from man to man, ſhew that money, gold, or ſiluer, is ſubiect to corruptiõ, in as much as by theſe daily vſes it weareth? Money of longe time vſed, which hath paſſed through the handes of infinite men, thereby waxeth thinner, and by little and little conſumeth.

Plate in our Cheſts, in proceſſe & continuance of time, gathereth moyſture, aire & duſt, or ſome ſuch ſoile the cauſe of ruſt or cãker. Oftẽtimes beeing neuer ſo curiouſly & carefully kept, yet at lẽgth euẽ as out of it ſelfe, the canker & ruſt and riſeth groweth. So that the Apoſtle may truly ſay thereof, as oftẽeſt commeth to paſſe & wherunto naturally theſe things

are

are inclined: that their golde and ſiluer is cankered. And thus the chiefeſt and moſt ſpeciall treaſures of men, and the greateſt matter of their wealth and riches, by theſe meanes are conſumed, and come to nothing. For which cauſe they haue to weep and howle for the miſeries which ſhould come vpon them.

Wherefore as the drunkard and ſurfetter weepeth and howleth without hope or comfort, when the occaſion of his exceſſe, as wine and delicate meates are taken away from him: and as the proud man conſumeth away when the matter whereof he is proude, is remoued: and the ambitious perſon languiſheth with ſorrowe, pineth awaie with griefe, falleth away with heauines of hart, when the hope of his honour is gone & periſhed: euen ſo ought the prophane & wicked rich men of this world, ſeeing their riches, as apparrell, golde, and ſiluer, is ſubiect to corruption, wherein they ſo much reioyced, and delighted: ſeeing the thinges wherein they truſted, and repoſed the whole hope of their happines, are and ſhall bee vtterly and altogeather remoued, come to nothing and be conſumed: weepe and howle, as men without hope, for theſe miſeries which thus ſhall come vppon them. Whereunto the Apoſtle in this denouncing and threatning of them their deſtruction calleth them: Goe to now yee rich men, weepe and howle for the miſeries which ſhal come vpon you: your riches are corrupt, your garments are motheaten, your gold and ſiluer is cankred. And albeit this be true in many couetous men: yet ſome couetous men keepe the ruſt from their golde by their flying vſurie, whereby they gaul their brethren, a common trade among many. For which ſinne would God eyther ſome *Lycurgus* would thruſt them from the gates of *Lacedemon*: or ſome ſeuere *Cato* would expell them from Cycilia: or ſome *Agis* would baniſh them the common-wealth of Sparta, or ſome worthie Emperour, put them out from all Chriſtian regions.

2, Cauſe of their howling and ano-

2 As the corruptible ſtate and tranſitorie condition of theſe things, wherein the rich men repoſe their truſt, is one chiefe cauſe why they ſhoulde weepe and howle, and the firſt part

part and point of their miserie: so the next and second thing which encreaseth their miserie, is, that the very rust of their gold and siluer shall rise vp and beare witnesse against them, and consume their flesh as it were fire. For the rust and vnprofitable waste of these things, kindle the burning coales of Gods wrath against the couetous whom in his anger he destroyeth and consumeth, against whome, as against all the wicked, in his displeasure, he is as a consuming fire, as Saint Paul writeth. part of their miserie.

VVhen much gold and siluer shall bee heaped and hourded vp by prophane couetous men, and through their insaciable desire, shall lie vntill it rust or canker, or bee any way consumed, the very consuming, the very canker and rust it selfe, shall rise vp and witnesse against them. Thus the Apostle giueth a person to a thing without life; and maketh the very rust of the rich mans riches, to rise vp (as it were) to condemne him. Like is that of Abacuc: who witnesseth that the stones in the wall, and the timber of howses builded with bloud, should cry out against the builder, and witnesse that they were builded with bloud. So the rust of the gold and siluer shall rise vp against the rich men & witnes against them: which when they cõsider, they ought to weep & howle as for a great miserie and calamitie comming vpon them. Heb. 12, 29. Abacuc. 2, 11.

To keepe those things to priuate vse, which should bee conferred in publique: to hold that in our handes and keep it in our cofers, which being put to vse, might profit many: to lay that long by vs, to no end, which might be imployed to the comfort of our breathren; to let that consume, rotte, canker and rust for lacke of vse, which is ordayned for common vse of men; shall be a sufficient witnesse in the day of the Lord to condemne vs. For rich men to keepe their garments till they bee rotten or motheaten: their golde and siluer till they rust or canker: this very keeping of them till they perish, this consuming, this rust, this canker, shall condemne them. Euen their owne consciences shall condemne them in the great day of the Lord, that they kepe these thinges from the vse of men; till they were consumed: & the corruption, consumption, and spoyle of all these things shall shew their insaciable How doth the consumption of things witnes against men?

tiable couetousnesse, their infinite desire of riches; and declare their vngodlinesse.

VVherefore as when wee keepe our bread in our binnes and cubbordes vntill it mould, rather than giue it and breake it vnto the needie; or when wee suffer our drinke to sowre on our handes, rather than giue and drawe it out to the thirstie; or when our garmentes rotte for want of wearing, and are motheaten, wherewith wee should cloath the naked: it doth testifie our couetousnesse, our crueltie, our hardnesse of heart towards the needy & distressed mẽbers of Iesus Christ: & the very withholding of these things from the poore, shall rise vp in iudgement, (as it were) & cõdẽne vs of insatiable desire of riches: when the remembrance therof shal presse our consciences: euen so the canker and rust of our gold and siluer in our cofers, wherewith the christian captiues shoulde haue beene redeemed: the distressed relieued; the naked clothed: the hungrie fed, and the poore succoured: shall shew our immeasurable couetousnes, and beare witnesse vnto our consciences in the day of the *Lorde*. And thus are these things said to beare witnes against the rich men of the world. And this is that sicknes which followeth and often hangeth vpon the rich men of the world; spoken of by Salomon: Their is an euill sicknes which I haue seen vnder the sunne; to witte riches reserued to the owners thereof, for their euill: which commeth to passe, when couetous men heape and hoord vppe riches, which either are snares to entangle them further in all greedinesse; or else consume and waste vnder their handes without all good vse, and so tend to their distruction.

The right vse of riches.

Eccl. 5, 12.

And wherefore shal these witnesse thus against wicked rich men? becausse these blessings and riches are giuen men, therby, after their owne state moderately considered, to helpe & succour others; VVherefore the *Scripture* maketh not rich men Lords ouer their riches, to keepe them or spend them at their owne pleasure; but stewardes, who ought to lay them out at the pleasure, and to the glory of their maisters. And for this cause men sinne not onely by mispending of riches, but also by keeping them backe from the vse of others: and therefore for both these, as also in respect of their wrongfull

Mat. 24. 45. Luke 12, 42. c. 16. 1 3. Pet. 4. 10.

wrongfull getting of them, they are called riches of iniquity. Luk.16,9
VVhen men being hereof but ſtewardes, ſhall keepe them from profiting others thereby, and by keeping them, they conſume, ruſt, and canker: the canker and ruſt of them, ſhal riſe vp againſt them, which thus wretchedly detain them.

Neither that onely, but foraſmuch as what redoundeth 1.Tim.5.8.
vnto vs, aboue neceſſarie reliefe of our ſelues and families, & a godly, moderate, (not vnſaciable and endleſſe) care of prouiding honeſtly for our houſes, wiues, & children, which who ſo doth not, is worſe then an infidel, and denieth the faith; is not ours now, but the goods of the poore: whereof who ſo depriueth him, is a murtherer ſaith Sirach. To whome Eccl.34,22.
Saint Auguſtine ſubſcribeth; when hee counteth him ſlaine, Saint Auguſt.
whom we haue not fedde, being able.

And Saint Chryſoſtome telleth the riche among the people of Antioch, in that his aſſertion which there he holdeth, that whatſoeuer is aboue our neceſſarie maintenance, is not ours, but the goods of the poore. And to retaine this from Homil. to the people of Antioc.34.
them, cryeth aloud in the eares of the Lorde, as a ſhamefull ſinne and extreame oppreſſion & crueltie againſt the brethren. The ruſt, the canker, the conſuming of ſuch things ſhall ſtand as it were as witneſſes to condéne vs in the day of iudgment, & accuſe vs as guiltie of their deaths, from whom theſe things haue beene by vs thus detayned.

In as much therefore as the rich are not Lordes of their Mat.24,45. 1.Pet.4,11. Mat.25,14. Luk.19,13.
riches, but the ſtewards of God, to imploy them to the glory and pleaſure of their maſter: and the ouerplus of their riches none of theirs, but the poores, whome they ſlay and murther, as much as in them lyeth, when they detaine it: therefore, when they ſuffer the poore to periſh; the naked to ſterue; the needie to die for want of neceſſarie ſuccour; when in the meane time, their garments are moth-eaten, and their gold and ſiluer cankered: the conſumption, canker and corruption of theſe thinges ſhall ſtand vppe in iudgment againſt them, and witneſſe of their vnſatiable couetouſnes, extreame crueltie, hardnes of hart, imoderate deſire of riches, and the great impietie and vngodlines which lurketh in them, for which they ſhall be condemned.

Neither doe theſe onely witneſſe againſt vs, but alſo

also they eate vp our flesh as it were fire: because that couetous desires pine men, and greedy gaping after riches consume them. Wherehence it cometh to passe that Sirach his saying is found true: waking after couetousnes pineth away the bodie; and care after riches driueth away sleepe, This, miserable and wretched experience teacheth in the route & rabble of couetous persons: whose flesh is dryed from their bones; whose skinnes wither vppon their backes; whose bodies are pined and consumed away for greedines of gaine, & continuall carking and caring: so that the Apostle might say truely, that the rust and canker of couetous mens riches, shall consume them and eate them vp as fire.

Eccle 31.1,

For as fire deuoureth, consumeth, and licketh vp all things that it toucheth: so insaciable and greedy desire of riches; consumeth and eateth vp the flesh of the couetous; and causeth, that finally they shall be deuoured of hellish torments. So that both here and there, their owne consciences shall feede and gnaw vpon them, and the recordation and remembrance of these corruptible vanities, wherin they onely trusted; shall (as it were) contiuually eate them vp and consume them.

And this is no small part of their miserie, and finall destruction which he denounceth against them, for the which in despaire and without hope, thy must weepe and howle as they are foretold by the holy and blessed Apostle.

3. Thing wherein their destruction & calamity standeth.

The third and last thing wherein their miserable destruction, and finall calamity consisteth, is that they haue heaped vp treasure for the last days. These are the treasures of the wicked, which shall not helpe, but hurt them in the day of the Lord. For thus prophane riche men hourd and heape vp treasure of Gods iust wrath, heauy displeasure, and deserued indignation against themselues, in the day of wrath and indignation, when all men shall stand before the throne of Iesus Christ, to giue an account of their works, and to receiue according to that they haue done in their bodies, bee it good or euill. Then shall they lye open on euery side to the iust iudgments of God, and will they, nill they, they shall heare the fearefull sentence of destruction against them,

2. Cor. 5. 10.

Rom 2, 6.

them. Then shal their sinnes be reuiued in the midst of their bowels, then shal their consciences find no rest, then shal they day and night feele death working in their hearts, and hell shall stand before their eyes, yea sinne shall bee at their right hand, and Sathan at their left; destruction shall bee without to consume them and the immortall worme of conscience within their soule to gnaw them: God aboue to condemne them, the diuell beneath to take and carry them to fire and brimstone in that bottomlesse lake that burneth for euer: wherein their fire faileth not, and their worme dieth not. This is the treasure which prophane rich men lay vppe for themselues against the latter dayes. The torments of the wicked Reue. 19. 20. Isay 66. 24. Marke 9. 44.

Some expound these wordes otherwise: you haue heaped vp treasure against the latter day: that is, in these latter dayes; wherin you shoulde watch and pray continually, that you might be thought worthy to escape the wrath to come; when you should seriously expect & looke for the appearing and comming of Christ in glory; to giue iudgment against al men, and to rebuke all the vngodly among them, of all their wicked deedes, which they haue vngodly committed, and all their cruell speaking, which wicked sinners haue spoken against him: you giue your selues to heaping and hourding vp of riches: as if there should be no end, either of your life, or of the world it selfe: and the nearer you grow to the end of the worlde, the more couetous you are. You heape vp treasure for your selues against the latter dayes: what wickednes is this? Luke 21. 36. Iude 14. 15.

Couetousnes ought alwaies and at all times to be auoyded, as the roote and mother of all wickednesse, but most especially towardes the comming of Iesus Christ: least by worldly carefulnesse, we become forgetfull of his comming. Therefore our Sauiour Christ preparing his Disciples against his comming in glorious Maiestie to sit in iudgement, and to pronoūce sentēce against all the world, aduiseth them aboue other things, that their hearts be not ouercome & opressed with dronkennes, surfetting, the cares of this world; least hee come vpon them vnawares. Notwithstanding, euen against this time, to bee dronken, and drowned in coue ous 1. Tim. 6. 10. Luke 21. 34.

deſires, is great vngodlines. And thus doe men heape vppe treaſure for the laſt dayes.

Some hereof make this ſenſe: Goe to now you rich men, you thinke to heape vp riches enough to ſerue you vnto the laſt day, and to the very end of the world: and therein ſhewe your extreame couetouſnes and vngodlines. For what a ſinne is this, that men ſhoulde thinke themſelues able, by themſelues, to heape and hourd vp enough to ſerue vnto the laſt dayes, and to the end of the world? but to augment and increaſe their miſerie, and to paint out their deſtruction in more liuely, and in more freſh colours; the Apoſtle might ſeeme to haue meant of the heaping vppe of the treaſures of Gods vengeance, and iudgments againſt them, which in full meaſure and in perfect iuſtice, in the latter dayes, euen in the day of iudgement ſhall bee powred out vppon them.

And theſe are the particular circumſtances, which out of this place (in my iudgment) may bee gathered: whereof thus ſaith our Apoſtle; Goe to now you rich men, weepe, and howle, for the miſeries which ſhall come vpon you: your riches are corrupt, your garments are moth-eaten, your ſiluer and gold is cankred, and the ruſt thereof witneſſeth againſt you, and ſhall eate your fleſh, as it were fire: ye haue heaped vp treaſure for the laſt dayes.

God for his mercies ſake, graunt vnto vs ſuch grace, from his holy Spirite, that we therby firſt ſeeking the kingdome of heauen, and the righteouſnes thereof, may (according to his mercifull promiſe) obtaine all other thinges neceſſarie for this preſent life, and that wee through his ſpeciall grace, (being riſen in all fruits of righteouſnes, and works of true ſanctification, with Chriſt) may ſeeke the thinges which are aboue, where Chriſt ſitteth at the right hand of God: and effectually ſetting our affections vppon heauenly things, and not vpon things vpon the earth, may alſo ſo put our truſt and confidence in the Lord, that if riches increaſe and multiply vnto vs by his goodnes, yet we doe not ſet our hartes vppon them: but that euen in this life, we may with al our might & maine, lay vp for our ſelues treaſure in heauē, where

where neither ruſt nor moath doth corrupt; & where theeues breake not in and ſteale, leaſt that wee ſetting our affections (with prophane perſons) vppon vncertaine riches, thereby we treaſure and heape vp for our ſelues, treaſure of Gods iuſt iudgments, and wrathfull diſpleaſure, and ſo bee ſubiect to this ſharpe commination, and threatning of finall deſtruction. From which hee deliuer vs, that ſuffered bitter death vppon the Croſſe for vs, euen Ieſus Chriſt our Sauiour,

To whome with the Father and the holy Ghoſt,
be prayſe in the great congregation of the
Saints, now and for euermore. Amen.

IAMES Chapter 5. Verſes. 4.5.6.
Sermon 24.

Verſe, 4 Behold, the hire of the Labourers, which haue reaped your fieldes, which is of you kept backe by fraud, crieth: and the cries of them which haue reaped, are entred into the eares of the Lord of hoſtes.

5 Ye haue liued in pleaſure on the earth, and in wantonnes: ye haue nouriſhed your heartes as in the day of ſlaughter.

6 You haue condemned and killed the iuſt: and hee hath not reſiſted you.

IN theſe words are rekoned vp the ſins and euils of prophane rich men: for which, this ſo dreadfull a deſtruction is denounced againſt them: And it is the ſecond branch of the firſt part of this Chapter in particular.

The particular ſinnes of prophane rich men.

The euils and sinnes of the wicked rich men, for which their calamity is threatned, are three.

1. *Their iniurious and fraudulent detaining of the wages of their reapers, and harueſt ſeruants.*
2. *Their ſenſualtie: which ſtãdeth in theſe three vices;*
   1. *Pleaſure.*
   2. *Wantonnes.*
   3. *Banquetting, and riotouſnes.*
3. *Their crueltie which in two things appeareth, In.*
   1. *Condemning the righteous.*
   2. *Slaying them, when as they reſiſt not.*

1. Sinne in the wicked.

The firſt ſinne & euil condemned in theſe wicked rich men, with whom, & againſt whom, S. Iames dealeth, & for which, ſo ſharpe a ſentence of ſo iuſt condemnation is giuen out againſt them: is, their fraudulent detaining of their hirelings wages: wherof he giueth ſpecial example in their harueſt labourers, ſuch as reaped their fields: who helping them to get & gather in their grain & corne into their barnes, & bringing in the increaſe of their land, for them wheron they liued; Yet for ſo needful and neceſſarie; ſo painful & profitable a worke, they were vnrewarded & their wages detained by fraud from them, no doubt an extreame point of euil dealing. And vnder this particular example, the holy Ghoſt containeth al iniurious dealing with their ſeruants, either in this kinde, or in any other kinde whatſoeuer. The greatnes of their ſinne the Apoſtle amplifieth in moſt effectuall maner; Behold (ſaith he) the hire of the labourers, which haue reaped your fieldes, which is by you kept back by fraud, crieth, & the cries of thè which haue reaped, are entred into the eares of the Lord of hoſtes. Firſt, ſaith he, behold: of which ſpeach there are diuers vſes, Sometimes it is vſed in caſes of ioy & reioycing: as, when Chriſt the Prince of peace & eternal glory, ſhould come into the cittie of Ieruſalem, to the great ioy of all ſuch as receiued him; the Euangeliſt citing the words of Zacharie the Prophet, ſaith; Go tel the daughter of Sion, Behold, thy King commeth vnto thee, meeke, & ſitting on an Aſſe, & a colte, the ſole of an Aſſe vſed to the yoke. Sometimes it is vſed for a greater euidence, & certaintie of a thing. S. Iude citing the wordes of Enoch, the ſeuenth from Adam, for a great euidence, & certaintie of the Lords comming to iudg the world, vſeth this phraſe of ſpeach; Behold, the Lord commeth with thouſands

Diuers vſes of the word behold.

Math. 21. 5.

Zach. 9. 9.

Iude v. 14.

thousands of his Saints, to giue iudgmẽt against al men, & to rebuke al the vngodly among them, of al their wicked deeds, which they haue vngodly committed, and of all their cruell speeches, which wicked sinners haue spoken against him. In like maner, in this place to assure them, that their wickednes was certainly gone vp into the eares of the *Lord*, the Apostle breaketh out in this maner; Behold, the hire of the labourers, which haue reaped your fields, which is of you kept back by fraud, crieth: & the cries of them which haue reaped, are entred into the eares of the Lord of hosts. Sometimes it is vsed to moue attention vnto a thing spoken: & this is familiar in the Prophets, in our Sauiour & the Apostles also, sometimes to this purpose vsed. The Prophet Nahum prophecying of the peace which Iuda should enioy by the death of Sennacherib, the King of the Assyrians, to moue them to greater attention thereunto (as it may be thought) he saith; Beholde vpon the mountaines, the feet of him that declareth & publisheth peace. And Abacuk prophecying of the strange plagues & calamities, which should befal the People, for their shamefull iniquitie, and contempt of Godes worde: to stirre them vppe to greater attention thereunto (as I suppose) hee crieth out; Beholde among the heathen; and regard, and wonder, and maruaile, for I will worke a worke in your dayes, you will not beleeue it though it bee told vnto you. And may not the princely Prophet Dauid bee thought in this sense to haue vsed this word: when he commending peace, loue, and vnitie among men, saith; Beholde how good and pleasant a thing it is, brethren to dwell togeather in vnitie?

Matth. 28. 7, Mat, 28, 10, Iob, 4, 18, Reuel. 1. 7, Nahum 1, 15, Abac. 1, 5, Psal. 133, 1,

Sometimes it is vsed in strange and wonderfull thinges, which rarely are heard or seene: as Isai, intreating of the strange and extreordinarie, rare and wonderfull manner of Christes conception, in this wise expresseth it; Beholde, a virgine shall conceaue, and beare a sonne: and they shall call his name *Emanuel*. Our Apostle, either to assure them of their punishment, or as wondering at the hard dealing of the wicked, may not amisse in this sense be thought to vse it; Beholde, the hire of your labourers which reaped &c. as a

Isai. 7. 14,

thing therefore, either moſt certaine, that the crie of their ſeruants was entred into the eares of God: or a thing to bee wondred at, that any would be ſo hard harted, as to defraude their labourers of their hire, the Apoſtle breaketh out and ſayth, Behold the hire of your labourers &c.

2 The hire of thoſe labourers which reaped their fields was detained: This amplifieth their wickedneſſe. To detaine the wages of any labourer, who by the toyle & moyle of his bodie, and in the ſweate of his face, eateth his bread, cannot be but a great ſinne: But to denie them their wages, by whome our fieldes are reaped, our corne and graine got and gathered into our garners, the fruites of our landes ſafly brought into our barnes and howſes: whereof we, our wiues, children, and families do liue, the ſurplus whereof, we turne to the encreaſing of our riches: is no doubt a grieuous and moſt hainous ſinne before God. Therefore the Apoſtle leauing other ſeruants, whome no doubt they defrauded in like manner, rehearſeth thoſe, in whoſe iniurie; their iniquitie moſt manifeſtly appeareth. Wherefore hee ſaith, beholde the hire of your labourers, which haue reaped your fieldes, whoſe wages by you is held backe through fraude, crieth.

Wages are to be paid.

3 The wages of their hired ſeruantes was by fraude kept bake. To detaine and hold back the wages of the hireling and ſeruant, which for his liuing worketh with men, is an euill and ſinne by the lawe and worde of God forbidden. Whereof the Lorde by his ſeruant Moſes admoniſhed the people of Iſraell: to which purpoſe they had commaundement from the mouth of God, that the wages of the hireling ſhould not reſt nor remaine with them till the morning; intimating, that as euery one had done his worke, ſo hee ſhoulde receaue his wages, which by the maſter ſhoulde in no wiſe bee detained. And in another place, thou ſhalt not oppreſſe ſaith hee, the hired ſeruant that is poore and needie, neither thy brother, neither the ſtranger that is within thy gates, thou ſhalt giue him his hire for his day, neither ſhall the ſunne goe downe vppon it, for hee is poore, and therewith ſuſtaineth his life, leaſt hee crie vnto the Lorde, and

Leuit. 19. 13.

Deut. 24. 14.

and it be ſinne vnto thee. The Prophet *Malachie* in the perſon of God, condemneth the ſame in the people: who pronouncing iudgment againſt their manifolde ſinnes, cryeth out: I will bee a ſwift witneſſe againſt the Southſayers, and againſt the adulterers, and againſt the falſe ſwearers, and againſt them that wrongfully keepe backe the hirelings wages. VVho condemning there the ſame ſin whereagainſt here the Apoſtle ſpeaketh, vſeth the ſame phraſe of ſpeach which the Apoſtle alſo vſeth. *Ieremie* ſharply inueighing againſt the oppreſſions of men towardes their poore brethren, and denouncing fearefull iudgment againſt them for the ſame; among other great gaules, miſeries, and oppreſſions of the poore, hee maketh this one; VVoe, ſaith hee, therefore, to him that buildeth his houſe by vnrighteouſneſſe, and his chambers with iniquitie: hee vſeth his neighbour without wages, and giueth him not for his worke. *Tobias* hauing ſpeciall care and regard hereunto, among other his fatherly leſſons, and exhortations giuen to his ſonne: he willeth him in no wiſe to detaine and withhold the hire from the labourer. VVherefore hee ſaith: *Let not the wages of any man which hath wrought for thee tarie with thee. but giue it him out of hand.* VVhich thing moued him to ſay to his ſonne, after his returne from his iourney out of Medea: prouide for the man, wages my ſonne, which went with thee, and thou muſt giue him more. VVherein his care appeared in giuing and paying euery man for his worke and labour. VVhich thing kept backe and withholde, is great extremity, violence and iniury. For thus the poore hireling and labourer is murthered (as it were) of the hirer: as the ſonne of *Sirach* ſaith: hee that taketh away his neighbours liuing, ſlayeth him: and hee that defraudeth the labourer of his hire, is a murtherer. The hire of the labourer is his liuing, whereby his wife, children, and poore family is daily relieued. To withholde the daily reliefe of a man from him, what is it, but as much as lyeth in vs, to take his life from him: for wee keepe backe the thing whereby hee liueth, and this is murther before the Lorde.

Malac. 3. 5.

Ierem. 22. 13.

Tob. 4. 15.

Tob. 12. 1.

Eccluſ 34. 23.

Iob.31.38 39 This, holy *Iob* knew to be a moſt grieuous ſinne: wherefore in his proteſtation of his innocencie, among other ſpeciall pointes thereof, hee maketh this one, that hee had not kept backe the wages of the labourer, If my land cry againſt me, or the furrowes thereof complaine togeather: If I haue eaten the fruites thereof without ſiluer, or if I haue grieued the ſoules of the maiſters thereof: let thriſtles grow in ſtead of wheate, and cockle in ſtead of barley. If, ſaith he, my land crye out againſt me, or the furrowes thereof complaine togeather: as though I had withholden and kept backe their wages that laboured therein. This is that firſt euill and ſinne condemned here in prophane rich men, for which this ſo ſharpe a commination and denouncing of threatning is giuen out againſt them, namely, becauſe they held and kept backe the labourers wages, and their hire from the workers in their harueſt, and that by fraud and deceite. Now the wages of the hireling ought to be paid. 1. becauſe he is poore & connot ſpare it: for it is his liuing, and the liuing of his family. 2. Becauſe if it be withheld, the cry thereof will come before the *Lord*, who will auenge the iniurie. 3. *Be*cauſe the detaining of wages terrifieth the labourer from ſuch maiſters: who notwitſtãding can not be without hirelings, ſo the couetous in thus doing, hurt themſelues, 4. *Be*cauſe ſo, men kill and ſlay the poore, as doe theſe rich men, by withholding their wages. Notwitſtanding ſome are ſo cruell, that with Salomon, with Iſay, with Micheas, with Dauid, wee may pronounce of them: that they pray vpon the poore and ſimple people, and are like Sorgus the fiſh of the Ægyptian ſea, which deuoureth the leſſer fiſhes. Thus the rich will bee purſe bearers, and cofferrers to the poore, whether they will or no: and they that worſt may, ſhall hold the Candle, and the weakeſt alwayes ſhall bee thruſt to the walles by the wealthie,

Why hirelings wages muſt be paid,

Pro.1,17, Iſay 3.15. Miche.3,3. Pſal.14,4.

How wages are detained,

And this ſinne of fraudulent detaining and withholding the wages of the hired ſeruantes and labourers, is diuerſe wayes committed. 1. When the hirelings wages is ſtopt altogeather vnder ſome colourable pretence, and intended matter, not right, not true, not iuſt, but deceitfull

full. In which kinde they sinne, which quarrell with their workemen, after their labour is ended, that they might vse their neighbour without hire. As when they pretend, they loitered, when they laboured faithfully, When they pretend they haue done this hurt, or that hurt, which farre exceedeth their wages. When vnder this colour, or that, they deceitfully, or fraudulently detaine the wages of the poore labourer, they are guiltie of this sinne, here condemned. 2 Moreouer this crueltie is done, and sinne committed, when the wages is deceitfully deferred longer then the poore can wel spare it. As there are many shifts, many deferrings in rich men, that the poore workeman shall not after many cõmings, much intreatie, long forbearãce, receiue his hire for his labour, his wages for his worke, but it shal be kept backe from him. 3 Men become guiltie hereof also, when through fraud they misreckon the poore hireling being simple, or any waies diminish of the wages of the labourer.

4 Finally, by changing the wages of the seruaunt and workman,, to their hurt and damage. In which, *Laban* may be condemned as fraudulently detaining the wages of *Iacob*; in as much as hee often chaunged his wages, against couenant, compositiõ, and promise betwixt them: as *Iacob* had iust cause thereof to complaine of him. For when as it was agreed vppon that *Iacob* shoulde haue for keeping *Labans* sheepe, the particoloured; when the sheepe brought foorth particoloured, *Laban* would haue him take the spotted. And when the sheepe brought foorth spotted, then hee must take the particoloured. Thus *Iacob* complayneth of him, that hee chaunged his wages tenne times: that is often, to his hinderance. Not vnlike are those maisters, who hireing workemen to labour for them, their worke ended, giue them not money for their worke, as they should doe, but either corne or wares, and that at their owne price, and pleasure: (which is extreame iniurie) by which means they are benefited & the poore hireling oppressed, iniured, afflicted, & wronged. By these & like meanes, as mens owne skill and knowledg may teach them, is this sinne of the Apostle here condemned, committed

Gen. 31. 7.

Num. 14. 22.

committed. In committing whereof, the prophane rich, couetous, and miſerable wicked worldlings, contemne the lawe of God forbidding it: deſpiſe the words of the Prophets diſſwading it: neglect the counſaile of the wiſe, condemning it: breake the lawe of loue, equitie, and iuſtice, reproouing it: and finally, regarde not the minacing, threatning, and denouncing of vtter deſtruction by the Apoſtle againſt them for the ſame, and his foretelling of finall calamitie for that ſo great iniquitie.

Sinnes crie in Gods eares.

4 To conclude, this ſinne is mightily amplified, in that the crie thereof is ſaide to aſcende and come to the eares of the Lorde of hoſtes. VVhich ſpeach is vſed in hanious and horrible ſinnes. For albeit there be no ſinne, ſo little or ſmal, in the opinion or eſtimation of man, but that it commeth before the Lorde, and entreth into his eares: (whoſe eares heare, and whoſe eyes ſee all the workes of men, neither is there any ſinne kept from his knowledge:) yet to note the horrour and haynouſneſſe of ſome ſinnes aboue others: the holy Ghoſt in the ſacred Scripture ſayeth of ſuch, that they crie vnto the Lorde. VVherefore *Moſes* to ſhewe the great and grieuous ſinne of *Cain*, in murthering his louing and naturall brother, bringeth in GOD ſpeaking thereof to him: *Cain*, what haſt thou done? the voyce of thy brothers bloud crieth vnto me from the ground. VVhen the filthie Sodomites had ſtained themſelues with vnnaturall luſt, with foule fornication, and all ſhamefull vncleaneſſe of the fleſh, and all impietie and vngodlines: the crie of their iniquitie was great in the Lords eares, and their ſinne exceeding grieuous in his ſight. To ſhewe the barbarous crueltie of the people of Ægypt, and their extreame exactions wherewith they ouercharged and preſſed to ground the Iſraelites, Moſes the Prophet thereof ſpeaking, bringeth in God thus conferring with him there-about in *Horeb*: I haue ſeene, I haue ſeene the oppreſſion of my people which are in Ægypt, and haue heard their crie, becauſe of their taskmaiſters. So by *Iſay* God witneſſeth, that the horrible ſinnes of Iſraell, as their oppreſſion, extortion, couetouſneſſe, and ſuch like, were come vnto his eares. Samuell is commaunded to annoint

Gen. 18, 20.

Exod. 2, 9

Iſay. 5, 9.

1. King 9, 16.

Saule

Saul King ouer Iſrael, becauſe hee might deliuer them, whoſe crie for their oppreſſion by the Philiſtines, was come before the Lorde. And ſo holy *Iob* ſpeaketh in like maner, affirming that the oppreſſion of the cruell, cried vnto the Lorde. To like purpoſe our Apoſtle, ſetting forth the iniquitie and iniurie done to the poore labourers, in the detaining and keping backe of their wages by the rich men of the world, affirmeth that the ſame crieth vnto God, and that the crie thereof is gone vp to the eares of the *Lorde* of hoſtes. Iob 34.28.

VVherehence we are taught, & may well learne, that albeit men themſelues by vs oppreſſed, doe not alwaies powre out the bitterneſſe of their heartes, neither alwaies ring in the eares of the Lorde, againſt them by whome they are oppreſſed: yet the very iniquities and ſinnes of the wicked themſelues, crie out day and night in the eares of the Lorde, againſt them for vengeance. Thus murther though kept for a ſeaſon from the knowledge of men: thus adulterie, fornication, and fleſhly vncleaneſſe, though it be done in ſecrete, that no eie doth ſee it: thus oppreſſion and extortion, though all men almoſt practiſe it: thus pride, though the whole land flieth after it: thus vſurie, briberie, and all manner couetouſneſſe: thus peruerting of righteous iudgment, and all manner wrongfulneſſe and iniurie: thus lying, ſwearing, blaſphemie, and ſlaunder: thus all iniquitie and vnrighteouſneſſe of men, whereby the land is altogeather polluted, and bloud thereby toucheth bloude: crieth in the eares of the *Lorde* of hoſtes: who being a righteous iudge, and that God onely, to whom repaying vengeance belongeth, will rewarde it accordingly, in his due time and ſeaſon. Gen.4.10. Eccluſ 23.18. Iſay.3.15. Sophon.3.8 Oſey.4.2 Deu.32.35. Pſal.94.1

And aſſuredly, as all ſinnes at all times haue cried out for vengeance from the *Lorde*, who hath heard them, and in iuſt meaſure puniſhed them: ſo the hainous and horrible ſinnes of our age, crie out in like manner for vengeance. Our ſhameleſſe adulteries, whereof our country is ful, our cruell hatred, whereby wee murther one another in our heartes: our intollerable pride, in flaunting ruffes, in coloured ſtarchinges, in newe cuttes and iagges, in

in perriwigges and french frilles, and in the diuell and all, which our vanitie and the iniquitie of our times haue deuiſed; our ſuttle and fraudulent dealings; our voluntarie bankerouting; our great oppreſſion and extortion, whereby the faces of the poore are pitifully grinded; our vſurie which hath ſucceeded and got in the place of noble marchandizing, whereby we eate vp one another: our manifold, open and ſecret, publique, and priuate offences, daily and houre-ly in moſt wicked manner committed; crie out in the eares of the Lorde of hoſtes. And vnleſſe wee ſtill and ſtay the crie thereof, and ſeeke ſpeedily redreſſe, through vnfained repentance vnto God, wee ſhall feele the ſmart and greife ther-of: and be ſubiect to the like deſtruction here mentioned by the Apoſtle, ſith wee are guiltie of the like, or the ſame iniquities, againſt which it is iuſtly denounced.

God the Lord of hoſtes, and why?

Heere God is called the Lorde of hoſtes, which attribute or addition is oftentimes and in ſundrie places gi-en vnto him, becauſe he hath all his creatures alwaies ready, as an innumerable & infinite hoſte to fight at his pleaſure and becke, againſt the wicked, for the maintenance of his glory, and defence of his ſeruantes. which thing Sirah notably expreſſeth; there are ſaith hee, ſpirits created for vengeance, which in their rigor lay on ſure ſtrokes; in the time of deſtruction they ſhew forth their power, and accompliſh the wrath of him that made them: fire and hayle, famine, and death, theſe are created for vengeance: the teeth of wilde beaſtes, the ſcorpions and the ſerpents, and the ſword, execute vengeance for the deſtruction of the wicked. They ſhall be glad to doe his commaundement, and when need is, they ſhalbe readie vpon earth, and when their houre is come, they ſhall not ouerpaſſe the commaundement.

Eccle, 39, 28, Wiſed. 5. 17, 18, 19,

The dropps of raine from heauen were his hoſte, to fight againſt, and deſtroy the men of the firſt world. Fire from heauen was his hoſte to fall downe and conſume the Sodomites & them of Gomorrah. The mightie haile-ſtones which fel vpon the ſouldiers of the kings which ioyned battel with Ioſua, wherwith more periſhed, thē by the ſwordꝺ of the people: the ſcrawling worms, the hoping frogs, the creeping lice:

Gen, 7, 17, Gen, 19, 24, Ioſua, 10, 11. Exod, 9, 18. Iob 38, 23,

and

and other like creatures, were his hoste to fight against *Pharao* and his people. Also the raging sea, rose vp against him, and ouerwhelmed him and his armie. One people is his armie to punish another; and euery one of his creatures serue at his pleasure, eyther to worke the deliuerance of his seruantes, or the destruction of his enemies: and therefore is God often called the *Lord* of hostes, The Seraphins in the prophet stoode up and cried one to another; holy, holy, holy is the *Lord* of hostes, the whole worlde is full of thy glorie. *Ieremie* the Prophet yeeldeth this attribute and name vnto him; who comparing the idols of the nations with the Lord, saith; the portion of Iacob is not like them: for hee is the maker of all thinges, and *Israel* is the rod of his inheritance: the Lord of hostes is his name. *Nahum* the Prophet describing the victories of the *Caldeans* against the Assyrians, and the punishments by God brought by them vppon the same people: crieth, behold I come vnto thee, saith the *Lorde* of hostes, and I will burne her charrets in the smoke, and the sworde shall destroy the yong Lyons, and I will cut off thy spoyle from the earth, and the voyce of thy messengers shall no more bee heard. In the prophecie of *Malachie* it is often giuen vnto the Lord, that he is the *Lord* of hosts; as 1.c.v.6. & 8. & 9. 10. 11. 14. 2.c. v. 2. 4. 7. 8. ch. 3. v. 1. 5. 7. 10. 11. 14. 17. c. 4 v. 1. 3. And innumerable the like places in holy Scriptures. Whereunto our Apostle according to the phrase of Scripture respecting, to note the power of God, his might, his abilitie, and his hableneſse to bring destruction vpon the prophane rich men of the world, for detaining and holding backe the wages of the hireling: affirmeth that the voyce of detayned wages crieth, and is gone vp into the eares of the *Lord* of hostes.

Exod. 8, 6. & 16, 24. v.

Psal. 105, 28, 29, 30, &c.

Isay 6, 3.

Iere 10, 16, Mal. 1, 9,

Nahum, 2, 13

Which place containeth no small comfort vnto the poore afflicted saints of God; in that the *Lord* is called the *Lord* of hostes, who being mightie in power, and hauing all the creatures in heauen and earth at a bay, and vseth them at his will as his host & armie, protesteth and professeth himselfe to be the protector & defence of his seruāts. S. *Iames* therfore partly for the terrour of the wicked, who in due time shall feele the

the waight of his reuenging hand; and partly for the comfort of his afflicted seruantes, whose wages wicked men hold backe by fraud; calleth almightie God the Lord of hostes; as hauing a power alwaies prepared, and an army euermore in a readinesse, to fight against his enemies, and to defend his Saints.

Now if the cries of their detayned wages which worke in our bodily and earthly harvest, bee entred into the eares of the Lorde of hostes, which of wicked persons is held backe by fraud, and they therefore heare so heauy a sentence of endlesse destruction against them: how much more fearefull iudgement shall bee pronounced against them, vnder how wofull and wretched condition are they, who by fraud or by force, detaine, withhold, and keep backe the hyre and wages of them that labour in the heauenly and spirituall harvest of the Lorde? who sowe the furrowes of your heartes with the diuine seede of the worde of truth; and shoulde reape the encrease of their labours with great ioyfulnesse. Which are Gods labourers sent into the harvest of the world, to gather in many soules into the Lordes barnes, and to fill his garners with the spirites of the Saints.

Mat. 9.38. Mat. 10, 10. Mat. 20, 1, Heb. 13.7.

This men care not for in these dayes: who doe not onely withhold from the ministers and preachers of the worde of God, which labour in the spirituall harvest of the Lorde, those wages and that hyre, which from them is due vnto the Lordes labourers, and the pastours of his Church, but also endeuour by all meanes to take that hire from them, which many yeares past, for this end hath beene giuen. That there being no hire, no reward, no wages, or at the least very little proposed, they might discourage all from labouring in the Lords vineyard; and might bring in barbarisme & darke ignorance into the Church of Christ. And I would to God they did not tempt this matter (euen the remouing and taking away of Church liuinges) who would otherwise seeme most zealous to Gods glory; and as it were chief men in the Church of Christ: who no doubt pretend zeale and religion therein, to make themselues fatte, by the impouerishing of the

the Church, whichmen beginne too faſt, which God ſtay for his mercy. And God for Chriſtes ſake graunt that the venom of this poyſon ſinke not into the heartes of Princes and men in authoritie: for then ſhall there bee nothing to bee looked for, but deſolation, miſerie, wretchednesſe, extreame contempt, and vtter ſubuerſion of the glorious goſpel: which euill bee farre from vs and our poſteritie, nowe and for euer, Amen.

The firſt euill then in this place condemned, and for which this ſentence of iudgement is gone out againſt the prophane rich men of the worlde, is their fraudulent detaining and withhoulding of their labourers wages, the crie whereof entred into the eares of the Lord of hoſtes. 1. Euill or ſin in the wicked.

This ſecond euill and ſinne for which the Apoſtle threatneth their deſtruction to the wicked, is their ſenſualitie and carnall life: which conſiſteth briefly in three things. 1. Pleaſure. 2. Wantonnes. 3. Riotouſnes & exceſsiue banquetting you haue liued in pleaſure on the earth, and in wantonneſſe; you haue nouriſhed your heartes as in a day of ſlaughter.

Pleaſure here ſignifieth the deliciouſneſſe of men in this life, whereunto they giue themſelues, that they faring deliciouſly euery day, may ſpend their time and life in pleaſure like Epicures: by the which, they are not onely condemned as iniurious vnto others but alſo are accuſed as miſpending that which they detaine from their workemen, vppon their owne pleaſures; and delights. Such pleaſure the men of the firſt worlde gaue themſelues vnto; ſuch was the pleaſure and delicacie of the Sodomites; for theſe gaue themſelues to eating, to drinking, to pleaſure and daintines of their liues; and ſo liued in pleaſure vppon the earth. Which is that euill condemned by Solomon, when men withhold nothing from their ſoules, but giue them whatſoeuer their heartes or eyes deſire: withdrawing themſelues from no ioy nor pleaſure. VVho encourage one another to the fulfilling of their luſts: Come let vs enioy the pleaſures that are preſent, let vs cheerfully vſe the creatures as in youth: let vs fill our ſelues with coſtly wine and ointments, let not the flower of life paſſe by vs; let vs crowne our ſelues with roſe buddes before they be withered

Mat. 24. 37. Ezech. 16, 49. Luk. 17, 28.

Eccle. 2. 10.

Wiſed. 2, 6.

withered: let vs be pertakers of our wantonneſſe, let vs leau
some token of our pleaſures, in euery place where we come,
Philip. 3. 19. for this is our portion and our lot. Theſe are ſuch as Saint
Paul mencioneth, whoſe belly is their God: whoſe glorie is
Luke 6. 19. to their ſhame, being carnaly minded: who imitate and fol-
low the example of the rich glutton, who fared deliciouſly
euery day: They eat, they drinke, they reſt, they ſleepe, they
giue themſelues to idleneſſe, and in all things take their plea-
ſure, wherein their ſenſuallitie appeareth. Then which their
is nothing more dangerous or pernicious in men: inſomuch
that the very heathen folke, and Philoſophers haue ſaid, that
it is not onely dangerous, but altogeather vnworthy the ex-
cellencie of man. The Saintes of GOD ought to remem-
ber with themſelues how farre it is from dutie: thereby the
holy garment which we haue put on in the day of baptiſme
1, Cor, 3, 16, is ſtayned: thereby the Temple of the holy Ghoſt, which
1, Cor, 6, 19, are the bodies of Chriſtians, is polluted and defiled with
2, Cor, 6, 19, the filthines of Sathan. In them, faith, patience, temperance,
modeſty, iuſtice, and all the reſt of Chriſtian vertues ſhoulde
appeare: all which that filthy ſtrumpet pleaſure, putteth out
of place: whereunto rich men for the moſt part giue them-
ſelues: and therefore are condemned by the Apoſtle.

2 Their ſenſuality alſo ſheweth it ſelfe in the wanton-
nes of their liues; whereby carnall vncleanes is vnderſtood;
Rom, 13, 13, as Saint Paul to the Romanes: walke honeſtly as in the day
time; not in dronkennes and ſurfetting, not in chambering
and wantonneſſe; where, by chambering and wantonneſſe is
vnderſtoode, that effect which riſeth of chambering and
wantonneſſe, as venerie and fleſhly vncleaneſſe. Thereunto
alſo moſt rich men are giuen. For riches miniſter matter of
liuing deliciouſly; delicious liuing, pricketh forward to fleſh-
lines and bodily vncleanes. S. Cyrill ſaith: In thoſe which
Contra Iulia. num. li, 7, flow in proſperitie, honour, and all worldly wealth, there is a
ſting of deſire of deliciouſnes more vehement: and the mind
moued with concupiſcence, is (as it were) carried away with
the whole bridle, none ſtaying it. For alwayes the loue of
pleaſure is after a manner, the companion of riches: euen as
Iſocrates, Iſocrates ſaith: riches are rather the ſeruants or miniſters of
vice,

vice, then of vertue. And Seneca confeſſeth in effect the ſame: in his Tragedies, in Hippolito, affirming that wealth encreaſeth voluptuouſnes, and voluptuouſnes cauſeth pleaſure, whoſe verſes may be thus tranſlated. Seneca in Hippolito.

Who ſo doth vaunt too much him ſelfe,
In happie ſtate of life:
And flowing ſtill in riot and wealth,
In ſtraunge things doth delight:
Him cruell pleaſure, companion
Of great proſperitie,
Subdueth to her dominion,
And feeds with noueltie.
That neither wonted delicates,
Nor wholeſome houſe to dwell:
Ne meane fare, will in any caſe,
Content or like him well.

And experience doth moſt plainely confirme the ſame. For ſee we not daily before our eies, that many rich men, through their abundance, giue themſelues with the glutton in the Goſpel, to fare deliciouſly euery day; & to take their fill in al worldly pleaſure? Who ſay in their harts often to themſelues, & not ſeldom in their words to others, as the Epicures in Salomon ſaid; Come let vs enioy the pleaſures that are preſent, Let vs chearefully vſe the creatures as in youth: Let vs fill our ſelues with coſtly wine and ointments: Let not the flower of life paſſe by vs: Let vs crowne our ſelues with roſe buddes before they bee withered: Let vs bee partakers of our wantonnes; and let vs leaue ſome token of our pleaſure in euery place, for this is our portion and our lot. And know wee not that the pampering of our fleſh & the wantõnes of our life, leadeth vnto vncleanes: And ſee wee not that the rich wantons of the worlde, giue themſelues to greateſt pleaſures of the fleſh, and moſt incontinencie and vncleanes of their life? So that it cannot bee denyed, but as wealth cauſeth wantonnes, ſo wantonnes and luxurioufnes of life, pricketh and prouoketh vnto filthy pleaſure. Looke we into the firſt world, Luke 16.19. Wiſ. 2.6,7.8

Matt. 24, 38, and wee shall see, that after eating and drinking, they gaue
Ezech. 16, 49, themselues to pleasure. The fulnesse of bread, whereby their aboundance of wealth and riot of life is signified, prouoked
3. King. 10, 26, the Sodomits to vncleanes. Salomons wealth made him wã-
& 11, 1, 2, ton: his wantonnes made him excessiue in carnall pleasures. VVhat need we more? Let vs appeale vnto the cosciences of most richmen, & it shal be confessed: That their riches sturreth them to deliciousnes of faire, & their daintie & delicious feeding pricketh them to pleasure. For which causes adulterie is often set downe, as the effect of excesse: and this wantonnesse, is the ofspring of pleasure before condemned, as Saint Augustine & S. Ambrose vppon the cited place to the Rom. haue obserued: & S. Ier. subscribeth to the same; The belly
Augustine. Ambrose, vpon 13, Rom Sup, Eph, boiling with wine, sendeth out filthines. S. Amb. citing the wordes of Paul to the church of Eph. bee not dronken with wine, wherin is excesse, writeth in this wise; VVhere is dronkennes, their is excesse and luxuriousnes; excesse and luxuriousnesse prouoketh to carnall filthines.

Prou. 23, 33, Salomon the wise man, searching and seeking out the effects of dronkennesse, and deliciousnes of life, noteth these two specially; Looking vpon strange flesh, which is lusting after women vnlawfully, and the speaking of lewd thinges,
Ezec. 16, 49, which is, ribaldrie. The Prophet reckoning vp the euils and sinnes of Sodome, and the cause of that vnnatural lust, which burned in their bowels like fire, noteth vnto vs their fulnes of bread, which was, their riotousnesse, and delicious life, and their slouth and idlenesse, whereunto they were giuen, to haue beene the principall causes of that horrible vncleanesse. And the practise of Lot, otherwise a man most right-
Gen. 19, 33, teous, who after hee was made dronken by his daughters,
Iudith 12, 11, committed incest with each of them. And Holofernes, the
13, & 20, Captaine generall ouer the army of the Assyrians, then onely tempted the chastity of Iudith, when before he was dronken.

Seeing therefore, this wantonnesse is the effect (as it were) of pleasure, of dronkennesse, and deliciousnesse of life: therefore in the second place it is added, to shew the sensualitie of the wicked, here condemned.

To which their wantonnes, as they were too prone by naturall

naturall inclination, so haue they many prickes and prouokements: as, filthy songs and sonnets, which by their eares, passe into their hearts: laughter, meriments, iesting, which are not comely: immodest and vnchast musicke, whereby the adulterous hearts of men and women are set on fire and inflamed: dalliance, toying, iesture not conuenient, filthie speach and talke, the very instrument of this wickednesse: whereby chastity is assaulted, continencie inuaded, honestie corrupted, and all filthinesse determined. To this wantonnes rich men giuing themselues, and thereby carried headlong to all manner vngodlinesse, are therefore in this place reproued; and it is set downe as the second thing wherin the sensualitie of prophane persons consisteth, which is the second sinne for which destruction and final calamity is threatned against them. Prouokments & alurements to wanton pleasure.

3 Of their sensuality the last and third branch is that they nourished their heartes as in the day of slaughter. VVhereby their continuall study, to banquet and make mery is noted, that their whole life might be as it were a continuall day of feasting by which they grew as fat as porke or brawne, for Sathan the diuell to feede on, in the day of iudgment.

The Hebrues cal the daies of feasting, the daies of slaughter. Becausse at great feastes, there is greate killing, greate slaughter. Calues from the stall, sheepe from the folde, oxen from the pasture, kiddes from the goates, lambes from the ewes, deere from the forrest, bucke from the chase, fish from the sea, foule from the fenne, birdes from the aire, capons from the coope, feasaunt from the wood, partridge from the couy, rabbet from the warrant, and infinite the like, are then slaine to be deuoured. So that the dayes of feasting may well be called the dayes of slaughter. The Prophet Isay speaking of the day of Israels destructiō by Nabuchodonosor King of Babylon, wherein the people gaue themselues to feasting and banquetting, saith, in that day did the Lord call to weeping and mourning to baldnesse and sackeloth, and beholde ioye and gladnesse, slaying oxen and killing sheepe, eating flesh and drinking wine, shewing that in the dayes of feasting, there was slaughter and killing. VVhereunto Dayes of feasting called the dayes of slaughter. Isay 22.12.13.

the Apoſtle Saint Iames in this place hauing regarde, painting out the inſaciable deſire and ſtudy in the wicked rich men continually to feede and fatten themſelues, by banquetting and feaſting, ſaith, that they nouriſhed themſelues as to the day of ſlaughter peparing themſelues day by day, to feaſting & banquetting: though it be with the hurt, neede, and hungerſtaruing of the poore people of the lande. For like fault may not wee giue like iudgement, and pronounce like ſentence of condemnation againſt the rich men of theſe dayes?

Anno. 1586 Did not they in the great famine of the land, (wherwith the poore were miſerably pinched,) ſit eating and drinking, feeding themſelues and feaſting, banquetting and ſurfetting, whereby they euen nouriſhed their heartes as in the day of ſlaughter? and therefore muſt needes heare the thundering threatnings of the Apoſtle; Goe to now ye rich men, weepe and howle, for the miſeries which ſhall come vpon you, &c. You liue in pleaſure and wantonnes; you nouriſh your harts as in the day of ſlaughter. You feaſt your ſelues with the goods of the poore; you pamper vp your ſelues with the penurie of your breatheren; you fare deliciouſly euery day, by pinching of the nedie; Goe to nowe therefore, weepe and howle for the miſeries which ſhall come vppon you. Your neighbours ſtarue, they periſh with hunger, with whom you haue to doe: the diſtreſſed with famine, die in your ſtreetes, and yet you prolong your feaſting and banquetting continually: weepe therefore and howle, for the miſeries which ſhall come vpon you: who liue in pleaſure on the earth, who giue your ſelues to wantonneſſe, and carnall luſtes; you nouriſh your heartes as in the day of ſlaughter, giuing your ſelues to daily banquetting, and feeding your ſelues full, much like vnto fedde beaſtes, prepared for the ſlaughter.

Albeit, there beeſome couetous rich men, ſo farre from pampering vp themſelues in this maner, as that they cannot affoord themſelues a good meales meate, a good dinner or ſupper once in a quarter, and that for very miſerablenes, and inſaciable couetouſnes of their minds: which thing is one of the vexations vnder the ſunne, ſpoken of by King Solomon,

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in his preacher; When men haue riches, but yet not a liberall heart to vse them for their comfort: who therefore may well be compared to Tantalus, King of Phrygia, whom Poets faine (for disclosing the counsell of the gods) to bee tormented in hell, with apples ouer is his head, which (as hee reached for them) departed, and went vp higher: and water vnder him, whereunto when he stouped, it flowed away: so that he could neither eate nor drinke in his torments: yet because for the most part, these braunches of sensualitie, are commonly in the prophane men of the world, therefore hee reproueth it, as a thing incident to that condition of men. And this is the second euill, for which the Apostle denounceth this fearefull iudgement, and vtter destruction against them. Eccles,6,2, Tantalus the King,

The third sin and euill, for which these men are subiect to this iudgement, is their crueltie, which in these two things appeareth. 1 That they condemne the righteous men. 2 That they condemne them not onely, but also slay them, when they make no resistance. 3, Euil, or sin in couetous men,

The wicked men of this world condemne the righteous at their pleasures; they giue what sentence they lust against the iust and godly men: they iudg the innocent at their wils, if in all things they doe not please them: which is great crueltie, and a thing abhominable before God. For he that absolueth the wicked in iudgment, and condemneth the righteous, both are abhominable before God, saith Solomon. Of which euill in his Preacher, he also complayneth: I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man, that continueth long in his malice: meaning, that the cruell tyrants of the earth, put the godly to death, and let the wicked goe free and vnpunished. Neither doe these only wrongfully iudge and condemne the righteous: but also they slay him, and he resisteth them not, this is fiercenes, and intollerable crueltie. Prou.17,15, Eccles,7,17. How the righteous are slain by prophane rich men.

Now the righteous is slaine diuers waies. 1 In hart by hatred: He that hateth his brother in his heart, is a murtherer (saith Saint *Iohn*): In tongue by slaunder: therfore Christ 1.Ioh,3,15,

conteineth it vnder the nature of murther, makng it subiect
a Matth. 5 22. Ia. 1. 15. to like iudgment. 3 By denying helpe in their miserie, wherin wee suffer them to perish without succour. 4 When by fraud, or force, when by greedy couetousnes, or cruell extortion, whereby our handes are imbrued in the bloud of our brethren, we take, or holde from them, that which is their owne: whereby, as much as in vs lieth, wee murther them. 5 When finally, we beraue men of their liues: Which al agree with this place of Saint Iames, and are found in the rich wicked mē of this world. For 1 they hate the godly poore men in their harts, 2 they slander them with their tongues, 3 they withdrawe their helping handes from them, 4 they detaine their right from them; 5 and to conclude, they cause their liues oftentimes to bee taken from them: who albeit themselues, by themselues, doe not alwaies these thinges; yet sith by their meanes and power these are done, therefore are they said to doe it. So partly by themselues, partly by others, the rich prophane men of the worlde, condemne and slaye the righteous, when he resisteth them not: which thing is a point of great crueltie. For can there be any crueltie comparable to that, to waxe fierce, to rage furiously against him that resisteth not? Is not this sauagenes farre exceeding the crueltie of the *Lion*; before whome, if a man fall downe, and lie prostrate, seeming neither to stirre, striue, or struggle, the *Lion* often suffereth him, and toucheth him not? But these (more rauening then VVolues, more hungrie then Beares, more greedie then Tygers, more cruell then *Lions*) fall vpon the righteous to slay him, when he resisteth not.

Question. Seeing heere it is said, that these men slay the righteous, when he resisteth not: it may be enquired, whether righteous and iust men (wrongfully oppressed) may resist at all, or no?

Matth. 5. 39. Our Sauiour Christ instructing his, how to behaue themselues against worldly oppressions and iniuries, willeth them not to resist euill but if any smite them on the one cheeke, they should holde out the other: if any striue for their coats, they shoulde let them haue cloake also: and if one forced them to goe a mile, they shoulde goe two. The holy Pro-

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phet Ieremy, commending the patience of the iuſt and righteous man vnto vs, affirmeth of him, that he giueth his cheek to him that ſmiteth him; and is filled with reproach. The bleſſed Apoſtle Saint Paul, aduerteſing the Saints what they ſhould do in their oppreſſions and iniuries, which here they were ſure to ſuſtaine and ſuffer: woulde, they ſhoulde not auenge themſelues, but rather giue place vnto wrath. Iſai painting out the ſingular patience of Ieſus Chriſt the righteous, auoucheth that he was brought before his enemies, as a ſheepe before the ſhearer, and opened not his mouth, much leſſe reſiſted. This Apoſtle (finally) of the iuſt and righteous man affirmeth, that he was ſlaine of the wicked, and reſiſted not.

Lament, 3, 30. Rom, 12, 19. Iſai, 50, 6. Iſay, 53, 7.

VVhat ſhall wee ſay then? Is it not lawfull at all to reſiſt iniuries, but ſhall wee ſuffer our ſelues to bee ſpoiled, robbed, iniured, ſmitten, and murthered, without reſiſting? by notwithſtanding them, ſhall we fleſh them, animate them, encourage them to further miſchiefe? Shall wee (as it were) pricke them on forward to doe more violence, in that wee reſiſt them not, nor withſtand their rage and furie?

Hereunto I anſwere; though it be commaunded vs that we ſhall not reſiſt, & commended in the righteous men, that they did not reſiſt their oppreſſours: yet it followeth not, that the righteous may not at all reſiſt. For, touching the commaundement of Chriſt, and his Apoſtle, it is apparant, that they ſpake of impatient reſiſting, and of ſuch reſiſting as was ioyned with greedie deſire of priuate reuenge: in which manner, the Saints of God are euery where forbidden to reſiſt.

Anſwere.

In other reſpects it is not vnlawfull to reſiſt: but either by auoyding their oppreſſions; either by telling the wicked of their iniuries; or finally, by repelling force by force, when we cannot haue the lawful ayd of Magiſtrates, it is lawful to reſiſt the wicked when they oppreſſe vs; which doctrine may be warranted out of the vnfallible word of trueth.

Lawfull waies of withſtanding euill.

Our Sauiour Chriſt commaunded his Diſciples to flie from Citie to Citie, when they were perſecuted: and ſo by

Matth, 10, 23.

Iohn 8.59, auoyding iniuries, to make resistance (as it were) to their persecutors. And when himselfe was in daunger of stoning, he conueyed himselfe from them, and did not suffer the Iewes to wreake their wrath vppon him, so by his shunning, hee withstoode their violence. When Aretas the gouernour of the Damasens, laid wait for Saint Paul, he stood not still, but was let downe out of a windowe, by a basket, through the wall of the Citie, and so escaped. When more then 40. men had conspired, and sworne his death, vowing with an oathe, that they woulde neither eate nor drinke before they had murthered him: he withstood their rage and furie, when by the conduct of souldiours he fledde to Cesarea. Dauid the S. of God, a man iust and righteous, seeing the rage of Saul against him, offered not himselfe to his crueltie, but by auoydance withstood him: sometimes onely by running aside, when Saules speare was readie to haue naled him to the wall: Sometimes escaping by the meanes of his wife, being layd wayt for: Sometimes by flying from place to place, as the storie recordeth. So then righteous and iust persons, compassed about with daunger, oppressed of the wicked, persecuted by the tyrants of the earth, afflicted of the vngodly of the world, are not hereby forced to stand still, to be swallowed vp of dangers: but must and may auoyde, if there bee an honest meane thereof, and so resist the iniuries of men. VVhich is neither against precept nor example in holy Scripture, duly considered and pondered: yea the contrary were folly, and is worthily condemned in men.

Act 9,25, 2,Cor.11.32, Actes 23,13 and 32, 1,King.18.10, 1,King.19,11. 1,King,21,1, c.22,1,c,23,13 c.24,1.

2 Neyther by auoiding and shunning their iniuries, is it lawfull onely to resist the wicked: but also by telling them of the wicked oppressions, and extreame crueltie, which they shew towards their breathren: though in the meane time our bodies be subiect to their tyrannous outrage and furie. Our sauiour Christ therefore, being caught of the Iewes, not against his will, but by voluntarie offering of himselfe, because his time was then come: and standing in the iudgment hall, examined and posed concerning his doctrine by the high priest whom he willed to aske such as had heard him speake and preach what he had done and said; for which answere he

Iohn 18,21, 23.

hee was ſmitten of a ſeruant of the high Prieſts: though in mind he put vppe the iniurie, and in bodie was now at their pleaſures: yet in ſpeach and word hee withſtood the iniurie, when he ſaid to his ſmiter, If I haue ſpoken euill, beare witneſſe of euill, If well, why ſmiteſt thou me? Saint Paul being ſmitten on the face at the vniuſt commandement of the high prieſt Ananias, reſiſted in wordes that iniurie and vniuſt fact, and ſayd; the Lord ſtrike thee thou painted wall: ſitteſt thou here to iudge mee according to the lawe, and commaundeſt thou me contrarie to the lawe, to be ſmitten? yet wee knowe that Chriſt was readie in minde, not onely to bee ſtroken for our ſaluation on the one cheeke, but to ſuffer in the whole bodie, yea in the ſoule and ſpirit. And Saint Paul ſayeth, I am not readie onele to be bond, but alſo to die for the Lord Ieſus. So that wee may ſee, that this preparatiue of the other cheeke, is rather in mind than in body: & thus the examples of Chriſt and Saint Paul teach, how the precepts of pacience are to be practiſed, which Saint Auguſtine alſo ſawe, who in his booke of lies, to that purpoſe ſaith, thoſe thinges which in the new Teſtament are done of the Saints, ſerue for examples of vnderſtanding thoſe Scriptures which are giuen in precepts to be done.

Acte. 23. 3.

Actes 21. 13.

De mendaciis.

And the ſame learned father writing to Marcellus, diligently weighing the precept of Chriſt, and of Paule: and carefully comparing their examples with their doctrine: witneſſeth that the precepts of our Sauiour and the Apoſtle, ought rather to be referred to the patience and quietneſſe of our heartes in the bearing of iniuries, then to our outwarde actions & behauiour: affirming, that in theſe caſes outwardly, we ought to haue greater care of our oppreſſours profite, then of their willes and pleaſures. Concluding that by the precept of not reſiſting euill in holy Scriptures containd, we are prepared in minde and heart euermore, to more and more iniuries; but outwardly, that it is lawfull either to doe, or to ſay that, which may moſt profite the oppreſſour, and beſt keepe him from doing further iniurie. As Chriſt and Paule his Apoſtle in minde & hart prepared to death it ſelfe, yet outwardly did and ſpoke that, which might beſt repreſſe and

Epiſtol. S. Mar

and restraine the aduersarie.

VVherehence it followeth, when by bearing and suffering of men, we make them woorse rather, then by our pacience, win and gaine them: then is it our dutie, in minde to prepare our selues still to beare: but in our outward action, speach and behauiour, to do that which may most profite the oppressour, and withholde the enemie from further iniury. And in this, wise also is it permitted the Saints of GOD, to make resistaunce, not repugnant to this, or any like place of holy Scripture.

3 Finally, there are times and seasons, when by repelling force by force it is lawfull to resist also. VVhen Christians are so narrowly bestead, and so straightly besette with their enemies, as that they cannot haue the aide of ciuell powers and lawfull Maiestrates of the common wealth: but must either resist by force, or bee in daunger of the losse of their liues and goods, without all recouerie or recompence: in such a case to resist I hold it lawfull altogeather. So that it be done in a moderate defence of our selues, without priuate malice, or desire of shedding of bloud. . .

If a man in a house be beset with wicked persons, so that hee cannot haue aide of ciuill power for the present instant, neither haue hope of recouering the damage which hee may sustaine, either of goods or of life: to resist with all strength, power, and courage, and to fight for our goods, liues, and bodily safegard, is not forbidden. If in the high way we bee inwrapped in daunger, where no Magistrates are to succour: wee are as extraordinarie Magistrates to our selues to withstand force by force, violence by violence, might by might. VVhich properly is not violence or iniury, but lawful defēce, which nature it selfe hath imprinted & impressed in the harts of men. Thereof the heathen Oratour Tully speaketh: it is (saith he) a law not written, but borne with vs, which we haue not receiued, learned nor read: but drawen & sucked from Nature her selfe; vnto which wee are not taught, but made; not infourmed, but inured, that if our life fall into snares, force, or darts of our enemies or robbers: we should seeke all honest meanes of preseruing our safegard and health.

For Milo.

And

And our blessed Sauiour Christ permitted his Disciples to carry and weare swordes about them, for their owne defence, when they coulde not haue the lawfull aide of princes and Magistrates. So that albeit hee reproued Peter for smiting with the sword, and cutting off the eare of Malchus: for that then the magistrate and ciuill officer was at hand, and should haue defended his innocency: yet at other times, and when they went abroad, hee permitted them to weare weapons. Hereunto the customes of Counrries and Nations yeeld, which permit it as lawfull in iournies and trauailes, and the like oportunities, to weare and carrie weapons for their honest defence, about them. And by these meanes it is not forbidden the iust men to resist the wicked. Luke

All nations permit to wear weapons.

Nowe as in some cases it is lawfull to make priuate resistance to priuate men, howsoeuer blockish Anabaptistes chatte, chirpe, or chatter to the contrarie: so may it bee demaunded, whether it may stand with a righteous & iust mans dutie, to make publike resistance by warre, and publike reuengement. Warres.

I answere that these places do not forbid lawfull warres. VVhich to bee a thing lawfull in the Saints of God, it may many waies appeare euidently: the olde and the newe Testament confirmeth it: the examples of renowmed men highly euen therefore commended, approue it.

Whether warres be lawfull in Christians.

Saint Augustine writeth that the Manichies for this cause found fault with Moises, because hee was a man of warre: and such a Prince, as armed the people of God against many Nations, and slue mightie Princes, and shed much bloud. The like fault the Anobaptistes find now with Christians, whose opinions, as they are not soundly grounded vpon the word of God, nor the examples of the Saintes: so neither is there any substantiall reason to approue them: but manifoldly may they be refuted.

Contra Faust. Manich lib. 22 cap 73.

Why warrs are lawfull.

And first of al, it may appeare that some warres be lawful, in that almightie God himselfe, teacheth what in warres by his people ought to be obserued: as first to offer them conditions of peace, & other things in the law expressed. Moses promiseth the people, that the Lrod shold be their captain to destroy

Deut. 20. 1. 2 and 10.

Deu. 31, 6, 7, 8

destroy the nations, and by warres subdue them to the people. The *Lorde* armed the people in sundry cases, and commaunded them with the sworde, and by force of warres, to subdue the idolaters of the lande. For which cause hee also willed Moises to prepare him Trumpets, and other warlike instrumentes for the people. The Lorde God spoke in an other place to Moises and willed him to auenge the iniuries done by the Madianites against his people; and by the Amalekites also, as in another place in like manner it appeareth: whome the Lord by dint of the sworde of Israell mightily destroyed. By God was Iosua set aworke in all his warres, from whome hee had both commaundement, and courage for the fighting of the *Lords* battailes. After whose death, and the manifolde battailes hee had with kings and countries: the people came to the *Lord* to enquire who should succeed him as their captaine, to fight against the nations, and hee appointed Iudah captaine ouer them. Dauid the valiant warriour, confesseth in sundrie Psalmes, that his warrely prowis and fortitude was from the *Lord*: therefore hee crieth out in the *Lordes* prayse: I will loue thee dearely O Lorde, my strength, the Lorde is my rocke and my forteſſe, and hee that deliuereth me: my God is my strength, in him wil I trust: my shield, the horne of my saluation, and my refuge,

Deut, 31, 6, 7 8.
Deu, 8, 9.
Num, 25. 5.
Exod, 32, 27.
Num. 10. 1. 2. 3 &c.
Num, 31, 2.
Ex, 17, 8, 9.
Iosua 1, 5 6.
Iudges 1, 2.
Psal. 1. 18.

To like purpose in another place: Through thee, (saith hee to God) wee thrust backe our enemies, and in thy name shall we tread downe those that rise vp against vs. Finally, hee breaketh out and praiseth God: *Blessed* bee the *Lorde* my strength, which teacheth my handes to fight, and my fingers to battaile: he is my goodnesse and my fortresse, my tower & my deliuerer, my shield, and in him I will trust, which subdueth my people vnder me. Which to haue ascribed to God, had been great impietie in the princely Prophet, had warres been altogeather vnlawfull. Salomon the diuine and heauenly preacher, affirmeth that there is a time for all thinges, among other things he saith: there is a time for peace, and a time for warre. Now we know there is no time for wicked thinges: if warre were wicked and euill, there were no time for it.

Psal, 44. 5.
Psal. 108. 13.
Psal, 144. 1
Eccles, 3. 8,

2 Neither

2 Neither doe theſe places onely ſhew it to bee lawfull in the former times vnder the law and Prophets, in the time of the olde teſtament; but alſo the newe Teſtament confirmeth the ſame, to be as lawfull vnder the Goſpell.

VVhen Iohn *Baptiſt* preached, and infourmed all ſtates & degrees of men in their duties: when the ſouldiours asked him what they ſhould do: he biddeth thē not to forſake their calling, as a thing vnlawful; but ſheweth how it might be vſed aright; oppreſſe no man, ſaith hee, and be content with your wages. Luke 3, 14.

VVhereupon Saint Auguſtine thus concludeth, whome he willeth to be content with their wages, hee willeth not to leaue their warefare. VVhen our ſauiour was beſought to heale the *Centurions* ſeruant, which was a man of warre; the gouernour of a hundreth ſouldiers: hee neither diſdained his perſon, neither condemned his calling, nor denied his ſuite, but cōmended his faith without any more adoe: which he would not haue done, had the calling beene vnlawfull. Epiſt 5, Marcellino. Matth, 8, 5, & 10.

Saint Peter by God was ſent to another *Centurion* to whom he preached all the wordes of life: yet is there no ſillable nor ſound of condemning the condition and calling of the Centurion Cornelius. VVhen there was a great conſpiracie againg Paul, of more than fourtie, which ſought his life; he was contented through the aid of armed ſouldiours to be brought ſafely to Ceſarea, and ſo deliuered from the rage of his enemies; which either hee woulde neuer haue done, or if through feare he had done, yet it ſhould and would, eyther by *Luke* in the ſtory, or by himſelfe in ſome place, haue been confeſſed to haue beene euill done, were warres vnlawfull altogether. Actes 10, 1 & 6. Actes 23, 31.

The authour to the Hebrewes commended the moſt holy men and ſaints of God, as for other many excellent effects of faith, ſo alſo that through faith they ſubdued kingdomes, wrought righteouſneſſe, obtained the promiſes, ſtopped the mouthes of Lions, quenched the violence of fire, eſcaped the edge of the ſworde, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants. If to waxe ſtrong in battell, to ſubdue kingdomes, and Heb, 11, 33.

pue

put to flight the armies of the aliants, be prayse-worty, how then can warres be but lawfull?

3 Tributes are certaine contributions made by the people, and giuen to the Prince to defend them by warre if occasion
Matth. 22,21, serued: whereof our blessed Sauiour being demaunded his iudgement, whether it were lawfull to giue it or no: willed
Matth, 17,27, Rom,13,7, tribute to bee giuen to Cæsar the Emperour. And himselfe for himselfe, and his traine paid it: as Saint Mathew recordeth. S. Paul exhorteth the Christian subiects to the paying of tribute, as part of their subiection and obedience, willing that custome bee paid, to whome custome; and tribute to whome tribute belongeth.

4 The learned auncient fathers found no such matter in warres, but commended them as things most lawfull, Saint *Cyprian* in his Epistles saith of warre: When priuate men shed
2. Lib, epist, bloud, it is sinne and a great fault: but when it is publikely done, it is a vertue. Wherein he counteth priuate reuenge and thereby shedding of mans bloud, haynous murther: but waging lawfull warres, he reputeth as a singular vertue.

Epist, 5, & 48, to Bonifa, a warrier. Saint *Augustine* in sundrie places, as in his Epistles to others; and also in that which he writeth to *Bonifacius* a warrier; sheweth that as the Gospell hath not taken away the lawfull vse of meate and drinke, marriage, riches and such like: so neither hath it taken away the vse of lawfull warres, without which, no common-wealth can be preserued, The lawfulnesse whereof the examples of *Abraham*, *Moses*, *Iosuah*, *Dauid*, the godly Centurions in the Gospell, and infinite the like, shewe most euidently.

Conditions required in lawfull warres 5 Conditions in warres required, that they may be lawful, though there might manie bee assigned yet I suppose that these be the chiefest.

1 That no warres be vndertaken, but by the authoritie of the King, Prince, Emperour, or other chiefe officer and gouernour in the common-wealth: So that warres without his appointment, are not lawfull warres, but vprores, rebellions and ciuill seditions, vtterly condemned. Thus *Core*,
Num, 16,1,2, *Dathan*, and *Abiram* rising vp against *Moses*: *Absolon* taking sword in hand against *Dauid* his naturall father: *Adoniah*, against *Salomon*; *Basha*, *Zimry*, *Shallum*, & the seruants of *Ammon* the

the King not armed by the authoritie of their princes, but a-gainſt them, are thus condēned: *Brutus* & *Caſſius* & ſuch like, of their owne heads arming themſelues againſt their common-weales & countries, haue been condēned as ſeditious perſons. 2, King, 15, 20 3, King, 1, 5, 3, King, 16, 9, and 16,

2 VVarres alſo muſt be waged and vndertaken for de-fence of religion; of publike peace; of the ſtate of the country, and the ſafety of the common wealth and people commit-ted vnto princes: for the ſuppreſſing of wicked malefactours, and the lawfull defence of loyall ſubiectes. Saint *Auguſtine* therefore writeth thus to *Boniface* the warrier: all thinges are quiet and huſht, when warres are waged: for they are not vn-dertaken of deſire to rule, or for crueltie, but for ſtudy of peace, that the godly may be ſupported, and the wicked pu-niſhed: which ends euen the very Heathen reſpected. 2, Chro, 33. 24 Auguſtine to Bonif, 48, Epi,

For Homer bringeth in *Hector* exhorting his ſouldiers to fight valiantly in this wiſe? Homer Ili,

For countries cauſe full glorious
A thing it is to die:
Thus by our ſtrength couragious,
The reſt protected be:
The mothers ſhall with children yong,
Remaine and be in health:
Which are the ſeede of age to come,
And eeke of common wealth:
The Temples ſtand, good lawes be ſtill,
with ſhamefaſtnes and feare:
Each man enioyes his owne at will,
By right, which each mans were:
VVhen enemies are put to foile,
And forced for to ſtray:
And ſhall into their countrie ſoile,
Both fly and runne away.

To this end haue lawfull warres beene vndertaken by the Saints: theſe ends *Abraham*, *Moſes*, *Ioſua*, the godly Iudg-es, *Samuel*, *Dauid*, and the reſt in their warres haue reſpected: and for this cauſe doe wee alſo pray for princes and magi-ſtrates, 2, Tim, 2, 1, 2

ſtrates, that by their power and prouident care, we may lead our liues in godlines and ſafety.

Prou,24,6, 3 Laſtly warres may not raſhly, but aduiſedly be vndertaken, with deliberation and counſell: thereunto the wiſe man exhorteth, with counſell thou ſhalt vndertake warres; peace muſt be bought and redeemed though it be with loſſe; as Hezechiah would rather giue his treaſure to Sennacherib, 4,King,18,14 then wage warre with him. All thinges and all wayes muſt 1, Offic, be tried, before we come to handie blowes. VVhich counſell the wiſe Romane oratour giueth: all things are firſt to be temped before wee contend by force and weapons: and the way to decide matters muſt firſt bee ſought out, before wee trie the ſtrength of warres. VVherefore as Surgeons try alwayes before they cut or ſeare off a mans members, which they doe at laſt, leaſt they breede to further danger: ſo may not warres be vndertaken, but when other meanes haue been ſought, and there is eminent perill and danger ready to enſue. Thus by warres, in certaine caſes to reſiſt, is not vnlawfull.

And theſe things in general, as they may ſtop the mouthes of the Anabaptiſtes, ſo are their reaſons in particular anſwered by Peter Martyr, vpon Geneſ. fol. 56. vpon 1. Samuel, fol. 190, And by Caluin againſt them in his little worke ſo titled: againſt the Anabaptiſts, fol. 59. as the booke is in Octauo.

Whether Chriſtians may goe to law or not. Finally, it may here be enquired, whether righteous men may not reſiſt the rage, violence, and force of men, by ayde of law.

Actes 23.31. Actes,25,10. I anſwere they may: Paul withſtoode the rage of his falſe accuſers and enemies by defence in lawe before Feſtus the Gouernour, from whoſe corrupt iugement, he challenging the benefit of the law, appealed to the iudgment ſeate of Ceſar the Emperour of the Romanes. Saint Auguſtine commended Maximianus the Biſhop, for that he withſtod the rage of the cruell Donatiſts by the ayde of the law, and appealing to the Magiſtrate, which had he not done ſaith he, his patience had not deſerued commendation, but his negligence had deſerued worthy reproofe. Neither doth Paul find faulte with the Corinthians for going to law, but that they went to law

Epiſt. 50. Bonifac. Maximianus,

1.Cor.6.6.

vnder

vnder vnbelieuing Iudges and that for trifles; or elſe thereby to oppreſſe one another. So that neither this reſiſtance is againſt righteouſneſſe and iuſtice: neither here forbidden when Saint *Iames* ſaith, that prophane rich men ſlay the righteous, and he doth not reſiſt them.

And theſe are the three euils and great ſinnes, for which the apoſtle denounceth their diſtruction againſt the wicked: their fraudulent detaining their labourers wages: their ſenſualitie of life, and their crueltie. And thus is the firſt member, with the true particular branches thereof ended. Now let vs pray. O eternall and moſt mightie God, the only righteous iudge of all the world, who hateſt all oppreſſion, crueltie, and vnmercifulnes among men, and delighteſt rather in iuſtice, equitie, and vnfained righteouſnes: ſend downe thy heauenly ſpirit into our heartes, powre down thy holy Ghoſt into our mindes, that we alwaies carefull of vpright dealing, true innocencie, brotherly charitie; may flie all deceitfull detaining, all cruell oppreſſion, all wrongfull iniuring of our neighbours: and embrace mercie, pittie, compaſſion, towards the poore diſtreſſed: that we being alwaies far from withhoulding the right from others by deceit; from afflicting the brethren through violence; from murthering the righteous by vnmercifulnes; may thereby auoid the dreadfull ſentence of endles condēnation againſt the wicked rich men of the world denounced; and euermore remaine in thy louing fauour, and be partakers of the inheritance of the *Saints* in light, through Ieſus Chriſt our onely Sauiour.

Amen.

The foure-tenth place of the Epistle is touching patience.

IAMES Chapter 5. verses. 7.8.9. 10. 11. *Sermon* 25.

Verse 7. Be patient therefore brethren vnto the comming of the Lord: behold the husbandman wayteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the former, and the latter raine.

8 *Be yee therefore patient also, and settle your mindes: for the comming of the Lord draweth neare.*

9 *Grudge not, my brethren, one against another, least ye be condemned: behold the iudge standeth before the doore.*

10 *Take, my brethren, the Prophets for an example of suffering aduersitie, and of long patience: which haue spoken vnto vs in the name of the Lord.*

11 *Behold, we count them blessed which endure: ye haue heard of the patience of Iob, and haue knowne what end the Lord made; For the Lord is very pittifull and mercifull.*

The second place of the Chapter, is touching patience.

THese words are an exhortation to patience, being the second place and part of this Chapter: Which place being resolued into this parts and particulars, it specially containeth foure members.

Namely.

- *1. The exhortatiou to patience.*
- *2. A similitude, whereby patience is taught vs: wherein are three things,*
  - *1. The similitude.*
  - *2. The application.*
  - *3. The reason.*
- *3. The handling of patience, by the contrarie, which is grudging.*
  - *1. The thing.*
  - *2. The reason.*
- *4 The reasons why we should be patient and they are foure.*
  - *1. From example of the Prophets in generall.*
  - *2. From the reward of patience.*
  - *3. From example of Iob.*
  - *4. From the nature of God, who is mercifull, and pitifull.*

Touching

Touching the firſt, it is the exhortation, which S. *Iames* very fitly and conueniently ſetteth downe: for in the former place hauing entreated of the cruelties, and iniuries which by the prophane men, and couetous wicked rich perſons, the poore ſuffer: leaſt therewithall they ſhould be preſſed down to the ground; The Apoſtle, againſt theſe, and all other iniuries, troubles, and afflictions, incident to this life: comforteth them; exhorting thē patiently to beare the croſſe impoſd and to ſuffer with quietnes, the manifold troubles of this life: earneſtly expecting in their mindes the comming of the Lord Ieſus Chriſt, who ſhall plentifully auenge their iniuries vpon the heades of their oppreſſours: for which cauſe they ought to be patient vnto the comming of the Lord. The exhortation to patience.

This vertue of patience, is a moſt excellent ornament in the life of a Chriſtian; neither is there any other thing more ſeemely, or more anſwerable to the condition of the profeſſours of the Goſpell of Chriſt Ieſus, then with inuincible courage and conſtancie, to beare and ſuffer the manifold afflictions, whereunto we are ſubiect, whenſoeuer the times be; what manner ſo euer the meanes bee; what kind ſo euer wee ſuffer in. For which cauſe, the exhortations in the holy and ſacred worde of God, thereunto appertaining, are ſundrie and manifold. *Patience.*

VVhich to paſſe ouer, and (as it were) onely to giue a taſt thereof by the way: VVhat ſaith Saint *Paul* touching this matter? Doeth not he exhort the Saints to reioyce in hope; to bee patient in tribulation; to continue in prayer? VVho elſewhere ſetting downe the ſteppes and degrees wherein the Saints muſt tread, if they wil walke worthy the calling whereunto they are called, requireth, (as the third ſtep to Chriſtian conuerſation) long ſuffering, or patience: wherefore hee ſaith; I therefore (as a priſoner in the Lord) exhort you, that you walke worthie the calling wherunto you are called. How? With all humblenes of mind, and meekenes; with patience, or long ſuffering; ſupporing one another through loue, endeuouring to keep the vnitie of the ſpirit in the bond of peace *Rom, 12, 12, Epheſ, 4, 1, 1, Pet, 4, 13, Iames 1, 2, Reue, 2, 10, He, 10, 35. 36,*

The holy and bleſſed Apoſtle Saint *Peter*, deſcribing vnto the Saints that golden chain of all excellent vertues, wherwith he would haue all the elect of God to be adorned, and *2, Pet, 1, 6, 7, 8*

beautified, as the moſt incomparable ornament of their life, maketh patience the fifth linke thereof, whereunto in this wiſe hee perſwadeth: therefore giue all diligence thereunto; Ioyne moreouer, vertue with faith, and with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlines; with godlines, brotherly kindnes, with brotherly kindnes loue. For if theſe things be in you, and abound, they will make you not to bee idle, nor vnfruitefull in the acknowledging of our Lorde and onely Sauiour Ieſus Chriſt.

Theſe, and infinite other the like places wee haue generally mouing vs to this excellent and commendable vertue, patience.

Particularly the Apoſtle in this place exhorteth to patience, which is, in bearing and ſuffering the iniuries and cruell oppreſſions of prophane rich men: by whoſe tyrannie and cruell dealing, they were maruelouſly afflicted, which they ought with all patience to beare, looking and waiting for the comming of the Lorde Ieſus Chriſt, to auenge their cauſes, and quarreles againſt the wicked.

Mat, 5. 39. Our holy and bleſſed Sauiour Chriſt, in particular exhorteth vnto patience, which in the bearing of the violences and iniuries of men, conſiſteth. Reſiſt not euill (ſaith our Sauiour Chriſt) but if one ſmite thee on the one cheeke, offer vnto him the other: and if hee ſue thee at the lawe, to take away thy coate from thee, let him haue thy cloake alſo: if hee conſtraine thee to goe with him a mile, goe two. VVhereby our Sauiour exhorteth the Saints to prepare themſelues alwaies againſt iniuries: and with all patience and quietnes of their mindes, to beare the oppreſſions of men, which wrongfully ſhould bee offred. Hereunto this Apoſtle hauing reſpect, willeth and exhorteth the Saints to beare the iniuries and cruell oppreſſions of the wicked with patience: and with all godly quietneſſe, to waite for the comming of Ieſus Chriſt. Bee yee therefore patient, ſaith the Apoſtle Saint *Iames*, vntill the comming of the Lord.

Wherein we are taught, that ſeeing we muſt ſtay our ſelues, and

and ſettle our heartes, and with patience runne the race of aiflictions, vntill the comming of Chriſt: therefore, both the reward of their patience, and other virtues of the *Saints*, and alſo the puniſhment of their aduerſaries and oppreſſors, are reſerued til the day of Chriſt, til his comming in glorious maieſtie to iudge the quick and dead, and to giue ſentence againſt all men.

Wherefore, albeit the Saintes of God haue ſome ſmall and little feeling of their future ioyes, and glorie to come: as in the meditating vpon heauenly thinges, in the ſetled peace and quietneſſe of our conſciences with God, and the like; and the wicked alſo, euen in this life, ſometime feele and taſt of their extreame calamities to come, by the diſquietneſſe of their conſciences, the continuall anguiſh of their ſoules, the great vexation of their mindes, and the comforties ſorrow of their heartes, which they often ſuffer: Yet neither the *Saints* ſhal haue the conſummation of their ioyes: neither the wicked the full meaſure of their puniſhments, before the day of iudgment, and comming of Ieſus Chriſt. VVherefore Saint *Iames* here exhorteth the Saints to wait for both theſe till the comming of the Lord.

Col. 2, 1, 2. Rom. 5, 1.

Iſay 57, 21. Iſay 66, 24.

Rewards and puniſhments chiefly reſerued til the day of iudgment.

The conſideration hereof is comfortable, and the knowledge thereof moſt profitable to the Saintes: wherefore wee may note this in particular a little.

And firſt for the glory of the Saints, and their deliuerance, it is in perfect meaſure to be looked for, onely at the appearing of Ieſus Chriſt in glorious maieſtie. Our Sauiour Ieſus Chriſt to that purpoſe foretelling his Apoſtles of his comming to iudgment, and the ſignes which ſhould forerunne it, exhorteth them againſt that day, to lift vp their heads, to bee of good cheare, and to bee comforted, becauſe their redemption approched then onely promiſing them full deliuerance from miſeries, and perfect redemption of ſoule and bodie. Saint *Paul* affirmeth to the Romanes, that in this life they ſhould be ſubiect to manifold afflictions and troubles, euen as the Lord Ieſus Chriſt was: and that here there is no ende of affliction to bee looked for, but wee muſt waite for that, till the comming of Chriſt: which with ſighing and

The glorie of the Saints, only fully reuealed in the day of Iudgment. Luke 21, 28. Mat. 24, 31.

Rom. 8. 23.

sorrowing he witnessed they waited for, euen the deliuerãce, and redemption of their bodies. This glorious redemption
Colos,3,3. only is perfected at the comming of the Lord. *Paul* writing to the Church of Colossa, auoucheth that our life is hid with Christ: and that when Christ which is our life, shall appeare, then shall wee also appeare with him in glorie. And what
Rom,8,29. is the glorie of the Saints? Is it not to be conformable to the image of the sonne, and to bee made like vnto him? But wee come not to that perfect conformity and likenes with Christ, in this mortall life, but in the life to come: therefore the glorie of the *Saints*, in the day of iudgment, in perfect measure onely is reuealed.

1,Ioh,3,2. Saint *Iohn* therefore saith, now are wee the sonnes of God, but yet it is not made manifest what wee shall bee: and wee knowe that when he shall appeare, wee shall be like vnto him, for we shall see him as he is. Thus the glorie of Gods Saints, in perfect beautie shall not appeare before Iesus Christ be reuealed againe from heauen.

2,Tim,4,8, 1,Pet,1,5,6,7, 1,Pet,4,13, 1,Pet,5,4. The holy Apostle and elect vessell of Christ, Saint *Paul*, looked for his glorious crowne onely in the day of Christ his appearing, therefore saith he, I haue fought a good fight, I haue finished my course: I haue ended my race, I haue kept the faith; from henceforth therefore is there laid vp for me a crowne of righteousnes, which the righteous iudge shall then giue vnto mee in that day. And that day, is the same
2. Cor,5,10, day, wherein Iesus Christ shall appeare in glorie, to render vnto euery one according to that he hath done in his bodie, bee it good or euill: which is done onely in the iudgement. Wherefore as fathers lay vp for their children, golde, siluer, landes, possessions, yet giue them onely when they are of age: so God hath laid vppe eternall treasures for vs, but yet hee giueth them vnto vs onely, when wee are of perfect age in Iesus Christ: and that is onely in the life to come, at the day
Eph,4,13, of iudgment.

The punishment of the wicked, is perfect onely in And as the glorie of Gods Saints is reuealed onely in the day of Christs appearing: so also the full measure of the punishment of the wicked, is thereunto reserued: that as God suffereth them to fulfill the measure of their iniquitie here, so also

alſo they ſhoulde in that day receiue the perfect meaſure of their puniſhment, whereunto they are ſaid to bee reſerued. The holy Patriarke *Iob*, preaching of the eternall tormentes and puniſhmentes of the wicked, the wicked ſaith hee, are kept to the day of diſtruction; and they ſhall bee brought foorth to the day of wrath. *Sirach* ſaith that the moſt higheſt hateth the wicked, and will repay vengeance to the vngodly; and keepeth them to the day of horrible puniſhment. Saint *Paul* entreating of the impenitent and hard harted perſons, who contemned the lenitie, long ſufferance and greate patience of God, auoucheth that therefore they treaſured and heaped vp to themſelues, wrath againſt the day of wrath, and declaration of the iuſt iudgement of God, who ſhoulde reward euery man according to his workes. The ſame doctrine did hee publiſh to the comfort of the Saints, and terrour of the wicked, to the Saints of the Church of Theſſalonica: affirming that the Lorde Ieſus Chriſt, ſhewing himſelfe from heauen with his mightie Angels, ſhould in flaming fire render vengeance vnto them that know not God, nor obey the Goſpel of Ieſus Chriſt. To whome Saint *Peter* ſubſcribeth, the Lord, ſaith hee, knoweth how to deliuer his out of temptation: and to reſerue the vniuſt vnto the day of iudgment to be puniſhed.

the day of iudgment. Iob, 21, 30. Ecclus 12, 6, Rom, 2, 5, 2, The, 1, 6, 7, 8, 2, Pet, 2, 9,

Saint *Iude* in his Epiſtle general painting out in flouriſhing and liuely colours the vngodly of his time, and the great impietie whereunto they were giuen: noting their puniſhment, which in full and perfect meaſure ſhould fall vpon them, and bee powred out alſo in the day of the Lords appearing, affirmeth that they are reſerued for the blacknes of darkenes for euer. *Lactantius* thereof therefore ſaith well: Albeit God vſe both here and in the life to come to puniſh the vexations and afflictions of his people: yet doth hee will vs patiently to looke for that day of heauenly iudgement, wherin hee will either honour, or puniſh euerie one for their deſerts. Let not ſacriligious perſons and ſoules thinke, that ſuch ſhall bee deſpiſed and contemned, and left vnreuenged, whome they haue thus torne, (as it were) in pieces: For their reward ſhall come aſſuredly vpon the rauenous wolues, which

Iude v. 13, 14, 15. 2, Pet, 2, 4, and 17. 1, Pet. 3, 7. Lib, 5, c. 23.

haue tormented the sillie and simple soules which haue done no wickednes. Let vs only labour, and endeuour, that righteousnes alone be punished by men in vs: let vs giue all diligence, that wee may deserue from God, both the reuenge of our suffering, & the reward also. Thus much *Lactantius*.

As the Scriptures alledged speake seuerally of each: so sometimes ioyntly of both. For *Daniel* the Prophet entreating of the deliuerance of the righteous, and the iust punishment of the wicked, referreth both vnto the day of iudgment. VVherefore hee saith: Many of them that sleepe in the dust shall awake: Many, that is all: some to life, that is the reward of the godly; some to ignominie and perpetuall contempt, as the wicked. Christ teacheth the same in the parable of the tares and the wheate in the Gospell, by tares he vnderstandeth the wicked, by wheat the godly, and the harueſt noteth the day of iudgement, whereupon this is concluded: that in the day of iudgment, both the tares (the wicked) shalbe cast into the furnace of destruction, and (the wheate) the godly gathered into the barne of Gods mercie, and shall shine as the Sun in the kingdome of heauen. In an other place it is auouched, that both the righteous should hear their comfortable and ioyfull sentence of entering into their kingdome onely at the day of iudgement: and the wicked the dreadfull voyce of their finall condemnation, to bee cast downe into hell fire, therein to bee punished with the diuell and his Angels for euer. Finally, Saint *Paul* wrighteth, that in the day of Christs comming onely, wee shall appeare before his tribunall seate, euery one to receiue according to that which hee hath done in his bodie, be it good, be it euill. So then it appeareth most manifestly, that neither rewarde is giuen the Saints, nor punishment rendred the wicked in full and perfect measure, before the day and comming of the *Lorde* Iesus. VVhich Saint *Iames* to perswade vs, willeth the afflicted Saints of God to be patient till the comming of the Lord.

Dan. 12. 1, 2.

Mat. 13. 30.

Mat. 25. 34. and 14. Ioh 5. 29. Luke 16. 25.

Mat. 25. 41. 2. Cor. 5. 10.

Before which time, neither *Abel*, nor *Noah*, nor *Enoch*: neither *Abraham*, *Isaac*, nor *Iacob*: neither *Ioseph* nor *Iob*, nor any of the Patriarkes: neither *Elias*, nor *Isay*, *Michai* nor *Ieremie*, *Daniel* nor *Amos*, neither any of the Prophets: neither

Dauid

Dauid, nor *Asa*, nor *Hezechiah*, nor *Iosiah*, neither any one of the Princes: neither *Peter* nor *Paul*: *Iohn* nor *Iames*, nor any of the Apostles: neither *Mathew*, *Luke*, *Marke*, nor *Iohn*, nor any of the Eueangelists: neither *Steuen*, nor *Policarpe*, nor *Ignatius*, nor any of the holy Martyrs, shall receiue the fulnes of their glorie: but shall at the day of iudgment only, and that both in bodie and soule, haue the consummation of their blessednesse, which is indeed, the perfection of their glorie. Neither *Cain* nor *Ismael*, *Esau*, *Saul*, nor *Pharoh*, *Achab*, nor *Iudas* nor *Pilate*, nor any of the rable of that wicked route, haue their full punishment: but it is reserued vntill the comming of the Lord: when, as the soules and bodies of the righteous shall bee cladde with immortalitie and glorie: so also the bodies and soules of the wicked, shall be caſt into the eternall torment, the fulnes and perfection of their miserie. Thus Saint *Iames* partly to bee a comfort to the godly, and partly for a terrour to the wicked, exhorteth the Saintes to be patient vnto the comming of the Lord. Vnto this then must wee looke, to this must wee haue an eye, hereupon must we waite, against this day must we lift vp our heads, because our redemption then approcheth. *Luke* 21.28.

The exhortation thus set downe, the next and second thing in this discourse of patience is the similitude, which the Apostle vseth to shew them how they ought to bee patient. And it seemeth to be added to preuent that which the poore afflicted might haue obiected: wee (might they say) haue beene patient a long while, and waited for deliuerance from our oppressions and miseries, yet see we no remedie: we find no end of our troubles: it seemeth that the Lord deferreth his comming to auenge vs of the propane rich men, which grieuously do afflict vs: what shall wee now doe then? You must (saith *Iames*) imitate and follow the wise and skilfull husbandman, who endureth all weathers, patiently abideth the appointed season: is not discouraged by any means: who casting the seede into the ground, thinketh not long for harueſt, but waiteth the appointed time thereunto: in the meane time endureth many thinges patiently. So must you, O my brethren, waite the Lordes leisure, in pa- The similitude.

tience.

tience of your mindes; who hath prefixed and prefined the day of your deliuerance from these oppressions of your enemies: vntill which time you must rest your selues contented. And this is the summe of the Apostles similitude, wherein there are three things to be noted. 1. The similitude it selfe. 2. The application. 3. The reason annexed.

The similitude it selfe.

1. The similitude it selfe: behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, vntill he receiue the former and the latter raine.

2. Tim. 2. 6. Fruites of the earth pretious.

The fruites of the earth are here called precious, because they are the meanes of our nourishment, and the instruments of the preseruation of our life on earth. For without corne & graine, our life is not, ne yet can be maintained: & therfore are they indeed pretious. This pretious fruit the husbandman committeth to the ground, where he leaueth it, and letteth it alone for a season, patienly waiting for the time of the harueſt, and hath long patience. For from seed time to harueſt time, he waiteth for the encrease of his labour: and in the meane time many stormy tempestes, many glowmie dayes, manie rainy showers, & many alterations of weather, are suffered.

He hath long patience till he receiue the former & the latter raine. The early or former raine, is that raine which falleth immediately after seede time, whereby the graine is beaten into the bowels and bosome of the earth, that there it may be couered, that it may haue some roote and fastening in the heart of the earth, and therein be moistned, suppled and cherished by the raine, that falleth vpon the earth at that season.

Earely and latter raine.

The latter raine, is that which falleth immediatly before harueſt, which maketh the corne swell and yeeld, encrease & growe greater and weightier in measure. Both these the husbandman patiently waiteth for. If raine fal not betwixt, from before Michaelmasse and Alhalontide (which is the seede time) and thereabout, and so after: yet hee resteth himselfe contented. If the Sommer bee drie and no hope of raine to make the corne swell, flowre and yeeld, yet hee will not bee discouraged, but waiteth the apointed time with long patience.

This hee, speaketh of the husbandman, not that there is none

none of them which murmure and are discontent (if they haue not in time, their former and latter raine.) For some there be which are offended at lacke: and others are grieued with plentie: so that euen among them there is sometime murmuring: but because the greater part of them are in these thinges patient, and know that they must, will they, nill they, abide the appointed seasons: therfore he saith, the husbandman hath long patience, till hee receiue the earely and latter raine.

Some referre this former and latter raine, to the land of promise, the land of *Canaan*. VVhich they report to bring forth twise yearely: In March first, and then againe in September. And then take the former raine, for that which ripeneth the former croppe: the latter, for that raine which falleth something before September, whereby the latter harueſt is ripened.

But it seemeth that the Apostle meaneth generally of all husbandmen, who with patience abide their appointed times, and so with long looking for, at length receiue the encrease of their labours.

By the earely and latter raine, the seasonable times of the yeer are meant, which Moses promised vnto Israell the people of God, if they woulde walke in the lawes of the Lorde and be obedient vnto him. The *Lorde* saith hee, shall open vnto thee his good treasure, euen the heauen to giue raine vnto the lande in due season, and to blesse all the workes of thy handes. In an other place promising a blessing vnto them that keepe his commaundementes, the *Lorde* saith in Moses: I will then send you raine in due season, and the land shall yeeld her encrease; and the trees of the field shall giue their fruite, and your threshing shall reach vnto the vintage, and the vintage shall reach vnto the sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely. Deut 28,12. Deut. 11,14. Leuit. 26,4.

And happely the Prophets in like speaches had like relation & respect. For the Prophet *Osee* expressing that comfort which the people should haue, if they by their correction from God, woulde bee reclaimed, and returne vnto him: Osee. 6,3. Iere. 5,24.

compareth

compareth it to the pleasantnesse of the morning, and to the sweete raine which falleth in due season: therefore he saith: then shall wee haue knowledge, and endeuour our selues to knowe the Lord, his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the later raine vnto the earth. Where the raine, and the latter raine signifieth the raine which in due time and season falling, maketh the ground fruitfull.

Ioel. 2. 23. And Ioel also noting vnto the people the seasonable weather wherewith God would blesse them, and the raine, which God in iust and perfect measure would send, vpon their repentance, as he was woont vnto a people reconciled, saith; be glad then ye children of Sion, and reioyce in the Lord your God: for hee hath giuen you the rayne of righteousnesse, and he will cause to come downe for you the raine, euen the first raine and the later raine in the first moneth. Moses finally, expounding the promise of God, when he promiseth to send raine in due season; and to blesse the workes of their handes, saith in the person of God: I will also giue raine vnto your land in due season, the first raine and the later. The first in the seed time; the later towardes the harueſt. By these places and such like, we may see, that seasonable times are the gift of God onely: that God onely openeth and shuteth heauen, sendeth raine and drought, according to his good pleasure, as appeareth. And the Apostle alluding to these like promises of God, affirmeth that the husbandman hath long patience vntill he receiue the former and the later raine.

Deu. 11. 14.

Gen. 2. 5. Deu. 28. 12. & 23. 24.

And this is the similitude of the Apostle: beholde the husbandman waiteth for the pretious seede of the earth, and hath long patience till he receiue the former and the later raine.

The application. In the similitude the second thing is, the application: be yee therefore patient also, and settle your mindes. As the husbandman from seed-time to harueſt is patient, and settleth his heart, and then looketh for the fruite of his labour: so must we also settle our heartes, and beare the tediousnesse of our times, and the hardnesse of afflictions; stedfastly

faſtly and conſtantly looking for the fruit of immortalitie and glorie, in the harueſt of the worlde, and the day of the appearing of Ieſus Chriſt. And if the huſbandman haue long patience for temporall fruites and commodities, not being diſcouraged, diſquieted, diſcomforted, for tediouſnes of labour, continuance of time, and length of dayes, from ſeed time to harueſt, ſhall not Chriſtians looking for immortall fruite of their patience, ſettle their heartes, ſo that neither multitude of troubles, nor waight of miſeries, nor grecuoſnes of oppreſſions, nor number of iniuries, ſhall be able to daunt aud diſquiet them? bee yee therefore patient, and ſettle your harts ſaith the Apoſtle.

Mens mindes ſetled in afflictions, diuers waies.

And in the manifold afflictions of this life, the heartes and mindes of Gods Saints are ſundrie waies ſetled. 1. Our heartes are ſetled in our afflictions, by the ſweet promiſes we haue from God of our deliuerance; who hath promiſed to deliuer the righteous out of troubles, and ſuch as put their truſt in him. Dauid thereof ſaith; Many are the troubles of the righteous, but the *Lorde* deliuereth them out of all. Pſal,34,19, In another place to like purpoſe: the ſaluation of the righteous is of the Lord, he ſhalbe their ſtrength in time of trouble. Therefore almightie God ſaith to his people: call vpon mee in the day of trouble and I will deliuer thee, and thou ſhalt glorifie mee. The Prophet exhorting men to ſettle themſelues, to reſt and relie vpon God in their miſeries, yea in al thinges: giueth this counſell from the promiſe of God: commit thy cauſe or thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe. He will bring forth thy righteouſneſſe as the light, and thy iudgments as the noone day. Thus hath God promiſed to defend our cauſe, to reſtore vs to our right, and in our miſeries to deliuer vs, therefore ought wee thereby to ſettle our mindes. God ſaith *Paul* is faithfull, which will not ſuffer vs to bee tempted aboue our ſtrength, but will giue the iſſue with the temptation, that wee may beare it. And *Saint Peter*; the Lorde knoweth how to deliuer the godly out of tentation. Seeing then we haue ſuch ſweet promiſes from the *Lord* our God of deliuerance out of troubles; therefore therein ought wee to

Pſal,34,19,
Pſal,37,39,
Pſa, 50,15,55, v, 22,
pſal,37,5,6, 39,15,16,
1,Cor,10,13,
2,pet,2,9.

be

Iay 25 8. Reuel. 7. 17. euc, 21.

bee patient and to settle our mindes vpon these promises; that the Lord will deliuer vs in due time from all afflictions, and finally washe away all teares from our eyes, as the Scripture teacheth.

2 As by the promises of our deliuerance our harts are setled through patience in our oppression: so also ought they to be setled in the experience wee haue of the power of God in the deliuerance of the righteous. If wee looke to others, or our selues, we shall find experience and triall of this truth, wherby our harts ought in all our miseries to be setled. Hath not God deliuered *Moses* and Israell his people, from the army of *Pharo*, when the red sea was before them, hard and sharpe rockes on both sides, the enemie at their heeles following, so that their state was dangerous? What, did not God deliuer *Dauid* from sundrie attempts of *Saul*, who sought by many waies his vtter confusion: for which cause he so often praiseth God for his deliuerance, as the booke of Psalmes therewith is repleniſhed and full? was not *Hezechiah* the godly king deliuered mightily by God from the power and army of *Sennacherib*, into whose iawes God put his bit and bridle, and led him away into his owne countrie, by a rumor of inuasion that was brought him, and by the destruction of his armie by the Angell of God? Did hee not deliuer the Israelites out of the hands of the Philistines and other their enemies, which often and long time had them in subiection, as the booke of Iudges and of *Samuel* recordeth? When the Aramites had besieged Samaria, and therfore the people, Prince and countrey, in great distresse by famine, and perill by reason of the enemie: was it not deliuered miraculously by God, who caused the Aramites to heare a noyse of horses and charrets, wherewith they terrified, fled, and left their prouision behind them? Was not *Iehosaphat* by him deliuered, both in the battle in Ramoth Gilead, and also from the Moabites, Amorites, and Amalachites which ioyned battle againſt him? hath hee not deliuered infinite other his holy Saints from their oppressions, afflictions, and troubles they haue suffered? as the three children, *Daniel*, *Peter*, *Paul* and others: if we seeke experience in our

Exod. 14, 21, 1. King 18. 25. c, 19. 1. and 10 11. c. 20. 31. c 23. 7. 8 and 25 c. 24. 3. Psal 18. 1. 23. 1. 27. 1, 86. 11. 140. 1 4. Kings 19, 9, ver. 35. Iudg, 2, 11, & 14, 15. 16, c. 3. 7. and 1. 9. Iudg. 4. 2, and 6. Iudg. 6, 1. and 14. c. 10. v. 7. c. 11, 1, c. 13. 1. c. 15. v. 15. 1. Sam, 4 1, c. 7, 10. and 16 4. King 7, 6. 3. Kin. 22, 32, 2. Chr. 20. 23.

See Psal, 61, v, 4, 63, v. 7, 91, 4

our ſelues: which of vs is it, whome at one time or another God hath not deliuered, eyther from perill by land or by ſea: at home or abroad; eyther from oppreſſion and iniu ies of open enemies, or daungers of counterfaite friendes: either from griefe of minde, or ſickneſſe of bodie: either from ſpoyle of goods, or perill of life by the wicked? Seeing therefore wee haue this tryall and experience of Gods helpe in our oppreſſions: ſhall we not therein be patient and ſettle our hearts?

VVhen holy Dauid had by long experience taſted of Gods mercies for his deliuerance, being afterwatd in great danger, yet ſetled he his hart, and ſaid: I will lay mee downe & alſo ſleepe, for it is thou Lord onely, that makeſt me dwell in ſafetie, Saint *Paul* hauing beene by God deliuered from ſundrie perils and daungers, through experience hee had thereof in God, in midſt of manifold afflictions, ſetled his mind, and ſaid: VVe receiued ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God, which raiſed the dead: VVho deliuered vs from ſo great a death & doth deliuer vs, In whome we truſt, that yet hereafter he wil deliuer vs. So ſpeaking of his deliuerance from the crueltie of *Nero*; by experience thereof hee ſetled his mind in his afflictions, wherof he thus ſaith; At my firſt anſwering no man aſſiſted me, but all forſooke me, I pray God it be not laid to their charg: Notwithſtāding the Lord aſſiſted me, & ſtrēgthned me, that by me the preaching might be fully belieued, & that al the Gentiles ſhould hear, & I was deliuered out of the mouth of the Lyon, meaning *Nero*. And the Lorde will deliuer me from euery euill worke, and will pteſerue me vnto his heauenly kingdome, to whome bee praiſe for euer and euer. As theſe men of God, and other the holy Saints, by experience of Gods former goodnes, haue for their deliuerance in troubles ſetled their minds, ſo muſt we in like manner, that ſo we may hold faſt the exhortation of this Apoſtle: be patient therefore and ſettle your harts.

Pſal. 4, 8, 2, Cor, 1, 9, 10. 2, Tim, 4, 16, 17, 18,

3 Neither thus onely are our harts ſetled in our miſeries, but alſo when wee caſt our eyes vppon the crowne of glorie, which wee ſhall receiue; and the glorious hope whereof wee

ſhalbe

shalbe partakers, if we endure with patience; we should settle and quiet our mindes in our miseries. Thus *Paul* exhorting
Rom. 8, 18. the Romanes to settle their heartes, and in their afflictions which by the ensample of Christ they should suffer, comforting them; telleth them that the sufferings of their mortal and temporal life, were not to bee compared to the glorie which should be reuealed to the sonnes of God. And in like manner to the Church of Corinth; the momentany afflictions
2. Cor. 4, 17, 18. which are for a season, cause vnto vs a far more excellent and
Heb. 10. 14. c. 11, 25. eternall waight of glorie: while wee looke not to thinges which are seene, but to thinges which are not seene: for the things which are seene are temporall, but the thinges which are not seene, are eternall. Our Sauiour Christ setled his hart vppon the hope hee had of the glorious crowne whereof hee
Heb. 12, 23. should be partaker: By whose example Saint *Paul* exhorteth vs also, to endure with patience the afflictions of this life and runne with setled minds the race which is set before vs, looking vnto Iesus the author and finisher of the faith. Who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hande of the throne of God. This crowne is giuen the Saintes after their miseries here be ended: and they are made partakers of the promises, after the troubles of this life are finished. Wherunto hauing an earnest regard; and casting their eyes continually, thereby their heartes and mindes are setled: so that these miseries and afflictions are easily and quietly borne of them, vnder the burden whereof they are not greatly troubled. As in the Apostles; the holy Martyrs, and many other of the chosen sonnes of God, is apparant.

4 Our heartes shall the better bee setled, if wee would consider that nothing commeth vnto vs but by the will of
Isay 8, 18. God. Behold I and the children which the *Lorde* hath giuen me, are as signes and wonders in Israel, by the Lord of hosts that dwelleth in mount Sion. See more, 1. c. v. 2. S. 2.

5. Our harts shall be setled in afflictions, if wee know the manifold vses and good ends of the afflictions which God sendeth to the Saints. See the former place. Videlicet 1. Iam. v. 2. Sermon 2.

6 Our

6 Our hearts in afflictions ſhall bee ſetled if wee did conſider that our time of ſufferings is limited: and is but ſhort, but the time of reſt, of peace, of ioy, eternall. Holy *Dauid* ſpeaking of *Ioſeph* his troubles, ſaith: vntill his appointed time came, and the counſell of the Lorde had tried him. So our times of trial are determined with God, and limited. VVhich thing elſewhere is auouched, when hee ſaith that the rod of the wicked ſhall not alwayes reſt vppon the righteous. For howbeit GOD ſuffer the wicked to puniſh his Saintes for a time, yet will hee not ſuffer the croſſe to preſſe them alwaies, and to keepe them vnder for euer. For God will not alwaies chide vs, neither keepeth hee his anger for euer; for hee hath decreed and determined the times of our ſufferings; and they are not long: as by *Iſay* he telleth his people; VVho threatning them the comming of the king of Aſſur, telleth them notwithſtaning they ſhould haue a ſpeedie end thereof; therefore he ſaith; but yet a very little while, and the wrath ſhall bee conſumed, and mine anger in their deſtruction. And againe moſt comfortably: for a moment in mine anger, I hide my face from thee for a little ſeaſon: but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy redeemer. In conſideration thereof, Saint *Paul* calleth the time of our ſuffering here, momentany, for a ſhort time and ſeaſon: our light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent, and an eternall weight of glorie. And finally *S. Peter* confirming the Saints from the ſhortnes of their ſufferings, ſaith, now the God of all grace, which hath called vs vnto his eternall glorie in Ieſus Chriſt, after that you haue ſuffered a little; (ſuffered a little;) make you perfect, ſtrengthen and ſtabliſh you. Seeing then the times and dayes of our ſuffering are limited with God; ſeeing wee ſhall not alway bee vnder the Croſſe; Seeing our ſufferings are ſhort in reſpect of the eternall reſt, ioy and glorie whereof we ſhall be partakers; if wee would daily then conſider this wee ſhould the better ſettle our mindes in afflictions.

Pſal. 105. 19.

Pſal. 125. 3.

pſal. 103. 9.

Iſay 10, 25,

Iſay 54. 8.

2, Cor, 4, 17,

2, Pet 5: 10.

7 If we conſider that the Saintes in all times haue ſuffered aduerſitie: that Ieſus Chriſt himſelfe the Lorde of

Luk.24.26, glory, hath by many tribulations entred into his glory:
Ro,8,16,17. That wee are no otherwise fellow-heires with him, but vppon this condition that we suffer with him: The spirit beareth witnesse to our spirites, that we are the children of GOD. If wee be children, we are also heyres, euen the heires of God and heyres annexed with Christ: If so be wee suffer with him
2.Tim.2, 11, 12. that we may also be glorified with him. For this is a true saying, If wee be dead with him wee shall also liue with him If we suffer, we shall also raigne together with him. So that the Crosse is the way to the Crowne: This shall settle our minds in afflictions.

8 Finally our hearts in afflictions are setled, when wee record and recount often the fearefull iudgements of GOD vppon them which haue afflicted and cruelly persequuted his Church and Saintes in all times.

Gen,4.8, This might easily assuage and mitigate all griefe and sorrowe of our hearts. *Cain* for persequuting and murthering *Abel*, was punished with a desperate minde all the daies of his life, and with eternall torment of conscience in the Kingdome of Satan for euer. *Ismael* for persecuting *Isaac*
Gen.21.9, Gal,4,29. the seede of the promise, was therefore cast out of the house of *Abraham*, which was the Tipe of the Church of GOD.
Exod.14.28, *Pharao* and the *Egyptians* hauing a long time afflicted the people of GOD, were therefore finally ouerthrowen in the redde sea, and so Prince and people, horse and man, perished. The *Philistines*, *Amalachites*, *Madianites*, *Babilonians*, *Assirians*, and others, for like persequution were
3.Kin,18.4. also punished. *Achab* King of Israel persequuted the Pro-
3.Kin.19,1, 2,3. phets, afflicted the Saintes of GOD, and slew them; to whom
3,King 22 34. his bloudy wife *Iesabell* blew the bellowes of cruel tyrannie: Therefore he perished in the battle in Ramoth Gilead by the *Syrians*, and the Dogges licked his bloud in the Poole of *Samaria*: And she was cast downe at a windowe, her braines being dasht out, and her body deuoured of
4,Kin 9.33. dogges.
1.Mac.6. 6,& 8, When *Antiochus* the king of *Siria* had raised great perse-
2.Mac,9,4,5, tiō against the people of God, he himselfe was grieuously punished by God, for not only his army was greatly wasted of

Iudas

Iudas Maccabee: but also when he purposed to haue made Hierusalem a common Sepulc refor the Iewes, he was stroken with a grieuous and incurable disease of his bowels, and scrawling of wormes in his body, and such a filthie stinck proceeding from him as that no man could abide it, so that he was forced to wander in the mountaines, and so ended his daies in miserie. *Haman* afflicted *Mordocay* and the people of the *Iewes*: for which cause GOD caused him to fall into the disfauour of *Assuerus*, who commanded him to bee hung vppon the gallowes he had prepared for *Mordocay*. *Herod* called the great, persequuting our Sauiour Christ in the infants of Bethlem and the coasts thereof, whome from two yeares olde and vnder, he caused most cruelly and most barbarously to bee murthered: For the same was stroken with the fearefull disease of *Antiochus*, and after vnspeakeable tormentes, thereby ended his life most wretchedly: As both *Iosephus* writeth, and *Eusebius* recordeth in his Eccleſiasticall historie.

Eſter, 7, 6, & 10

Mat, 2, 16

Ioseph, lib, 17, c. 9, Antiquit, i, lib c. 8, 9, Nicephor lib. 1, c, 15,

Herod called *Antipas* the sonne of *Herod* the great, caused *Iohn* to bee beheaded in prison, at the request of *Herodias*, for that hee had said; It was not lawfull for him to haue his brother *Philips* wife: For which thing *Herod* was punished of God.

Mat, 14, 10, Nicephor, 1, lib, c, 20, Iosephus, lib, 18, Antiq. c, 10.

His father in lawe *Aretas*, the King of *Arabia*, ouercame and slewe his armie, and he fled to *Lions* in Fraunce, whether his incestuous harlot followed him, where, in miserable banishment, he and she both perished.

VVhat punishments the cruel Iewes suffered, for persequuting Christ and his Apostles, it is at large in seuen bookes shewed by Iosephus, who shewed the great and miserable war the Romane Captaines Titus and Vespasiā had against Hierusalem, and the wonderfull distresse the Iewes were driuen vnto therby as is apparant, & our *Sauiour* before had threatned.

Ioseph, 18, lib c, 20, Antiq Debello Iudaico, lib 7, c, 17, Luk. 19, 43, 44 Mat 23, 38, c, 24, 1, Luk, 21, 23,

Herod Agrippa, as he imitated the persecution of his Grandfather *Herod* the great, so was he punished as he was. For hauing slain *Iames*, and cast *Peter* into prison, making an oration to the people, for which they gaue him the name of God this is the voice of God & not of a mā, he chaleging the same was

Acts, 12, 23,

the angell of God: wormes ſcrawled alſo out of his body, and ſo he died.

Nero the Emperour perſecuted *Paule* and *Peter*, and the Saintes, but he fell by his owne handes, and became his own butcher. *Domitian* the perſecuting Emperour, was ſlaine of his Subiects, and buried without honour. Like puniſhment befel like perſecutours. See 1. c. Serm. 2.

Finally, many who haue afflicted priuate men, haue been themſelues alſo grieuouſly afflicted, and puniſhed by God: whoſe iuſt reward if wee did conſider, it ſhoulde cauſe vs in our afflictions to be patient, and to ſettle our mindes as wee are here exhorted. Partly therefore by the promiſes of our deliuerance, and partly by the experience and triall of the power of God in that behalfe, partly by the hope wee haue of our glorious reward if wee continue patient, partly through the knowledg of diuine prouidence, partly through the recounting of the neceſſarie vſes of afflictions, partly through conſideration of the ſhortnes of our troubles, partly through the remembrance of others examples, and finally, that Almightie God doth ſeuerely puniſh the wicked who haue perſecuted his Church, or any member thereof: in our afflictions our heartes muſt bee quietted and ſetled, according to the doctrine of the Apoſtle: Bee yee therefore patient alſo, and ſettle your heartes.

The reaſon.

The third and laſt thing in the ſimilitude, is the reaſon annexed: the Saintes of God muſt be patient, and ſettle their heartes, becauſe the comming of the Lorde approcheth. Though the Lorde ſeeme to tarie long, yet will he come and not tarie. The prophet *Abacuc* ſhewing that both the enemies of Gods elect ſhall be deſtroyed, and the Saints certainlie deliuered, ſo that the iſſue of both ſhall bee aſſuredly at the appointed time, though not alwaies according to our raſh, headie, and haſtie affections: ſaith that the viſion thereof, that is of the deliuerance of the Saintes and the puniſhment of the wicked, is for an appointed time, but at the laſt it ſhall ſpeake and ſhall not lie, though it tarie, waite: for it ſhall ſurely come and not ſtay.

Abac, 2, 3.

Heb, 10, 36.

VVhich Saint *Paul* applying to the comming of Chriſt as a fearefull auenger aginſt the wicked, and a plentifull rewarder

applying to the comming of Christ as a fearefull auenger against the wicked, and a plentifull rewarder of the patience of the righteous, therefore telleth the Hebrues that they haue neede of patience, that after they haue done the will of God, they might receiue the promises. For yet a little while, and he that shall come, will come, and not tarrie. Our Sauiour Christ in the holy Reuelation speaking of his comming which hee will not prolong, but rather hasten for the elects sake, saith vnto his Church, beholde I come shortly, blessed is he that kepeth the wordes of the Prophesie of this booke. Seeing therefore the Lordes comming to reuenge his elect, and punish their enemies, is at hand and draweth neere: the Saints ought not to think the time of their afflictiō long, but to settle their heartes and endure with patience, which is the reason of the Apostle in this place, to moue vnto patience,

Reu, 22, 12,

Mat, 24, 21.

VVhich reason, if it might perswade men in the time of the Apostles, to be patient, and to endure the time of their triall, because the comming of the Lord for their full deliuerance, drew neere: how much more effectuall is it, to moue vs to endure the time of our trial, seeing the time of Christs comming is so much shortned?

And if the comming of the Lord in the Apostles time was nie, how much more ought euery one of vs, to prepare our selues to bee in a readines to enter in with our bridegroome Christ, and looke continually for his appearance? For if S. *Paul* could truely say of himselfe, and the Saintes of his time, that they were they vpon whome the ends of the world were come: If Saint *Peter* could perswade the Church of Christ to be sober, and to watch vnto prayer, because then the end of all things was at hand: If Saint *Iohn* could say truely vnto the faithfull of his time; Babes, it is the last houre, and as you haue heard that Antichrist should come, euen now are there many Antichrists, whereby we know it is the last time: If Saint *Iames* here could moue the afflicted Saints of God, to acquite themselues patiently, because the day & cōming of the Lord approched: how much more truly may we affirme the same, seeing (since their time) so many yeares are finished, that it cannot be, but that the Lords comming is at the dore, & very

1, Cor. 10, 11.

1, Pet. 4, 7,

1, Iohn, 2, 18.

neerely approching? Which carefull consideration should make vs, both with greater quietnes to settle our mindes in the dayes of our affliction, and with greater carefulnes to & waitewatch day and night for his approching, and glorious appearing.

This day many forget, and not a few thinke it to be yet for a long time and season to come: wherefore they liue in all careleſſe ſecuritie, and wallow and welter in all iniquitie.

Signes of Christes comming, accomplished. Matt. 24, 12.

But that cannot bee possiblie farre off, the signes and tokens whereof, altogether are finished. For whether wee take that of Christ, that before the end of the world, their charitie shall waxe cold in men, and their iniquitie shall abound, is it not manifest? was euer charitie at a lower ebbe, or euer lesse loue seene among men, then now is, when euery one goeth about to eate vppe, and deuoure his neighbour? Or was euer sinne at a higher flow, or in fuller measure, then when pride possesseth all degrees of men, and adulterie is counted as no sinne; couetousnes reputed as nothing; blasphemie and cursed swearing, is in the mouth of euerie man and child? then, when lying is the trade of mans liuing; deceit and craft common among vs; slaunder and backbiting vsuall in all men; oppression and vsurie practised of high and low, noble and worshipful, citizen and gentleman? then when dronkennes and riotousnes ouerfloweth the land; murther aud manslaughter is committed, and left vnpunished; when treasons and trecheries are euery where intended, and all loyaltie and Subiect-like duetie troden vnder feete in the world? when euery man violateth the lawes of the realme, and with venemous tongues speake euill of such as excell in dignitie?

2. pet. 2. 10. Iude 8.

Or whether we looke to earthquakes and rumors of wars, are they not finished? hath not God, not longe since shaken the earth; and doeth not the flagge of defiance stand out almost in euery Countrie? are not our neighbours vp in armes round about vs, and is there not preparations for warres almost in euerie land and kingdome?

Or whether we cast our eyes vppon false Prophets and deceauers, impostors and seducers of the people: is it not clearer then the sunne at noone day, that the worlde swarmeth with

with such? The sect of the *Libertines*, and Anabaptistes is againe reuiued: Papistes, Iesuites, Seminaries, and Schismatickes, are marueilously euery where multiplied: the foule familie of loose and licentious loue encreased: diuerse grosse and new-fangled opinions, crept out of the professours themselues, of the glorious Gospell: and infinite other like *Spirites* of errors, Whereof Saint *Paul* in sundrie places hath foretold and prophecied. Philip 3, 18. 3, Tim 3, 1. 2, Tim, 2. 3.

Or whether we looke to the working of the misterie of iniquitie, whereby there shall bee a falling away, and defection from the faith: which begun to worke in the Apostles time, worketh now, and so shall continually to the end: is it not apparant, how great a fall there is from the faith? euen of the countries where the Gospel was first & most purely preached, how many haue reuolted, and fallen to barbarous Idolatrie? Ierusalem, *Constantinople*, Ephesus, Corinth, and innumerable the like places, cities, townes, & countries? how great a part of Christendome hath left the purite of Christes religion: and is become dronken with the dregs and drosse of popish superstition, out of the cuppe of the greate whore of Babilon? Where is the Gospell preached sincerely, without mixture of mens vanitie, but in England and Scotland, & happily in some fewe Cities in other places, which are but a handfull of Christendome? And euen among our selues how many be they, which haue brought in damnable heresies: by whome the way of God is euill spoken of? how many haue risen, euen as it were, out of the bowes and bosome of the Church, which speake peruerse thinges, to bring Disciples after them: which haue all made a defection from the faith? Thus the man of sinne, by whome the defection shall bee made, first receaued life in the time of Christ and his Apostles, and shall not vtterly die before *Christ* come in glorious maistie, when hee shall destroy him with the breath of his mouth. So that now nothing hindreth in the knowledge of man, wherefore the comming of Iesus *Christ* shoulde not bee at the verie dore, and euen present. 2, Thes. 2, 7. Reue, 17, 2. 2. Pet 2. 1. Iude v. 10. Act. 20 30. 2. Thes, 2, 3, & v, 7,

This comming, in the eternall purpose and counsell of God, draweth neere, in whose power are all thinges: who ruleth times and seasons at his pleasure; before whom all times are present, to whome a thousand yeares are as one day; and one day as a thousand yeers: So that albeit God doe not execute his purpose according to the hastines of our vaine affections, yet are the issues of his iudgements certaine, and in their appointed times shalbe shewed to the confusion of the enemies of the Saints, and the eternall comfort of the Church: which drawing neere and approching, the Saints in all their afflictions must be patient, and settle their hartes, according to the doctrine of the Apostle: bee ye therefore patient, and settle your minds, for the comming of the Lord to iudgment draweth neere.

2, Pet. 3. 8. psal. 90. 4.

The contrary.

3 In the treatise of patience, the third thing is the handling of the place by the contrarie; you must be patient, and not murmure, which is proper to wordlings & wicked men; who in their miseries, afflictions and troubles, through impatiencie, breake out into murmuring. In the seting downe of this contratie, there are two thinges to be obserued. 1. The contrarie it selfe, murmuring.

2 The reason. VVee must be patient, and not murmure, for the Lord is at hand to reward vs in free mercie, if we bee patient: or to punish vs in seuere iustice, if we murmure in our afflictions.

Murmuring what it is.

Murmuring is not here generally taken for euery grudging and groyning, either against God or man: as whereof in other places of Scripture is spoken: but particularly for that murmuring which is against men: therefore saith he; grudge not one against another. This grudging and murmuring, is either when we greiue that wicked rich men should so highly be exalted; should abound in wealth; excell in power: and the poore, yet righteous and iust men, should by pouertie, iniurie, and penurie, bee presled downe in the world. Or else it is, that muttering and murmuring, whereby we take it in euil part, that our selues should bee so tost and turmoyled; and other should bee dealt withall more gently: thinking that we beare a greater burthen, and heuier crosse from God, then

wee

we haue deſerued: and that other men (as yet not touched) haue deſerued more.

Or finally, it is that grudging which is in our afflictions, whereby we are diſcontent that we ſhould ſigh ſo long vnder our afflictions, and the wicked which afflict vs ſhould ſo long eſcape vnpuniſhed, and ſo in our hartes, through impatiencie, complaine hereof to God. This ought not to be in the Saints of God, who ought to be renowmed for their vnſpeakable patience. Whoſe bounden dutie it is to pray euen for their enemies: to wiſh well to them which haue done them iniurie; to bleſſe them that curſe them: to forgiue and forget offences committed, and in all godly moderation to ſettle their hearts: and to commit their cauſe to him that iudgeth righteouſly, which is God. Mat. 5. 44. and 14. c. 18. 35. Eph. 4. 32. 1. pet. 2. 23.

And if this moderation and equitie of our mindes, bee to bee ſhewed towardes our enemies, for whoſe iniuries and oppreſſions wee ought not to murmure, or impatiently complaine againſt them vnto God: how much leſſe ought wee then to grudge or murmure one againſt another, Chriſtian againſt Chriſtian, brother againſt brother? How much leſſe becometh it the Saints to grudge and murmure one againſt another for the daily offences which are committed and giuen? For who is he that can liue ſo vprightly, but that in one thing or an other, at one time or an other, he ſhall giue offences? If euery one giue ſome offence vnto another, ſhall we complaine to God in the bitterneſſe of our harts, ſhal we deſire reuenge from God againſt them? and ſhall wee not all then periſh? for no man liueth without ſome offence giuing. VVe therefore in theſe ſmall offences asking iudgment from God, and reuenge againſt others, deſire the ſame againſt our ſelues, in as much as we in the like offende our brethren, and ſo ſhall we all be condemned.

This grudging and muttering proceedeth from impatiencie, argueth diſcontentment of the mind, cauſeth mutuall complayning vnto God, & deſireth reuenge againſt ſuch as haue done vs iniurie VVhich thing is farre from the excellencie or dignitie of a chriſtian. VVhoſe patience ſhould be ſuch, as where other through impatiency accuſe one another, either

either to God or men; yet they ſhould not ſo much as murmure in their mindes, grudge to themſelues, frette or grieue in their inward partes, much leſſe complane indeed through diſcontentment and impaciencie: howbeit they had ſuſtained iniurie. Finally, it bringeth condemnation vppon vs: who haue loſt pacience: according to the denouncing of the ſcripture: woe bee vnto them that haue loſt patience: thereby falling from dutie of men, from charitie to the brethren, from obedience to God, from truſt in his diuine prouidence from ſincere embracing of the Goſpell of Chriſt, which preſcribeth vnto vs patience, and ſo wee incurre iuſt and deſerued condemnation. For which cauſe the holy Apoſtle in this place doth not only recõmend vnto the Saints the excellent vertue of patience, but alſo diſſwadeth murmuring, thereunto contrarie: grudge not one againſt another, brethren, leaſt yee bee condemned. If ſuch puniſhment follow our murmurings againſt our bretheren, what ſhall be the reward of their rage and furie, who ſpare not God himſelfe, but bende their tongues againſt the almightie, and ſhoote out blaſphemous wordes againſt the moſt higheſt: what impietie, what wickedneſſe, what blaſphemie is that?

Eccle. 2, 19.

Eccle. 2, 15.

Why we ſhould not grudge.

The reaſon why we ſhould not murmure one againſt another, is drawne from the preſence of the Lord: who is at hand? as a iuſt iudge to auenge vs of our enemies, and to crowne vs for our patience, or puniſh our murmuring.

The Lorde our God beholdeth our iniuries with open eie, and ſeeth our oppreſſions by the wicked: hee is preſt and at hand to reſcue and deliuer vs, as it ſhall ſeeme beſt to his diuine maieſtie: he marketh all our behauiour vnder the croſſe: let vs not therefore bee impatient, neither murmure, but therein ſhew all Chriſtian moderation as becommeth Saints.

How God is at hand. Prou. 15, 3. Eccleſ. 5, 7.

The Lord is at hand, the iudge ſtandeth before the doore. 1. In that hee ſeeth all the creatures of the worlde, and beholdeth all the miſeries and oppreſſions of his people. Thus was he at hand & at the doores of the Egyptians, to ſee & behold the grieuous oppreſſion of his people Iſrael. Wherefore he proteſteth to his ſeruãt *Moyſes*, I haue ſeene I haue ſeene

Exod. 3, 7.

the

the trouble of my people Israel in *Egypt*, & haue heard their crie, because of their taskmasters: and doe knowe their sorrowes. For it is the *Lord* that beholdeth from heauen, al the children of men: and from the habitation of his dwelling, he considereth them all that dwell on the earth. Psal,33,13. Psal,102,19, 20.

Thus was he at the doores of *Abraham* to behold the mocking and persecution of *Ismael* against *Isaac*: at the doores of *Isaac*, to heare the intended murther of *Esau*, against his brother *Iacob*. Hee was at hand, and at the doores and gates of *Laban* to behold his oppressing of his nephew *Iacob*. Hee was at the doores of *Nabuchodonosor*, to behold the fierie triall of the three children. At the heeles, doores and gates of the Princes of the prouinces of Babilon, to behold and see, heare, and marke the wicked purpose and deuise they imagined against *Daniel*. At the doores of *Saules* palace to behold his persecuting of *Dauid*. At the doores of the Scribes, Pharisies, high Priests, & princes of the *Iews*, marking & viewing their crueltie against his sonne Iesus Christ, and his holy Apostles. At the doores of the persecuting Emperoures, to beholde the crueltie towards the blessed Martyrs. At the doores of all oppressours, extortioners, vsurers, couetous persons, iniurers and hurters of their bretheren, to see, veiw, marke, and behold with open eie, the violence and wickednes of men against his seruants, and holy Saints, most shamefully committed. Gen,21,9, Gal.4,29. Gen,27,41. Dan.3,22, Dan,6,7, 1,King,18,2,9 &c.

2 As hee is at hande and at the doore to see our miseries: so also is hee at the doore to deliuer vs from our enemies and to rescue vs from our oppressours. *Moses* telleth Israel, that there is no God that commeth so neere to any people, as the *Lord* commeth nere to them, to helpe and deliuer them from all their dangers. Deut,4,7

Dauid the princely Prophet subscribeth and consenteth hereunto: the Lorde saith hee, is neere vnto them that are of a contrite hart, and will saue such as be afflicted in Spirit: neare he is to deliuer them. For though many bee the troubles of the righteous, yet is the Lorde at hand to deliuer them. Psal,34,18.

Therefore

psal,46.1, Therefore saith hee in an other place, God is our hope and strength: our helpe in trouble, neare and readie to be found:
Isay 27,3. And the *Lord* himselfe promiseth his presence to helpe his Church & defend it against al their oppessions & iniuries: I the Lord, saith God, doe keepe it; (that is his *Church*) I wil water it euery moment, least any assault it, I wil keepe it night and day. Thus is the Lorde at hand, thus standeth the iudge at the dore, euermore prest and readie, to defend and deliuer his people.

1,pet.3.17. 1,pet.4.19, 3 The iudge standeth at the doore to beholde our behauiour vnder the crosse, and to see how we take these afflictions which he suffereth according to his good will, to be laid vppon our loynes. Hee is at hand to view whether through impatiencie we bite the lippe, hang downe the head, wring the handes, stampe with the foote, stare with the eyes, murmure in our heartes, or any wise frette, fume, or rage against God: or whether in the moderation and quietnesse of our mindes, wee in inuincible fortitude, manhood, and courage, doe beare the oppressions of the wicked; that either he may punish our impaciencie, or crowne our constancie, with immortalitie, and glorie.

This consideration might teach vs carefully therein to behaue our selues. for as the eye of the mistris keepeth the maiden, the eie of the parents, the child, the eie of the maister, his seruant, in awe, and in order: euen so the presence of the Lorde, and his watching and wakeful eye, keepeth vs in our afflictions, in godly moderation, that therein we breake not out into outrages through our impaciencie, either against men or God,

Reue.16.9 4 Finally, the Lord is at hand, and the iudge at the doore to execute his iust iudgmentes vppon them that wrongfully afflict his seruants, and to poure out the vessels and vials of his wrath against them that trouble his chosen. So that albeit our persecutors and aduersaries for a time rage and exercise their tirannie vpon vs, yet they shal not endure, and continue alwaies, neither shall they escape scotfree: neither shall they auoyde the reuenging hand of God, which in it due time shall light vpon them in al full weight, and presse them

them to powder, in his sore indignation, who suffereth not the rodde of the wicked alwaies to bee vppon the righteous: but by executing vengeance vpon their aduersaries, giueth peace vnto Israel, wherunto hee is ready. For as a Iudge he is at hand to reuenge the righteous, and to punnish also the wicked and cruell oppressours of his people. psal, 125.3.

This place of Saint *Iames* may easily teach vs, that the cause of all impaciencie, and desire of reuenge against our aduersaries, and all muttering and murmuring against men in our afflictions, proceedeth and groweth from this wicked stocke, roote, head, or fountaine: euen from the ignorance of the power and presence of God. For were wee throughly perswaded that God almightie seeth our miseries, is able to deliuer vs, beholdeth our behauiour vnder the crosse, and will in due time auenge our cause vpon our enemies: were we fully assured that we are not left to the rashnes & temeritie of fooliish fortune and blind chaunce, which thing Christians doe not acknowledge: neither subiect to the wills, pleasures, crueltie, and tirannie of men: but in all things, to the good purpose of our God, who numbereth euen euery haire of our heades, so that without his prouidence, not one of them shall perish: what a step would this make to patience? what quietnes would it worke in our heartes? what strong consolation and comfort would it cause in our afflictions? how effectually would it remoue all murmuring from vs? that in all thinges wee should hold fast the exhortation of the Apostle: grudge not one against another, brethren, least you bee condemned: behold the iudge standeth before the doore. Murmuring springeth of ignorance of gods prouidence. Mat, 10, 30. Reasons why we should bee patient.

The fourth and last thing in this treatise concerning patience, is the rendring of certaine reasons, why the Saints of God ought to addresse them to patience vnder the crosse, and the manifold afflictions of this life: the reasons are foure, as hath beene noted.

1 From the example of the Prophets which haue spoken vnto vs in the name of the Lord. Which reason may thus bee formed: that which the holy Prophets of God haue suffered, that we by their example ought to suffer in like manner: but the Prophets of God haue suffered aduersitie, and haue had patience

patience: wee ought thereby to suffer in like manner, and in all our troubles to haue patience.

Mat 5,12, To reason from example of others, and thereby to moue to patience, is moste vsuall in all holy Scripture. Christ our Sauiour, exhorteth to suffer patiently, reuilements, persecutions, and all manner of euill, by the example of the holy prophets, whome men in their time likewise persecuted. The au-

Heb.12,2, thour to the Hebrewes reasoneth from the example of our Sauiour Christ, whereby he stirreth and moueth the Iewes to patience: seeing wee are compassed about with so great a cloud of witnesses, let vs cast away euery thing that presseth downe, and the sinne that hangeth on so fast, and let vs runne with patience the race which is set before vs: looking vnto Iesus the authour and finisher of the faith, who for the ioy that was set before him endured the crosse, despised the shãe and is set down at the right hand of the throne of God. The

1,pet,2.21, Apostle Saint *Peter* also reasoneth from the same example in sundrie places of his first epistle to the sãe vertue: but chiefly whẽ he thus writeth: herũto are ye called, for christ also suffered for you, leauing an exãple, that you should folow his steps who when he was reuiled, reuiled not againe, whẽ he suffered, threatned not, but cõmitted it to him that iudgeth righteously. In which place, through the cõsideratiõ & view of christs exãple, the apostle moueth christian seruants to abide with patiẽce the heauy yoke of their hard seruitud, vnder infidels & vnbelieuing masters. And our apostle S. *Iames* perswading the sãts & chosẽ seruãts of God patiẽtly to ẽdure by cruel persecutiõ & afflictiõ by the prophãe rich mẽ of this world draweth his first argument & reason from the exãple of the holy prophets: take saith hee, my brethren, the Prophets for example of suffering aduersitie & of long patience which haue spoken vnto vs in the name of the Lord.

The example of GODS Saintes in generall, who haue beene subiect to manifold afflictions, and therein haue quitte themselues patient, are many: And leauing *Abels* suffering by *Cain* his brother: *Abraham* his patience in the iniuries hee suffered, by the Egyptians, Philistines and princes of the East: *Isaac* his patience in

respect

reſpect of the iniuries of *Iſmael*, and the philiſtines: *Iacobs* patience, touching the oppreſſions, attempts & deuiſes of *Eſau*: *Ioſephs*, by the patriarks his brethren, and infinite the like: the Apoſtle generally propoundeth vnto vs, the exãple of the prophets which haue ſpoken vnto men in the name of the Lord.

VVhich thing if we ſhal particularly vnfold, let vs begin with *Moſes*, the great prophet which ſpoke in the nãe of the Lorde to *Pharao* and the Egyptians, to Iſrael and the Iewiſh people, the choſen people of God, what vile ſpeeches, reproches, and checks bore he at the handes of *Pharao*, what rebellions, vprores, falſe accuſations ſuffered he at the hands of the people who is ſo blinde that ſeeth not, or ſo ignorant which knoweth not? how *Elias* was perſecuted by *Achab* and *Ieſabel*: how *Eliſeus* was mocked of the children, & ſought for by the king of *Syriah* to haue bin puniſhed, the ſtories aboũdantly witnes vnto all poſteritie for euer. *Iſas* ſpeaking to the people in the name of the *Lord*, was ſawen in peeces with a ſaw of wood, as the hebrewes record in their writings. *Ieremie* ſpoke vnto the Iſraelites in the name of the Lorde, and his word was contemned and lightly regarded as winde, himſelfe ſmitten by *Paſhur* the prieſt; his counſell reiected by the people and men of Iſrael: he, for the truth impriſoned, & falſly acuſed, & commanded to ſpeake no more vnto them in the nãe of the *Lord* and this bore hee patiently.

Exo, 5, 3, & 21, 6, 9. Num, 16, 3, Exod, 14, 11, c, 16, 2, 3, 3, King, 19, 1, 2, 4, Kin, 2. 24, 4, King, 6, 13, Iere, 5, 13, 20, 2 42, 20, 44, 16, Ierem, 26, 8, 9.

VVhat ſhould I ſpeake of *Micheas* ſtroken by *Sidkiah* the ſonne of *Hananie*: *Amos* abuſed by *Amaſiah*: *Zacherie* ſlaine by *Ioaſh* the King: *Daniel* caſt into the Denne of Lions? with what inuincible courage and conſtancie, with what patience and long ſuffering, they haue endured the contempt of the people; perſecution by the princes, famine and hunger of the *Land*; reſtraint and impriſonment by falſe ſugeſtion of the wicked: reprochfull taunts and vile ſpeeches cruell tormentes and bitter threatninges: bloudie woundes and vndeſerued death? the holy Scriptures and ſacred ſtories plentifully do teach vs.

3, K. Amos, 7, 10, et 12, 2, Chro, 24, 21, 22, Dan, 6, 19

If ſuch men therefore, of ſuch pietie and godlineſſe, of ſuch innocencie & excellencie, of ſuch renowme for vertue, ſo deare & ſo greatly beloued of God, which haue ſpokẽ vnto men

men in the name of the Lord haue beene partakers of like calamities; haue bin companions of like sufferinges, and therin haue shewed themselues patient: shall not we farre inferiour vnto them in al degrees, be contēt to suffer with patiēce, that which they haue suffered before vs? when then we are subiect to the iniuries, oppressions, afflictinges of men; when we are vnder the cruelties, persecutions and furiousnesse of the wicked; let vs cast our eies vppon the sufferinges of the Prophets and their patience, and let vs hold fast this counsel of this Apostle, that we take the holy prophets for an ensample of suffering aduersitie and long patience, and by their example learn to addresse our selues in our afflictions thereunto: that wee being compassed about with so many examples of the prophets, may without murmuring and sinister affection, runne on with ioy the race that is set before vs, that finally with thē we may possesse our soules in patience: whereunto the Apostle stirreth vp in this place and first reason.

Heb. 12, 1.

Luk. 2, 19.

2 Another reason is drawne from the acknowledged & confessed reward of patience: we, saith the Apostle, count thē happy which endure. If we our selues make this accompt, and acknowledge that they are happy in deede, which suffer aduersitie patiently; shall not we endeuour to attaine to that, which our owne consciences acknowledge to bring felicitie and happinesse?

That they are blessed which endure, and suffer aduersitie wrongfully, it hath beene sufficiently shewed. 1 Iames. verse. 12. Sermon, &c.

Greater reward to vertue none can be giuen, then felicitie and happinesse; and hereunto all men tend; hereafter they striue, that they might be happy; though not all aright. This happinesse is promised to the patience of Gods saints, wherefore we ought to giue all diligence, in all our afflictions to behaue our selues patiently, that we may be partakers of this happinesse. And so much the more earnestly we ought to striue thereafter, because the reward is knowne and confessed of vs, and we our selues count them happy which endure, therefore the full perswasion of this so excellent a reward, ought to stirr vp our dull affections to the performance of patience

patience.

VVhat indurance receiueth this bleſſed reward, wee may eaſily coniecture; not ſuffering and induring for euerie thing: but when they ſuffer and indure for the truth ſake; for the profeſſion of the Goſpel; for righteouſnes, then are men happie. For not the ſuffering, but the cauſe maketh martyrdome, as S. Auguſtine auoucheth to Dulcitius. Neither the enduring, but the cauſe and quarrell wherefore, and wherein men ſuffer, purchaſeth the crowne and reward of happineſſe, wrongfully to ſuffer at the hands of men, is a thing acceptable vnto God: wherefore if either for Gods cauſe and his trueth ſake, or for no deſert in our ſelues, but of the malice and wickednes of wicked men, wee ſuffer wrongfully, and therein endure patiently; we ſhall receaue the crowne of glorie, euen eternall bleſſednes, and felicitie in the kingdome of God. Epiſt. 6. 1. Dulcitio. 1. Pet. 2. 19.

Thus the Patriarks, thus the Prophets, thus the Apoſtles, thus the holy Martyrs are counted bleſſed, for they haue endured. Thus alſo ſuch as ſuffer loſſe of goods, ſicknes of bodie, anguiſh of mind, ſlaunder of name, death of friends, reſtraint of libertie, oppreſsions of men, and other croſſes or afflictions whatſoeuer, if therein they endure patiently, ſhall alſo be bleſſed. If happineſſe be promiſed as the reward of our patience; and ſo accompted with men; what reaſon of greater force; what perſwaſion of more waight, what argument of ſounder ſubſtance may be made, to perſwade to patience, then from the reward of patience; euen eternall happineſſe? Behold ſaith *Iames*, we count them happie which endure.

The third reaſon is drawen from the example of *Iob*. Ye haue heard of the patience of *Iob*, and you knowe what end the Lord made: what the ſufferings & trials of *Iob* were; what hee ſuffered in his children, in his goods, in his bodie, by his wife, by his friendes, the ſtorie teacheth vs: & it was wonderfull. It had bin a great matter to haue loſt at one time by the Sabeans 500. yoke of oxen, and as many ſhee aſſes, with the death of his ſeruants: but at the ſame time & immediatly to heare tidings, that fire from heauen had burnt vp 7000 ſheep, Iob patience. Iob. 1. 15. Iob. 1. 16.

and all his seruantes and shepheardes which kept them, encreased his triall mightily, and wonderfully proued his pati-
Iob.1,18. ence. It had been a greate Crosse thus to haue beene bereft and robed of his riches and substance, but together to haue his children all at one clap to bee slaine with the fall of their owne brothers house, when they were making merrie, and so sodenly to bee oppressed with stones and timber without all rescue, helpe, or succour, what a strange triall was this?

It had beene much thus to haue loft both his riches and
Iob,2.7 his children togeather, but afterward to bee stroken with botch and boyle from top to toe, that all men abhorred and loathed him; what encrease of his Crosse, what waight of his affliction, what enlarging of his griefe, what accesse to his former sorrow was this?

The losse of goods, the death of children, the disease of
Iob 2,9. bodie was greate; but for his owne wife, who shoulde haue beene his comfort, to bee his corsie: who should haue beene a helpe, to become a hinderance: who should haue encouraged him, to pricke him on to curse God, that he might die;
Iob 4,7- what sea of sorrow could be greater? And finally to make vp the full measure of al affliction; for his deare friends to check him and charge him as an hypocrite, what anguish of minde might hereunto bee compared? in one day of rich to become poore, of wealthie to become destitute, of full to bee made emptie, of plentiful to become needie, of a father of many children, in one houre to become childlesse altogeather; of whole to become sore, of reuerenced, to become contemned, to bee reproched of his wife, to bee slaundered of his familiar friends, to be abhorred of all men, what calamitie like vnto this? one miserie to follow at the taile of another, one
Psal 42,7. affliction to follow another at the heels, as water followeth water in the conduits and water-pipes, one trouble to meete another in the necke, that all miserie might seeme to haue beene powred out vpon one man, was a wonderfull triall, yet was hee patient in all these troubles. VVherefore, as the onely patterne of rare patience, is he proposed vnto vs in the holy Scriptures of God, of whome with reuerend mention the Apostle speaking, vseth his example for a reason to moue

vnto

vnto patience, you haue heard of the patience of *Iob*, & haue knowne what end the Lord made.

Now if holy *Iob* with inuincible patience hath borne all theſe trials: it were a ſhame for vs, in leſſer matters to be impatient. If hee loſt all that euer hee had, and was patient; if thou looſe halfe thy riches, wilt thou murmure? if he in one day loſſe all his children, both ſonnes and daughters, and that by the ſuddein fal of their eldeſt brothers houſe: If thou by ſickneſſe looſe a childe, wilt thou riſe vp in a rage againſt God?

If he were ſtroken with ſore diſeaſe from crowne of head to ſoale of foote, and was content; when thou art ſicke, not on the dunghill as hee, but in thy houſe and on thy bed, wilt thou frette and fume againſt the almightie?

But thou wilt ſay, how may he be thought a worthie example of patience, who ſhewed ſo many ſignes of impatiencie hee curſed the day of his birth, he wiſhed he had periſhed in the wombe of his mother; and vttered many ſuch like ſpeeches, whereby it appeared that he was rather impatient. Obiection. *Iob* 3. 1, 2,

I anſwere, that as his trials were wonderfull, ſo had hee diuerſe and ſundrie conflicts in himſelfe, wherein he ſhewed the great weaknes and infirmitie of nature. Yet after many combats and conflictes with his owne reaſon, and natural wiſedome, after diuers ſtriuings and ſtruglinges againſt his owne weakenes, and fraile affections, in fine and ende, he ſubmitted his iudgment to gods wiſedome, he raunged himſelfe vnder the good pleaſure of the almightie, and became tractable vnto his will; ſo that hee carried away (like a moſt triumphant and victorious Captaine) moſt glorious victorie in all his temptations, and is therefore ſet down as an example of ſingular patience, to al poſteritie for euermore. Whoſe example wee muſt follow; whoſe patience wee muſt imitate; whoſe vertue we muſt embrace, whereunto we are referred in this place: You haue heard of the patience of *Iob*, and you haue knowne what end the Lord made. Anſwere.

As the patience of *Iob* was rare, ſo the gracious and merciful Lord, gaue and made a good end thereof: for he both gaue him ſtrēgth to preuaile againſt al temptations, & bleſſed

him in the end, after his ſundrie afflictions. Sathan tempted him, but did not ſubdue him; anguiſh & griefe of mind aſſailed him, but did not ſurprize nor ſuppreſſe him; loſſe of goods, loſſe of children, and of all that euer the man had, troubled him; but did not ouercome him; inhumanitie of men, wickednes of wife, ſorenes of bodie, preſſed him, but did not caſt him down; miſerie & affliction diſquieted him; yet therein was hee more then conquerour, through the aſſiſtance and helpe of God who in all things gaue him good ſucceſſe & iſſue, in the end encreaſed & doubled his wealth: multiplied his children, enlarged his dayes, and bleſſed him with long life, ſo that hee ſaw his ſonnes and daughters, to foure generations. This was the end which God gaue to his patience.

Iob. 42. 10. 11. 12. 13. 14. 15. 16.

By whoſe example, if we ſuffer loſſe of our goods, death of friendes, decay of wealth, oppreſſions of men, iniuries, and manifold afflictions which here ſhall be offered vs: then will the Lord alſo looke down fauorably vpon vs; then will he ſend happie ſucceſſe, good iſſue, bleſſed end, to our afflictions alſo: euen in ſorrow, ioy; in bonds, freedome; in priſon, libertie; in ſicknes, health; in trouble, comfort; in death, life; in miſerie, happineſſe, and true felicitie: let vs therefore by this example learne to be patient.

¶ The laſt reaſon is drawen from the nature of God, who in puniſhing vs any manner of way, yea euen by the oppreſſions and iniuries of the wicked, is therein mercifull, howſoeuer he ſeeme to our corrupt affections, ſeuere, rigorous, and hard. Then ſeeing, euen in theſe our afflictions, his mercie appeareth, therein we ought therefore to bee patient. The princely Prophet Dauid ſayth, that as a Father pittieth his children, euen ſo hath the Lorde compaſſion on them that feare him. And as the mercy, and loue of naturall parentes, appeareth no leſſe in their fatherly corrections, then in their fonde cockerings; ſo the louing kindneſſe of God, and his mercie, appeareth no leſſe towards vs, when for our benefite he puniſheth; then when for our cõfort he ſendeth his manifold bleſſings vpon vs. Therfore, the author to the Hebrewes, exhorteth men in their corrections and chaſtiſementes from

Pſal. 103. 13.

Heb. 12. 5. 6.

God

God, to shew themselues patient, my sonne despise not the chastisements of the Lord, neither faint when thou art rebuked of him, for whome he loueth, those he chasteneth, and he scourgeth euery sonne whom he receiueth. Psa. 66. 11, 12.

Albeit then God for great and iust cause, lay affliction vppon our loines, though he cause vs to passe through fire and water, though he cause cruel men by infinite oppressions, to ride ouer our heads, and many waies to afflict vs, yet euen in the midst of these afflictions, hath he remembrance of his mercy, and therefore neuer suffereth his to be tempted aboue their strength, but euen in the temptation giueth he an issue that we may beare it. VVhether (therefore) we be afflicted in our selues, or in others which are neare vnto vs, whether wee suffer losse of goods, or be otherwise oppressed by the wicked whether wee be reuiled by the bitter teeth of backebiting, or bee iniuried by the prophane wicked men of the worlde, or whatsoeuer other calamitie wee are subiect vnto, all in God is of mercy, who therein is euermore prone to lenity, kindnesse and louing compassion, so that thereby wee ought to bee patient. 1. cor. 10. 13.

Let vs therefore in our afflictions respect the nature of God, who bringeth calamity vppon men, not alwaies in rigor and seuerity of his iudgementes, but oftentimes in mercy, thereby to correct enormities in our nature, as the mercifull and pittifull Surgeons and Phisicians, do many things which are painfull to the patient, thereby to correct and represse corrupt humors and other infirmities of the body, that wee acknowledging him in the middle of our afflictiós, to be prone vnto mercy, might in all things shew our selues patient, which is the force of the Apostles reason, why in our afflictions wee should be patient, because euen therein the Lord is mercifull and inclined to pitty, correcting vs for our benefit, ready in our afflictions to deliuer and rescue vs, and to send vs a glorious deliuerance out of al miseries, according to the infallible trueth of his promise, who willeth vs to call vppon him in the day of our trouble, & promiseth to deliuer vs, that we might glorifie him. psal. 50. 15.

And thus much of the second part and place here set

downe by the Apoſtle of the matter of patience. God for his infinite mercies ſake, graunt vnto vs this moſt excellent gifte of patience, that without fretting, fuming, ſtamping, ſtaring, grudging, or murmuring againſt him, in all our troubles wee may wholly reſt and rely vppon his diuine pleaſure, that after wee haue ſuffered a little, hee may make vs perfect, confirme, ſtrengthen, and ſtabliſh vs. To whom be glory, dominion and maieſty now and for euermore Amen

IAMES Chapter 5. verſe 12.
Sermon 26.

Ver. 12. *But before all thinges, my brethren, ſweare not, neither by heauen, nor by earth nor by any other othe, but let your yea be yea and your nay nay, leaſt ye fall into condemnation.*

The third place of the Chapter, is touching ſwearing.

NOw commeth the Apoſtle to the third place in this Chapter handled, which is concerning ſwearing. Vnto which hee ſlideth, & deſcendeth very orderly: for that in the former treatiſe, he had exhorted the Saintes to patience, and diſſwaded from all murmuring and impatiency: and commonly moſt grieuous and horrible othes, with moſt bitter execrations, grow of our impatiency: Therefore hauing diſcourſed thereof, hee addeth in the next place, admonition and counſell touching ſwering willing vs to deteſt all ſuch wickednes, and to accuſtome our tongues to ſimple and true ſpeach. Though then the Apoſtle ſeeme properly to ſpeake of ſuch vaine and wicked othes as whereunto men breake oftentimes, through impatiencie, yet will touch this more generally, & hereunder contain al othes whatſoeuer are raſhly and wickedly made by men.

In

The fifteenth place of the Epiſtle is againſt vain ſwearing.

In this 12. verſe (containing the third place which is concerning ſwearing 3. thinges are to bee noted. namely:

1. *The condemning of the thing as an horrible and deteſtable ſinne.*

2. *The correcting of that euill, what men inſtead of wicked ſwearing, ſhould doe.*

3. *The reaſon why men ought not to ſweare raſhly, vainely, and wickedly.*

Touching the firſt of theſe thinges, thereof thus ſaith our Apoſtle; Aboue all thinges, my brethren, ſweare not. VVhere he condemneth othes, and ſwearing. VVhich place being falſly applied by the Anabaptiſtes, for the condemning of all othes, and of al ſwearing: it ſhall not be impertinent to this place, but both profitable and propper, to conſider whether all ſwearing ought vtterly to be condemned or no. And if not: then, what ſwearing, what othes, the Apoſtle here reproueth. Swearing.

VVhich thing, that it may the better appeare, let vs in briefe and in a word, conſider what an othe is and what it is to ſweare.

An othe, is the affirming and denying of a thing with the calling on of the name of God, to witneſſe and auouch the trueth of the thing vttered. To ſweare is to affirme, or deny a thing, with the calling on of the name of GOD, for the auouching of the truth of that thing, which with ſolemne othe we haue proteſted. Or, an othe is an earneſt and vehement affirmation, or negation, of a thing lawfull and honeſt, by the name of God, whereby we deſire him to be a witneſſe vnto the trueth: and a reuenger and puniſher of al ſuch as vſe deceit and falſhood. Or an othe is an earneſt and vehement affirmation of any thing or truth, vnder ſolemne proteſtatiō. So that howbeit the name of God be not alwaies either expreſſed, or neceſſarilie implied in our othes, yet may they be, othes and ſwearings. Howbeit in all lawfull and godly othes, God is either expreſly named, or neceſſarily implied in our othes, as An othe. Whether all ſwearing bee condemned

the God of trueth. This being the definitiō of an othe, whether is it altogether condemned or not?

Mat.5.34. The Anabaptistes abusing this place, and that of our Saiour Christ; Sweare not at all, condemne all othes as vnlawfull in Christians. But the word of God, rightly and truely vnderstoode, permitteth Christians in some causes and cases to sweare. By which men must not challenge vnto themselues liberty of swearing for what they lust: but ought to learne neuer to sweare at al, but so and vnder such conditions as the Scriptures teach them and no otherwise.

Whether christians may sweare

That Christians and the Saintes of God may sweare in some cases, and therefore all othes and swearing not vtterly condemned, it may by sundrie groundes and argumentes be proued.

1 VVhat the morall law of God permitted, that is lawfull, for the the moral law is perpetuall, vniuerlall and generall, binding all men, comprising all times, containing all thinges that are lawfull. This law permitteth men to sweare, this giueth licence to the saintes in some cases, and for some causes to sweare. (*Moses* in his repeating of the lawe from the mouth of God, gaue this charge to Israell the people of God, thou shalt feare the Lord thy God & serue him, & thou shalt sweare by his name. To the like purpose in the same booke the prophet giueth the like commandemēt, thou shalt feare the Lord thy God, thou shalt cleaue vnto him, & sweare by his name. Thus almighty God maketh the calling vppon his name in their lawfull othes, to be a part of his diuine seruice, and permitteth the same vnto his people so that to swear by the law of God is permitted. The holy prophets, the best expoūders, & interpreters of the law, haue therfore taught the people in certaine cases to sweare: Ieremy saith thus to Israell, thou shalt sweare the Lord liueth, in trueth in equity in iudgement. The Prophet *Dauid* the worthy prince of Israell protesteth that all they shall be commended, that sweare in the name of God their heauenly King

Deut.6.13

Deut.10.20.

Ierem.4.22. Psal.63.11

Isay.65.16 Ier.12.16

Isay exhorteth and willeth that who so sweareth on earth, should sweare by the true God. The Lord in *Ieremy* his prophet, teaching this not onely to bee lawfull, but laudable

laudable and praiſe worthy in all his ſeruantes, and therefore alſo requiring it as a part of his diuine ſeruice, ſaith, it ſhall be that if they haue learned the waies of my people, then they ſhall ſweare in my name, the *Lord* liueth. Thus the lawe and the prophets teach, that in certain caſes, and in ſome reſpects it is lawfull to ſweare.

2 That whereof we haue God himſelfe, the Patriarks, Chriſt and Saint *Paul* for our example and warrant, cānot be altogether vnlawfull: But the Lord our God a moſt holy God and moſt iuſt, the patriarkes the moſt deare ſeruantes of God Ieſus Chriſt the eternall ſonne of the father, and the onely true patterne of all perfection, the holy Apoſtle, the moſte elect veſſell, and moſt pure ſeruant of Ieſus Chriſt haue ſworn, how then are all othes vnlawfull? how is all ſwearing forbidden?

And firſt touching God, is not he recorded at ſundry times to haue ſworne and that by himſelfe? VVhen *Abraham* at Gods commaundemēt was readie to haue offered vp his onely ſonne in ſacrifice to God, the *Lorde* ſtayed his hande, and ſaid by my ſelf haue I ſworn, ſaith the *Lord*, becauſe thou haſt done this thing, and haſt not ſpared thy onely ſonne therfore wil I ſurely bleſſe thee, & will greatly multiply thy ſeed, as the ſtarres of heauen, and as the ſand that is vppon the ſea ſhore and thy ſeed ſhal poſſeſſe the gates of thine enemies. Gen. 22. 16.

The Princely Prophet *Dauid*, prophecying of the eternall Kingdome and Prieſthoode of Chriſt bringeth in God, ſwearing vnto him: The *Lord* ſware and will not repent, thou art a Prieſt for euer after the order of *Melchiſedech* pſal. 110. 4.

VVho ſpeaking alſo of the oth of the Lord made vnto him, touching his poſteritie, whereon the people grounded theyr praiers, and deſired the eſtabliſhment thereof, ſayth in like manner: The Lorde hath ſworne in truth to *Dauid*, and hee will not ſhrinke from it ſaying, of the fruite of thy body will I ſet vppon thy throwne pſal. 132. 11. Iſay. 45. 23.

The prophet *Iſay* ſpeaking of the deliuerance of the Iſraelites out of their captiuity in Babilō by *Cyrus* & of the calling of the Gentiles, for the faythfull accompliſhment of that

that promiſe, bringeth in God himſelfe ſwearing: I hauh ſworne by my ſelfe, the word is gone out of my mouth in righteouſneſſe, and ſhall not returne, that euery knee ſhall bowe vnto mee, and euery tongue ſhall ſweare by my name. The Eze, 33, 11, Lord himſelfe willeth the prophet in his name to make this proteſtation vnto the world: Say vnto them, as I liue (ſaith the Lord God) I deſire not the death of the wicked, but that the wicked turne from his waies and liue, which place *Tertullian* citing, crieth out the Lord ſweareth, ſaying: as I liue: he Lib, de pœnitentia, would that men ſhould belieue him: O happy men, for whoſe cauſe the Lord ſweareth: O moſt miſerable and wretched, if wee belieue not the Lord when he ſwereth. More of the othe of God may bee ſeene. Pſal. 95. v. 11. Ier. 11. 5. Lu, 1. 73, Heb. 6. 13. Deut. 4. v. 21. & 31.

Gen, 21, 24, From God to come to the example of the Patriarks. *Abraham* the great and mighty Patriark making a league with *Abimelech* the king of the Philiſtines, ſwore vnto him, that he for Gen, 26, 31, his part would keepe that league inuiolable. VVoſe ſonne *Isaac* the patriarke to like purpoſe ſwore to the ſame prince & 1, King. 20, 3, Actes. 2, 29. his people. *Dauid* a Prophet, and a patriarke, (as *Peter* calleth 1, Kin. 24, 23. him) ſwore to *Ionathan* when he made a league of friendſhip 3. King. 1, 30. with him, and by othe alſo promiſed to *Saul*, that he would Mat, 5, 18, and, 26, not deſtroy his poſteritye. Our Sauiour Chriſt his othe in the Iohn, 3, 3, c, 5, Goſpell was Amen, Amen, Verely. verely, I ſay vnto you: 24, 25, c, 14, which not only Saint *Chriſoſtome* taketh for an othe, but others 12, c, 16, 20, innumerable of greas learning, ſounde iudgement, ſingular knowledge in the Scriptures of God, which othe is in many places ſet downe qy the Euangeliſtes.

Rom, 1, 9, Saint Paul drawen on and led by theſe examples, almoſt in euery Epiſtle ſweareth: God is my record, whom I ſerue in my ſpirit, in the Goſpell of his ſonne that without ceaſing I make mention of you: ſaith hee to the Church of Rome, then being. In another place: I take God to record againſt my own 2, Cor. 1, 23, ſoule, that to ſpare you, I came not as yet to Corinth. To the Gal, 1, 20, Church & congregation of God at Galatia he thus breaketh out: the thinges thar I write vnto you, beholde I witneſſe before God, that I lie not. Thus both God and the patriarkes Chriſt and his Apoſtles is our example herof, ſo that it cānot bee

be a thing vnlawfull.

Now if they reply, that it was lawfull in the time of the law, but not in the time of the Gospell, that may easily be refuted. For our Sauiour Christ disanulled no part of the moral lawe, but fulfilled it: therefore saith he, I came not to breake the lawe, but to fulfill it. And this is a parte of the moral law, therefore at Christs comming, was it not abolished, but standeth in full strength, power, and vertue for euer. Neither can their cauill impeach this doctrine: for that our Sauiour the setter forth of the Gospell: and *Paul* a faithful preacher of the same, and both in the prime of the Gospell, haue sworne. VVherehence it is apparant that euen vnder the Gospell, it was lawfull for Christians to sweare.

3 Lastly, the lawfulnes of an othe, euen among Christians herehence appeareth, in that the end of othes is profitable, & the vse necessary among men. For whose vse is profitable and good, and whose ende is needfull and necessary, that must needes be good profitable and lawfull. Such a thing is an oth taken in the feare of God. The endes of lawfull othes

And touching the ends of lawfull othes, howbeit in particular they may bee many, yet I thinke that for foure causes chiefly we may lawfully sweare.

1 To testifie our subiection, homage, and obedience to pricces and magistrates, and officers in the Church or commō welth, as did the men of *Gilead* for when the elders of *Gilead* came to *Iphtah* to entreat him to be their captaine & to fight forthē against the *Amonits*, they swor vnto him that he should be their head, their captain & their gouernor, & that they woulde bee subiect vnto him. So the people of Israel creating *Dauid* their king, swore & took God to witnes to record, that he should raigne ouer them, & that they would perform true subiection vnto him, as to their King: *Iehoida* the priest making Ioas king, tooke an othe of the Captaines of the people, and them of the Guard, that they should obey Ioas their new and young king. By which and like places, we may see that Christian princes may bind their subiects by an othe, & that subiects may also sweare to perfourme duty, alleageance and to doe all homage vnto their princes. *Iudg.* 11. 10. 2. King. 5. 3. 4. King. 11. 4.

2 Othes

2 Othes also may lawfully be taken, to confirme and establish a league and couenant betwixt men, and to assure those to and with whom we enter the league, that we for our parts will keepe it inuiolable: as holy *Abraham* entring league with *Abimelech* King of Gerar, confirmed the same by othe, as *Moses* recordeth: So *Abimelech* and his captaine *Phicholl*, with *Ahuzzah* his friend making peace with *Iacob*, they swore one vn to the other for the confirmation thereof: So for the same cause *Iacob* and *Laban* his vncle swore ech to ech other: *Dauid* being secretly (as it were) annointed King by *Samuell*, in stead of *Saul* the King, therefore and for other causes persecuted & pursued by *Saul*, made notwithstãding a faithfull league with *Ionathan* the sonne of *Saul*, and they confirmed the same with solemne othe ech to ech other: In like manner afterward hee swore to the same purpose to *Saul* as in the story it plainely appeareth: So that as for witnesse of alleageaunce to Princes and men in authority wee may sweare: So for the confirmatiõ of leagues and couenantes betwixt others and vs, it is also lawfull for the Saintes to sweare in like manner.

Gen. 21. 23. 24

Gen. 26. 31.

Gen. 31. 44.

1. Kin. 20. 8. and 42.

2. King. 24. 22.

The endes of lawfull othes.

3 Furthermore it is lawful to take an oth for the ending of controuersies, which cãnot be decided nor ended, but by mens othes.

Some thinges are done in such secresie, and so priuily, that they cannot bee knowen, or come to light, but onely by an othe, then men are forced to take an othe, and to witnesse a trueth in the name of God: the knowledge whereof is right necessarie among men: So in the lawe when a man had laid a pawne, or any other thing vpõ trust to another, & the thinge were lost or miscarried vnder his handes, if the theefe were not found, the receiuer should be brought before the iudge, and take his othe whether he had stole it, conueyed it away & embesiled it or no, whereof seeing the owner had no witnes, hee to whom it was committed, and had receiued it was put to his oth whether it was done by his meanes and knowledg. Thus had this othe a necessarie end and vse among the people. When the people of Israell were afflicted by the men of *Ai*, for the trespasse and sinne of *Achan* in taking the execrable thing from Hiericho, this thing being secret & vnknown

Exo. 22. 8.
Num. 5. 19.
Deut. 21. 1. 2. &c

Iosua commaunding all the tribes to appeare, and *Achan* at the length taken, *Iosua* willeth him to sweare, and to vtter the truth, which he did, and was punished, and the fauour of God againe obtained for his people. The authour to the Hebrewes commending lawfull othes vnto men affirmeth, that an othe for confirmation among men, is the end of all strife. Heb. 6. 16.

4 Men may lawfully sweare, to iustifie their religion vnto God, and to bind themselues thereby vnto his holy worship. As in the dayes of *Asa* the King, the people of *Iudah* swore obedience and holy worshippe vnto the Lorde; and vnder solemne protestation, promised vnfainedly to serue him, which thing both *Iosiah* the King, and also his people afterwarde did; and established a couenant with the Lord, which solemnly they confirmed by othe vnto God, for these, or the like causes, may othes bee vndertaken of Christians. In euerie christian common-wealth then, othes are for many such and like causes taken, without which, as many sinnes woulde lie secret and vnknowne, to the greate hurt of men: so many duties woulde bee vnperformed, were not men thereunto bound by solemne othe, and protestation. The reuerend care wherof worketh great good in the Church and common wealth, albeit many most wickedly and vngodly, haue and doe despise the religion thereof. 2. Chro. 15. 14. 15. 2. Chro. 34. 31. 32.

Seeing then it is lawfull to sweare, and in the causes and cases before mentioned, permitted Christians to protest by solemne othe, in the name of the Lord; another question arising herehence, may seeme hereby to bee easily decided: which is, whether one man may exact, require, and take an othe of an other. Whether it be lawfull to put men to an othe, & in what cases.

VVhereunto it may bee answered, if men may lawfully sweare, then may they, before whome they sweare, lawfully exact these othes. And if it stand with Christianitie and our holy calling to performe this dutie of swearing; then it likewise standeth with Christian profession, to cause the same duties to be done: And as we haue sundrie cases wherein it is lawful to sweare, so haue we sundry examples of the Saints, and sufficient warrant out of Scripture, that some man may

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in some causes, lawfully require othes of others.

If *Abraham* swore lawfully to *Abimelech* king of Gerar, and after him, *Isaac Abrahams* sonne, to him and *Phicholl* his captaine; then was it lawfull for *Abimelech* in those cases to require and exact an othe of them: when *Abraham* sent his seruant *Eliasar* to procure a wife for *Isaac* his sonne, hee lawfully required and exacted an othe of him, that hee shoulde not take a wife to *Isaac* of the daughters of *Canaan*, but of his owne countrie, and of his fathers house; *Iacob* being now come into the land of Egypt, required and exacted of *Ioseph* his sonne an othe, not to burie him in Egypt, but in the buriall of his fathers in Machpelah. And *Ioseph* himselfe tooke an othe of the children of Israell, to carrie his bones out of Egypt: when the Lord should visit them, and bring them into the land of Canaan, according to the promise made to *Abraham*, *Isaac* and *Iacob*: it was permitted the Priest and the iudge in matters of weight, as for the trying out of theft, to take and exact an othe of the party suspected, and in many other causes as in Scripture is recorded. *Iphta* in the time of the Iudges. *Dauid* for himselfe, and *Iehoida* the Priest for obedience of King *Ioas*, required an othe of the people: *Asa* and *Iosias* the zealous kinges, required an othe of the people, for their true worship and seruice to God: *Salomon* bound *Simei* with an othe, not to depart Hierusalem vpon paine of death, all his life long. Finally, it was permitted the Priest to take an othe of the women suspected of whoredome of her husband; so that howbeit it were against her selfe, and also in a matter concerning life and death, yet was she charged to sweare. So that it is lawfull for men in authoritie, to require and exact othes of men suspected of wickednesse, howbeit it bee euen against them, and touche their liues also.

Gen. 21. 23. 24 Gen. 26 31.
Gen. 24. 3. 4. &c.
Gen. 47. 30. 31. Gen. 50. 25.
Exod. 22. 2.
Iudg. 11. 9. 10. 1. King 5. 3. 4. King. 11. 3. 2. Chro. 15. 14. 15. 2. Chro. 34. 31. 32. 3. King. 2. 42. Esdr. 5. 12. c. 10. 5.
Num. 5. 19.

Seeing then the lawe it selfe commendeth it, the example of GOD, the Patriarkes, Christ, and his Apostle confirmeth it: seeing the end is necessarie, and the vse profitable in the Church and common wealthes of Christians: what absurditie is it in superstitious Anabaptistes, to condemne all othes, and all swearings among men?

Othes

Othes then taken onely in the name of God for matters weightie, and of importance, righteous, iuſt, and true; to the glorie of God, the auouching of innocencie, the perſwaſion of the truth, & the like cauſes as now are mentioned, for the ending of controuerſies, the performance of dutie, the profite, peace, and quietneſſe of the Church and common wealth; with pure affection to truth, equitie, and godlineſſe; with hatefull mindes to falſhood, iniuries, wickedneſſe, and oppreſſion, are lawfull in the Saintes of God, and in true Chriſtians, euen vnder the Goſpel of Ieſus Chriſt.

What ſwearing is forbidden in holy Scripture.

Theſe things thus premiſed and ſet downe before, wherhence it appeareth that all othes are not condemned, neither euerie maner of ſwearing forbidden the Saints of God, what manner of ſwearing doth the Lord in his lawe, our Sauiour in the Goſpel, and this Apoſtle in this place, forbid and condemne in men?

Exod. 20.7 Deut. 5.11.

VVhen the Lord in the law ſaid, thou ſhalt not take the name of the Lord thy God in vaine; it is apparant, that ſeeing in other places hee permitted the Iſraelites to ſweare, therefore thereby he forbad not all ſwearing, but vaine ſwearing, falſe ſwearing, looſe and licencious, diſſolute and diſordered ſwearing.

Swearing is a parte of diuine ſeruice.

For ſeeing that ſwearing by the name of God, is a part of that diuine ſeruice, which is due vnto him, as in holy Scripture is apparant: Exod. 20.v. 7, c. 22. v. 13. Deut. 6.13.v. chap. 10.v.20. Iſay. 65.16. Ierem. 4.2. 5.7, v. Iſai. 45, 23. c. 48. 1, Iere, 23.7.8. verſes. Pſal. 63.11.v. Therefore woulde hee his poeple to take diligent heed and beware, that they runne not into any ſuperſtition, irreligiouſneſſe or impiety by vaine and wicked ſwearing; which euill to preuent, and that the religion of an othe might be inuiolable, therefore the Lord in his law commaunded, that they ſhoulde not take his name in vaine, by raſh, vaine, wicked, and falſe ſwearing, or any other way whatſoeuer.

Matth. 5, 34.

Our Sauiour Chriſt in the Goſpell teacheth his, that they ſhoulde not ſweare at all: not forbidding ſuch othes as the law of God commendeth: but correcting and controuling

trolling the disordered nesse and licentiousnesse of swearing, which in his time was crept into the manners and mouths of men, in whose time it was in custome to sweare by creatures; by heauen; earth; Hierusalem the great Cittie; by the Temple thereof, and such like; as in the Gospell appeareth. Which thing saith Saint *Hillarie*, they did in reproch of God, and to his dishonour: who is then highly dishonoured, when his religion or any point thereof, is applyed vnto creatures. This detastible wickednesse our Sauiour condemneth, willing that his should not sweare at all.

Hil. 4. can. vpon Mat.

Swearing by creatures is idolatrie.

And worthily doth Christ altogeather forbid that wickednesse and vanitie of swearing, especially by creatures, for it is plaine idolatrie, in as much as men make those things their Gods, whereby they sweare. Saint Chrysostom writing vpon Saint Mathew his gospell, handling the mattter of swearing by creatures, affirmeth truely, that who so sweareth by heauen, earth, or what thing else soeuer, hee therein or thereby maketh that his God, whereby he sweareth, and so euery one that sweareth by any thing else then by God, therby maketh himselfe an idolatour, because hee applieth the religion of an othe to a creature, which is onely due vnto God the creatour, and to no other. Saint Hierom expounding that place of Christ, sweare not at all, neither by heauen &c. subscribeth hereunto; Men, saith he, swearing by angels, heauen, earth, the elements, worship carnal and corruptible creatures with diuine and holy worship; now to giue diuine worship to creatures, is idolatry, therfore to swear by any other thing then by God, is idolatrie. Lactantius reproouing the vanitie of Socrates the philosopher, whome the auncient heathen held as the wisest among men, among other things he findeth great fault with him for that he swore by a dog and a goose, reputing him for mad, in hauing a most filthie creature (as a dog is) for his God, thereby intimating, that what creature soeuer it bee, albeit most vile and contemptible, yet wee make it our God by swearing by it: as Socrates did a dog and a goose, whereby he swore vsually. If then thus to sweare, be a thing so wicked, as our Sauiour right well considered, then no doubt our Sauiour had iust cause to forbid swearing altogeather,

Homil. 12 operis imperf. vpon Mat.

Vpon 5. Math.

Lib 3. de falsa sapientia, c. 19

ther: yet not meaning all in generall, but all vaine, idolatrous and wicked ſwearing, whereunto that time was giuen.

Saint *Iames* likewiſe, not forbidding or condemning all ſwearing, but that ſwearing which grew of their impaciency vnder the croſſe, and the diſorderednes of othes which was crept into their liues and manners, giueth this exhortation to the Saintes: But aboue all things my brethren, ſweare not, neither by heauen, neither by earth, neither by any other oth, cõdemning their vain othes, their othes by creatures, their needleſſe othes in their communication; & ſo in all things agreeth with our ſauiour Chriſt, who to his diſciples ſaith; I ſay vnto you ſweare not at all. Mat. 5. 34.

If Saint *Iames* and our ſauiour Chriſt alſo, forbad men to ſweare by heauen, earth, or any ſuch creature, or other vaine othe whatſoeuer; and will that raſh othes proceed not out of our mouthes, ſhall wee then thinke it lawfull in vaine and vpõ euery occaſion, raſhly to ſweare by him that ſitteth vppon the Cherubins, which walketh vppon the wings of the wind, and rideth vpon the heauens as an horſe? ſhall wee not ſweare by the earth, and ſhall we thinke it lawfull to ſweare by the moſt precious price of our redemption, paid by the onely death & bloodſhedding of Ieſus Chriſt? ſhall wee not ſweare, neither by heauen nor by earth nor any other othe; and ſhall wee thinke it lawfull to ſweare by the creator of heauen and earth? ſhall wee thinke it lawfull to pierce the ſides, wound the heart, ſlay the ſoule, teare & rent the body of Ieſus Chriſt by vaine ſwearing? All vaine othes therefore; all ſwearing by any creature, al ſwearing in any manner, otherwiſe then the expreſſe word of God alloweth, is condemned. pſal. 18. 10. 1. pet. 1. 18. 1. Ioh. 1. 7.

The vanity of our times in this behalfe is vtterly reproued whoſe deteſtable othes are, by this light, by the holy ſacramẽt by Gods wounds, by Gods heart, by the bloud of Chriſt, by Gods ſides, by the paſſion of Chriſt, by his death, by heauen by the Lord,, and a thouſand more, which a man might bee afraide for very horrour ſo much as to name. This vtterly condemneth our moſt diſordered and diſſolute manner of ſwearing in euery childes mouth moſt riſe and ready; this conuinceth the licentiouſneſſe of our age whoſe commõ

ſpeech and communication is intermingled and interlaced with manifold othes and horrible blaſphemies: this altogether reproueth our falſe and filthy othes in our ſhops, warehouſes, in barganings & occupying: this cõdẽneth the ruffinly ſwearing of men deſtitute of knowledge, and voide of all feare of God: who glory in their blaſphemy, and encourage themſelues in their wickedneſſe, who haue their pleaſure and felicity in their diſordered and diſſolute ſwearinges, in rapping out oth after oth, to the great diſhonor of God and his ſonne Ieſus Chriſt.

The correcting of this ſinne.

2 The Apoſtle then reprouing the vaine, raſh, and wicked ſwearing of men, teacheth how the fault may be corrected, and what remedy againſt this euil is beſt to be vſed. Therfore, ſaith hee, ſwear not, neither by heauen nor by earth, nor by any other othe; but let your yea be yea, and your nay nay: that is, vſe in all thinges which are to be affirmed a plaine affirmation; in thinges to be denyed, a flat negation and denyall. If a thing be ſo or ſo; ſay, ſo it is: If it be not ſo, then ſay it is not ſo. This is to let your yea, be yea, and your nay, nay.

Mat 5.37.

The like correction of the like vanity and wickednes, hath our bleſſed ſauiour in the moſt holy Goſpell ſet downe vnto the Saintes, who forbidding men all vaine, raſh, vnneceſſary ſwearing, and their vſuall othes by heauen, earth, Hieruſalem, by their heads and ſuch like, willeth that in ſteed thereof all their communication ſhould be yea yea, nay nay, teaching that in our familiar and common ſpeech, in our vſuall talke and communication, we ſhould not ſweare at all; but ſhould affirme thinges to be affirmed, and deny thinges to be denyed, in all ſimplicity of ſpeach, without al othes whatſoeuer. And it is to be obſerued, that as our Sauiour repeated and iterated the wordes twiſe, yea, yea, nay, nay, ſo our Apoſtle ſaith, let your yea be yea your nay nay, to teach by the geminating, repeating and doubling of the words, how conſtãt we ſhould be in all our talke and communication with the brethren. Which conſtancy and ſimplicity ought to be in the tongues and talke of all chriſtians; which, were it practiſed of men profeſſing godlines, as it ſhould, then ſhould wicked ſwearing, and horrible blaſphemy bee eaſily abandoned

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and aboliſhed out of the common ſpeech and talke of chriſtians. To which ſimplicity, if exhortations, admonitions, inhibitions, comminations, and bitter threatnings out of the ſacred word of God cãnot perſwade, then ought men by force of ciuill lawes, be thereunto compelled. Lawes ought to be made againſt ſwearing.

VVherefore it ought to be, not the leaſt, nor the laſt care of Chriſtian Princes, to make lawes for ſuch as by vaine and wicked ſwearing ſhall blaſpheme the name of the eternall & euerliuing God. Whereof that noble Prince of moſt famous memorie *Henrie* the eight, the moſt victorious K. of England not ignorant, endeuoured to plant ſimplicitie and ſinglenes of ſpeach in men, and to remoue all forged ſwearing: enacted and made a lawe, that to the vſe of the poore, euery duke for euery oth ſworne, ſhould pay 40. ſhillinges; euery Lord for euery othe twentie, euery Knight, ten ſhillings: a gentleman fortie pence for euery oth ſwearing. *Maximilian* the Emperour carefull in this point of the glory of God, that it by vain ſwearing might not be diſhonoured, decreed that who ſo was deprehended for a vain ſwearer, ſhould pay 13. ſhillinges and foure pence; which money who ſo refuſed to pay, and repented not of the wickednes, ſhould looſe his head. *Lodouike* a king of Fraunce, ordained that all common and vaine ſwearers, ſhould haue their lips ſeared with an hot burning Iron which he cauſed to be executed openly in the cittie of Paris And *Philip* another of their Kinges made a lawe that whoſoeuer he were, poore or rich, high or low, baſe borne or noble, in what place ſoeuer it were, (though in a common tauern at the wine, when and where wiſemen oftentimes ouerſhoote themſelues) if he blaſphemed Gods name by vaine ſwearing, he ſhold ſtraightway be drowned. *Iuſtinian* the Emperor made a law and gaue in commiſſion and commandement to the gouernor of the famous Citie of Conſtantinople, that he ſhould put to death the blaſphemer, leaſt that God himſelfe ſhould puniſh and plague both the Citie and the whole Realme for leauing ſo great wickednes vnpuniſhed. VVould God ſome *Henry* or *Henry* his ſeede, ſome *Maximilian*, ſome *Lodouick*, or

Henry. 8

Maximilian.

Lodouike.

Philip.

Iuſtinian.

Philip, some *Iuſtinian* were ſtirred vp in euery chriſtiã common wealth and kingdome: that lawes might not onely bee made but ſeuerely executed againſt the diſorderedneſſe of al ſtates and degrees of men for ſwearing, that neither king nor keaſar prince nor people, duke nor Earle, Lord nor knight; gentleman nor yeoman, page nor peſand, man nor woman young nor old, one nor another, might be found gilty of blaſphemous, vaine, and wicked ſwearing, but rather that all degrees and ſtates of men, and whoſoeuer profeſſeth godlineſſe might eyther by this correction of the Apoſtle, let your yea be yea, and your nay, nay; or els by ſeuerity of the ciuill and poſitiue lawes, therehence be reſtrained. Hereof the Apoſtle according to the example of our ſauiour Chriſt, moſt carefully correcteth the vanitie and wicked diſorderednes of their ſwearinges; and ſaith, let your yea be yea, and your nay nay.

The reaſon of not ſwearing Exod. 20. 7.

3 VVhy men ſhould thus correct and reforme their blaſphemous othes, the reaſon followeth, leaſt they fall into condemnation. Great danger hangeth ouer the heads of vaine ſwearers, and the wrath of God is ouer them to deſtroy them. This did almighty God threaten in his lawe when he would that men ſhould not take his holy name in vaine: for if they did, they ſhould not be counted guiltleſſe, but ſhould bee vnder that bitter curſe of condemnation pronounced by the mouth of Gods holy prophet, curſed is euery one that continueth and abideth not in all the wordes of the law of God to do them. In ſigne of Gods high diſpleaſure againſt ſo grieuous wickednes, almighty God commãded that the blaſphemer ſhould bee put to death, whether hee were ſtraunger or borne in the land, he ſhould die the death if hee blaſphemed the name of God. To which ſinne as due puniſhment is threatned, not the death only of the body, which in the wicked, is the entraunce to endles condemnation, but of the ſoule for euer, without our vnfained repentance therefore in this preſẽt world. This eternall condemnation againſt wicked and vaine ſwearers, the prophet of God in his reuelation foretelleth who from heauen ſaw a booke of 20. cubits long & 10. cubits broad, wherin was nothing but plagues, calamities, curſes & miſeries, threatned againſt the thief & vain ſwearer. Wherũto

Deut. 27. 26. Leuit. 24. 14.

Zach. 5. 3. Eccl. 23. 11.

Sirach

Sirach hauing regard, proteſteth vnto men, that the plague of God hangeth ouer their houſes for euer, which are giuen to blaſphemie, and delight in ſwearing.

And albeit we doe not alwaies ſee the execution of Gods iuſt iudgmentes againſt ſuch perſons, yet is it moſt ſure that thereby they fal into condemnation, and incurre the iuſt diſpleaſure of God; for which cauſe, as ſometimes he puniſheth them heere, either in themſelues or in their poſteritie; either in their bodies, or in their mindes, ſo doth hee vndoubtedly puniſh in the life to come, ſuch as offend in this point againſt the law of the higheſt. This eternal condemnation, and the intollerable wrath and indignation of God for euer, if wee will auoyd and ſhunne: then muſt wee hold faſt this exhortation, that in common talke, in familiar and daily communication and conference, in our ciuil dealings among men, wee ſweare not at all, but that in all things our yea be yea, and nay be nay, leaſt we fall into condemnation.

If then condemnation, be here threatned againſt vaine and wicked ſwearers; and all men, and of all ſtates and degrees, of al ſexe and kind, men and women, young, old, high, lowe, rich and poore, herein haue corrupted their waies: who daily ſlay the ſoule, wound the heart, pierce the ſides, rent the bodie of Ieſus Chriſt, and blaſpheme the holy name whereby they are called: are not all then vnder this condemnatiõ? let as many then as haue any fear of God before their eyes, any care of their owne ſaluation, any deſire to eſcape endleſſe condemnation, any remorſe of conſcience for their ſinne in this behoofe committed, any ſparkle of grace, any feeling of the ſpirite of God, whereby they are ſealed vppe to the day of redemption, repent themſelues of this wickednes, correct this greeuous ſinne in their manners, reforme, and refraine their lips from all vain ſwearing & blaſphemie, leaſt thorough that wickedneſſe thereby they fall into condemnation and die for euer. Ephe. 4. 30.

If condemnation bee threatned to the vaine ſwearing of men, how much more ſubiect thereunto are they, which giue themſelues to horrible periuries, & falſe ſwearings? Which thing almightie God reſeruing finally to be puniſhed in eter- Periurie condemned.

nal torments of hel-fire: yet to ſhew how greatly he deteſteth this wickednesse, euen in this life, in ſome meaſure he puniſheth it. VVhen *Ioſua*, and the Princes of Iſrael had made a faithfull othe to the *Gibeonites*, *Saul* afterward violated it: almighty God in the dayes of *Dauid*, puniſhed it with 3. yeares famin through out Iſraell, till the ſeuen ſonnes of *Saul* were giuen to the *Gibeonites* to be ſlaine. VVhen *Mataniah* named by *Nabuchodonoſor*, *Zedichiah*, had ſworn ſubiection to the king but afterward for ſwearing himſelfe and rebelling was periured, the Lord puniſhed his periurie by the king of Babylon, who tooke him priſoner, ſlue his ſonnes before his eyes, then put out both his eyes, and carried him bound into babylon, where he was kept in perpetuall miſerie. I need not ſay that therfore none of the poſteritie of Edward the fourth came vnto the poſſeſſion of the crowne of England, becauſe he ſolemnly ſwore at Yorke, to hold himſelfe contented with his owne dukedome, and to performe loyall obedience to the king. Duke Elphred conſpiring againſt King Adelſtane, forſwore himſelfe in his purgation therefore at Rome, wherfore almighty God ſtroke him preſētly in S. Peters Church there, and ſo he died. Earle Godwine hauing traiterouſly ſlaine Alphred brother to King Edward the third, thereof charged by the king at table at a certaine time, the Earle tooke bread in his hand and ſwore, deſiring that the bread might choke him if he were thereof guiltie, which bread he eating, was therewithall ſodenly choaked, that he fell downe and died. To bee ſhort one may ſtand for many, which is notoriouſly knowen, that a woman which in the yeare 1575. for a little flaxe forſwore her ſelfe in woodſtreet in London, therefore was preſently ſtroken & miſerably dyed with great torture, tormēts and terror. Infinite like examples of the iuſt iudgementes of God in this behalf are extāt. And albeit God do not alwaies, ſtrike all perſons in like manner offending, yet that it might appeare how greatly he deteſteth this wickednesse, he giueth men a taſt of his anger and wrathfull indignation in this life preſēt, ſhewing thereby how much more ſharply they ſhalbe puniſhed in the worlde to come. And though in great patience he beareth with this intollerable ſinne of men for a long

Ioſua. 9. 15.

2. King. 21. 7.

4. King 24. 17. & 25. 6. 7. 8

Edward 4.

Duke Elphred.

Earle Godwine

The woman in Woodſtreet

long time & ſeaſon, yet ſhall they not be vnpuniſhed for euer. Truely in this thing therefore ſayth the poet *Tibullus*.

Ah wretched man, though periuries,
at firſt full ſecret bee:
Though ſlowly, yet due penalties,
will come aſſuredly.

And *Homer* in like manner ſaith, of the puniſhmentes of periuries, and periured perſons.

On periurde men, though God eſt ſoones,
of wrath turne not the wheele:
The authour, fellow, and his ſonnes,
at length the ſmart ſhall feele.

VVhich thing ſeemeth to haue beene fulfilled in *Philip* king of *Macedonia* his children, whom *Pauſanias* recordeth to haue fallen into ſo many miſeries, calamities and troubles, becauſe he violated his othes, and falſified his promiſes ſo often. VVherefore howſoeuer either vaine ſwearers, or periured perſons, do here eſcape the reuenging hand of God, yet ſhall they vndoubtedly be ſubiect to eternall condemnation, vnleſſe they both leaue their wickedneſſe, and ſpedily repent themſelues of their ſinne and embrace the counſell of the Apoſtle, who correcteth this euill. Let your yea be yea, and your nay nay, leaſt ye fall into condemnation. Philip.

This reaſon drawen from daunger, not temporall onely, but eternall rather, might be a ſufficient ſtoppe and ſtay, to keep our lips from this wickednes, from which we are ſo far, from refraining, that we pretēd excuſes to our vanitie.

1 Some therefore ſay, I am forced to ſweare, men otherwiſe will not beleeue me. Shall men force thee to blaſpheame, & ſhall not Gods word draw thee to obedience? ſhal man make thee to do more in tranſgreſſing, thē Gods word in obeying? Is there any neceſſitie to force thee to do that which doing thou falleſt into cōdēnation yea is not Vaine excuſes for defence of ſwearing.

thy owne vanitie, thy inconſtancie in thy wordes, thy falſe-hood in thy promiſes, thy periurie in thy othes, thy often ſwearing not onely vainly, but vntruely alſo, cauſe that no man giueth thee credite? if in all thinges thy deedes were agreable to thy wordes, and thy performances according to thy promiſes; if thou wert thy words maiſter, and neuer proteſtedſt but the truth, if thy tongue were giuen to ſimplicitie, and thy lippes not defiled with lies, then ſhould thy word bee beleeued as well, yea, rather better, then thy oth; but becauſe thy words are but wind, and in thy ſpeeches there is no hold, becauſe thy promiſes are without performance, and in thy ſayings there is no faith, becauſe in thy tongue there is no truſt, and in thy talke their is no truth, therefore thou ſweareſt; yet thou art not beleeued. The law ſaith: Hee that is once preſuppoſed and taken for an euill man, is alwaies ſo preſuppoſed; and he that is taken once for faithleſſe and vntruſtie, is alwaies ſo preſuppoſed, *Ariſtotle* (as *Laertius* writeth, or *Demetrius*, as other affirme) being asked what profit men gat by their lies, falſhood, and vntruthes in them, anſwered this onely, that oftentimes when they tell the trueth, yet men will not beleeue them. The fault therefore redoundeth vpon thy head, that thou art not belieued: ſo farre therefore is this pretence from excuſing thy ſwearing, that it rather increaſeth thy offence.

Laertius de vita philo.

2 If wee pretend our cuſtome, doth this excuſe our ſin? Nay, doth not cuſtome of doing euill, aggrauate the wickednes? that ſeruant that is accuſtomed to rob his maiſter, and doth it therfore more commonly, is more puniſhable then he that hath once done it, and ſo hath done. The child that by vſe and cuſtome groweth to be diſobedient, deſerueth with more ſeuerity to be chaſtened, then he that once offendeth, and ſo leaueth, euery wickedneſſe, how much more commonly it is done, ſo much more hainous it is. The man more accuſtomed to adulteries, is the more filthy whoremonger, the wife that hath more vſually proſtituted her ſelfe to others, is the more deteſtable harlot, the theefe that by cuſtome robbeth, deſerueth more iuſtly to be hanged, the more vſually any euill is committed, the more haynous and more horrible is the

Cuſtome increaſeth ſinne

the ſin, both before God & man. And ſhall wee thinke our common cuſtome and vſe of vaine ſwearing, to bee a lawfull excuſe? wee ſay, wee haue got a cuſtome of ſwearing, and wee cannot leaue it, therefore wee are to be excuſed, doth this excuſe it? Things therefore that are receiued by cuſtome, being euil, are ſo much the worſe how much more cuſtomable, and ought with ſo much greater care to bee corrected, how much more wee are therewithall inured.

3 Neither can example of the multitude helpe vs, we doe but as all other mén doe, we ſee ſuch men and ſuch women ſweare as deepely as wee doe. This excuſeth not the fact, this deliuereth not from puniſhmét, the more men ſinned in the ſinnes of the firſt world, the more was Gods wrath kindled; and the heauier condemnation fell vppon them the more vniuerſall and common the ſins of *Sodom* were, the lowder they cried to God for vengeance: the more of the Iſraelites were defiled with fornication with the daughters of *Moab*, the more therefore by the hand of God periſhed. The more the prophets of *Baal* were, the more horrible was their idolatry. The more reſiſted the word of the Lord by the handes of *Ieremy*, the greater was their rebellion. The more roſe vp againſt *Steuen* the Martyr, the greater was their contempt and wickedneſſe.

Other mens, ſins excuſe not ours.
Gen. 6. 22.
Gen. 7. 23.
Gen. 19. 1. and 24.
Num. 25 1. and 5.
3. K. 18. 22.
Ier. 44. 17
Act. 7. 57.

The Apoſtles of Chriſt, *Peter*, *Paul*, and *Iude*, do not diminiſh the ſinne, but encreaſe the wickedneſſe of the ſeducers of men, by their multitud, let not the multitud of wicked perſõs let not the vain example of vile ſinners draw vs vnto this trãſgreſſion, but laying apart all excuſe for the vanity and wickednes of our othes, let vs incontinently leaue them; leaſt wee running on in our horrible and blaſphemous ſwearing, procure the heauy hand of God againſt vs in this life, by ſundry plagues to puniſh vs, and in the life to come, to caſt body and ſoule into that bottõleſſe pit of perdition, & final condẽnatiõ there, for our vaine ſwearing, to be puniſhed for euer. From which torméts he deliuer vs, who was woũded for our trãſgreſſions, brokẽ for our iniquities, chaſtiſed & puniſhed for our ſins; & through whoſe õly ſtrips we are heled, euẽ Ieſus chriſt our õly ſauior. To whom with the father & the holy ghoſt, be all

2. Pet. 2. 1.
Act. 20. 29.
Phil. 3. 18.
Iude. v. 4

all praiſe, dominion, power, & maieſty now & for euermore Amen.

IAMES Chapter 5. verſe 13.14.15. 16.17.18. *Sermon* 27.

Verſe 13. Is any afflicted among you? let him pray: Is any mery? let him ſing Pſalmes.

14 Is any ſicke among you? let him call for the elders of the Church: and let them pray for him, and annoint him with oyle in the name of the Lord.

15 And the praier of the faithfull ſhall ſaue the ſicke: and the Lord ſhall raiſe him vp, and if hee hath committed ſinnes, they ſhalbe forgiuen him.

16 Acknowledge your faultes one to another, and pray one for another that you may be healed, for the praier of a righteous man auaileth much, if it be feruent.

17 Elias was a man ſubiect to like paſſions as wee are, and he praied earneſtly that it might not raine, and it rained not on the earth for 3. yeares, and ſixe monethes.

18 And againe he praied, and the heauens gaue raine, and the earth brought forth her fruite.

The 4. part of this chapter is the counſell giuen, how to be haue our ſelues in infirmities.

IN theſe wordes, and the reſt to the end of the chapter, the fourth and laſt part of this Chapter is contayned: namely, touching our behauiour, both in our owne infirmities, and in the errours of others what is beſt therin to be don. In which place two things may be obſerued. Firſt, what is the beſt remedie againſt outwarde and bodily afflictions and infirmities of our ſelues: Secondly what is beſt to be done in the errors and offences of our brethren, and how wee ought therein to behaue our ſelues. Theſe words concerne the firſt thing, what is the beſt remedie againſt bodily and outward infirmities or afflictions and how

The 16. place of the Epiſtle, is of remedies in troubles.

how therein the Saintes ſhould behaue themſelues.

Theſe wordes therfore ſhew how wee ſhould behaue our ſelues in our bodily or outward afflictiõs: which thing the Apoſtle doth both.

- *1 Generally, ſhewing what is the beſt remedy againſt al afflictiõs outward & bodily: namely prayer, which hath place both in ſorrow and in ioy.*
- *2 Particularly in ſickneſs what ought to be done and what remedies to ſeeke after*
  - *1 The praiers of the elders with annointing with oyle in the name of the Lord.*
  - *2 Mutuall confeſſion with mutuall praier.*

Concerning then the remedy againſt bodily and outward moleſtations and infirmities, the Apoſtle beginneth with the generall, ſhewing what is the beſt remedy generally againſt al afflictions of the body & againſt al outward greefes euen prayer, which hath place both in ſorrow and in mirth & ioy, whereof thus ſaith the Apoſtle: Is any man among you afflicted? Let him pray, Is any merry? let him ſing. VVherein we are taught what Chriſtians ſhould do, and how to behaue themſelues in all the chaunges and chances of this life whether they taſt of the bitter cuppe of afflictions, or elſe bee partakers of the pleaſantneſſe of proſperity, whether they be in woe, or whether they be in wealth, in both which ſtates and conditions of our life, our recourſe muſt be to God: in afflicti õ, by petitiõ; in ioy & mirth, by thãks giuing the other part of prayer. So that prayer is profitable, and hath it place both in ſorrow & in ioy, both in mourning & in mirth, both in aduerſity & in proſperity, both in wo & in welth alſo. Which thing S. *Iães* to inſinuat & ſignify vnto vs ſaith: is any mã among you afflicted? let him pray, is any merry let him ſing: Thus in our afflictions muſt we pray for comfort & deliuerance, in ioy and mirth muſt we ſing pſalmes of praiſe & thãks giuing, for al his bleſſings & benefits vnto God ſo mercifuly from him receiued. Wherby the corruption and peruerſnes of our nature

The chiefe remedy againſt outward afflictions in generall

is

is corrected, who in our afflictions, cast downe the coũ tenãce hang downe the head, grind the teeth, & fome at the mouth in our prosperity and mirth, are forgetfull of God the giuer of all goodnes and graces, are puft vp with pride, and swell in our vaine confidence. VVhich our vanity is here corrected, and wee taught in affliction to pray, and in ioy to be thankfull.

Deu. 6. 12.
Deu. 8. 17.
Psal. 10 4. 30. 6
Ier. 31. 18.

What affliction is in this place

And to come to these in particular, is any man among you afflicted saith the Apostle? let him pray. Affliction in this place is not so much that distresse, and trouble whereof the causes are apparant and manifest, against which, patience, from the seuenth to the twelfth verse, was set downe as a remedy, as that trouble whereof the causes are not knowne, or apparaunt so manifestly as the former, and yet wee afflicted, whereunto the Apostle setteth downe praier as the best remedy. Not that we should not pray in those troubles, whose causes are seene and knowen vnto vs, and euident in themselues, but yet to distinguish of those whereof before, and these whereof in this place he speaketh, he chiefly applieth this remedy. Is any man among you afflicted? let him pray. Are wee pinched with pouerty? are we distressed with famine? are we pressed with misery? are wee compassed about with any calamity? then let vs pray; that God will giue patience to beare it, send deliuerance to bee rid out of it, make away and giue an issue to escape, whatsoeuer might be dangerous vnto vs.

1. Cor. 10. 13,

The behauiour of the wicked vnder afflictions.

Exo. 14. 11. c. 16, 2. c 17. 3. Num 11. 4. c. 14 2. c. 16. 41 Heb. 4. 15, Reu. 16, v. 9. v. 25.

Naturall and carnally minded men, in whose heartes the spirit of God resteth not, being afflicted, distrust, despaire, fret fume, mutter and murmure against God as the Israelites in the wildernesse did, as *Moses* recordeth. In their calamities they relent not, they amend not, they reform not themselues, they call not vppon God in their heartes, they runne not by praier to the throne of grace, there to find mercy in the time of need, but they blaspheme God, as the wicked did in the reuelation, vppon whom when the Angels had powred out the viols of Gods wrath, then blasphemed they the God of heauẽ for their paines and sores they sustained, but repented not of the workes which they wickedly had committed. The vngodly being perplexed, afflicted and tormented, curse, ban, stamp, stare

ſtare, flie to vnlawfull remedies, wiſemen, witches, ſorcerers, cunning women, and wiſemen, enchanters and ſuch like, for riddence therehence, and for deliuerance they runne to the wine tauerns, flie to ſtrong drinke, hunt after lewd company, ſeeke and ſearch for ſuch meanes for their ſolace and comfort, they ſend for inſtruments of muſick, they ſeeke for melodious harmonies, they delight in harp lute and viole, therhēce deſiring in their afflictions to be recreated, refreſhed, and reuiued: but the ſaintes of God, as elſe where, ſo out of this preſent place learne a better profeſſion, to ſeeke for a more ſafe and ſound remedy, euen by prayer to haue recourſe to him who deliuereth our ſoules from death, our eyes from teares and our feete from ſliding. Thus are wee taught by the ſpirit of God in the Apoſtle, when for our afflictions wee bee heauie in heart, troubled in mind, ſad in ſpirit, to flie to God by prayer: Is any among you afflicted? let him pray.

Vaine ſolaces ſought by the wicked in their afflictions.

Pſalm. 56. 12, 13.

Pſal. 116. 8.

Pſal. 50. 15.

VVhich is the thing almightie God taught his ſaintes, willing them in their troubles to call vpon him, from whom they ſhould haue deliuerance. Call vpon me in the day of thy trouble and I will deliuer thee, and thou ſhalt glorifie mee. Our bleſſed Sauiour Chriſt ordained this as the onely meane in al our lacks & wants: wherfore to his he ſaith, aske & you ſhal haue, ſeeke & you ſhal find, knock & it ſhal be opened vnto you. It behoueth vs therfore according to this admonition of the Apoſtle, according to the cōmādemēt of God, & the precept of his onely ſonne our ſauiour Chriſt, in our afflictions to ſolicite him with vnceſſant prayer, who knoweth how to deliuer his out of temptation, and to reſerue the wicked to the day of iudgement to be puniſhed. To him in our neceſſities and miſeries muſt we haue recourſe, whoſe eies are ouer the righteous, and his eares open vnto their praiers, and ſo deliuereth them out of al their troubles.

Mat. 7. 7, 8.

2. Pet. 2. 9.

pſal. 34. 15, 16, 17,

Wherfore whenſoeuer any of the ſaints be afflicted, whenſoeuer they be tryed with any temptations: when they feele any perill or daunger immenent and at hand whenſoeuer they are preſſed with any miſfortune, and caſt downe by any aduerſitie

aduerſitie, whereof the cauſe is vnknowne to them, but manifeſt in the ſight of God, their onelie remedy muſt be praier and thereby to draw neare vnto God, of whom they muſt earneſtly deſire patience in trouble, conſtancie in affliction, ſtrength in miſerie, comfort in diſtreſſe, deliuerance in calamitie, riddance out of tribulation, as ſhall ſeeme beſt to his diuine maieſty. Thus did the renowmed patriarkes: thus did the godly princes, thus did the holy prophets, thus did the bleſſed Apoſtles, thus did the conſtant martyrs, thus did all the holy men of God: thus muſt all the Saints of God in their afflictions doe, that they may practiſe the precept of the Apoſtle, is any among you afflicted: let him pray.

Afflictions moue men to pray.

As here wee are exhorted in affliction to pray, ſo do afflictions mightily ſtirre vppe the ſaintes of God to pray, ſo that they which oftentimes greatly forget God in their flouriſhing wealth, in their abounding proſperity, in their plentifull condition, in their continued health, in their afflictions, aduerſitie and miſerie, flie to him by prayer, and ſeeke him with their whole heartes. Which is not the leaſt profit redounding vnto the ſaintes by affliction. For men in proſperitie often forgetfull of God, cold in zeale, ſlacke in prayer negligent in duty, their loynes weakened and preſſed with a heauy weight and burthen of troubles, and paſſing through the fire and water of affliction, runne ſpeedily by prayer to God for ſuccour as the Scriptures of God, & examples of the Saints teach vs.

Iſai. 17. 11.

VVhen the Prophet had denounced calamitie and miſerie againſt *Damaſcus*, and *Ephraim*, and tolde the people what affliction ſhould befall them, ſhewing the effect and worke which afflictions cauſe in the ſaintes eſpecially, euen to force them to runne vnto God, and make them by prayer to humble thẽſelues vnto him, ſaith; At that day ſhall a man looke to his maker, and his eyes ſhall be to the holy one of Iſrael.

Iſai. 26. 16.

In an other place anſwerable and correſpondent is the ſaying of the ſame Prophet hereunto: Lorde, ſaith the Prophet, in trouble haue they viſited thee, they powred out their praiers, when thy chaſtiſement was vppon them. *Dauid* himſelfe a man according to the mind of God, at other times not vnmindfull of God: yet when hee was afflicted by his enemies,

Pſal. 118. 5. Pſal. 120. 1. Cant. 3. 1.

was

was more effectually ſtirred vppe to prayer, therefore he ſaith of himſelfe; when I was in trouble, I called vppon God, & hee heard me. And rehearſing the ſtorie of Iſrael, who in their welfare were rebellious, and forgetfull, but by aduerſity were drawne vnto God through praier, affirmeth that when God puniſhed them, and any wiſe afflicted them, then they returned to him by prayer. And the bookes of *Ioſua*, *Iudges*, and the firſt of *Samuel* eſpecially, ſhew how effectually their calamities and afflictions moued them by prayer to haue recourſe to God, inſomuch as it appeareth, whē by their proſperitie they were puffed vp, yet when they were either ſmitten with the ſword of their enemies, or pinched with penury, or diſtreſſed with famine, or perſecuted by grieuous peſtilence from God or any other like waies by him afflicted; then they by prayer returned vnto the Lorde. And this experience in our owne ſelues, aboūdātly teacheth vs, who in our afflictions (if euer) haue our recourſe by prayer vnto God. VVherefore let vs learne, the more we are preſſed with miſeries, the more we are overwhelmed (as it were) with troubles, the more we are com paſſed about with dāgers,, the more we are exerciſed by affli ctions, to be the more earneſt and inſtant in prayer, as we are exhorted. Is any among you afffflicted? let him pray. This is therefore in all afflictions the beſt remedie, to flie vnto God by prayer; which hath place both in aduerſitie and in proſperity, both in mourning and in mirth, both in ſorrow & in ioy, wherof the Apoſtle in this place aſſureth vs. Is any among you afflicted? let him pray.

Pſal. 78 34.
pſal. 8 .6.
Pſal. 107 13.
Ioſua. 7. 6
Iudg. 1. 6. 7.
chap 10, v. 20. &c.
2. Chro. 33. verſe. 12.
Nehe. 9. 27.
Oſe. 5. 15.
Iona. 1. 14.
Math. 8. 15.

And to teach vs that prayer is profitable alſo in ioy, therefore Saint *Iames* addeth; is any among you merry? let him ſing. As in our afflictions wee muſt not ſnooffe, fret, or fume, ſo in proſperity muſt wee not waxe wanton, riottous, forgetfull of duty, nor ſwell, or be puft vp with pride and vain confidence of our flouriſhing eſtate, which is both vncertain and variable, but we muſt ſing Pſalmes of praiſe and thankes giuing vnto God, by whoſe meanes, and at whoſe handes, we receiue all good thinges, to him therefore muſt we offer a ſacrifice of praiſe, euen the fruite of our lippes confeſſing his name, leaſt we abuſe his benefits to his contempt, and diſho-

Heb. 13. 15.

nour

nour; and our owne hurt and hinderance, wherof the Apoſtle admoniſheth in this place; is any among you merry? let him ſing.

Now that the Apoſtle here ſaith, is any among you afflicted? let him pray, is any merrie let him ſing, herehence ſome thinke that men in affliction may not ſing neither can pray ſinging, therfore condēne they in vs the ſinging of the *Lords* prayer, becauſe Saint *Iames*, ſay they, willeth if we be afflicted that then wee ſhould pray and not ſing, but if we be merrie, then to ſing. So that the Apoſtle ſeemeth to make praier and ſinging, oppoſite and contrarie; as if prayer in affliction only and ſinging in mirth and proſperitie alone, were to be vſed.

Whether men can ſing praying or pray ſinging.

To this I may anſwere in this wiſe. 1. That *Iames* doth not oppoſe prayer and ſinging as ſo contrarie, as that no man can pray ſinging, or ſing praying, for wee ſee in the Pſalmes of *Dauid*, which are both ſonges, and alſo moſt earneſt prayers, that he ſong them, and played thereunto with ſundrie inſtrumentes, and yet at once prayed thereby moſt earneſtly to God; & had oftentimes vnder a ſweet ſoūd, a wofull & heauy hart. As when he was perſecuted by *Saul*, who could haue prayed more earneſtly then he doth in his 4. Pſalme, wherein he moſt feruently deſireth ſuccour againſt his enemies? yet was that committed to him that excelled, & was appointed to ſet the tune and begin the Pſalmes, and he begun that pſalme vpon the inſtrument called *Neginoth*, or hee ſong it to a tune ſo called.

Pſal. 4. 1.

VVho could or can pray more heartilie then *Dauid* did; beeing reprooued by Nathan for his adulterie and murther? yet was that Pſalme to be ſonge and begonne by him that was moſt excellent among them that were appointed to ſing the Pſalmes, and to play vppon the inſtrumentes. And to this purpoſe ſhal you read almoſt before euery Pſalm; to him that excelleth, a Pſalme of *Dauid*, that is, a pſalme of *Dauid* to bee ſonge and begon by him that among the reſt excelled in muſicke and playing on inſtrumentes.

Pſal. 51. 1.

In like manner when he was ſore vexed by the falſe reportes of *Saules* flatterers, he made that wofull and lamentable ſonge; when I was in trouble, I called vpon the Lord and hee heard

Pſal. 120. 1.

heard me, &c. And it is called a song of degrees; that is, of rising and falling, of lifting vp the tune, and falling with the voyce in singing: or because it was song vppon the steps or staires of the sanctuarie and house of the Lord, and more the like, in that Prophet may be seene. 2. Chr. 9. 11.

Psalmes and songs are of two sorts.

VVherefore let vs know that Psalmes and songs are of two sortes, there are some songs and psalmes full of lamentable and woful heauinesse, which are song with heauie and relenting harts, as many of the Psalmes of *Dauid* were: some which are of ioy and gladnes; they (that is, those that are mournefull) are our requests and suites in our troubles; suing for pardon for sinne, seeking for wonted fauour of God, desiring ease and release in miserie; and in praying for riddance out of affliction, are vsed; but these, (that is such as are made in our reioysings and in the mirth of our harts, conceaued of Gods blessings and fauour towards vs) are our Psalmes and songs of prayse and thanksgiuing, for the benefits and blessings we haue receiued, from our most mercifull father and gracious God.

Saint Iames, in this place teacheth vs, when wee are in great distresse and extreame anguish of our harts for our afflictions, wherewith we are pressed, so that for the present we cannot but bee heauie, to flie to God by prayer, to humble our selues thereby before him, and of him onely to seeke succour and safegard in all our miseries: as the fittest remedie, and most commonly in greatest afflictions to be vsed. Not leauing this as a rule in all afflictions; for in some, and sometimes it is also lawful to poure out our hearts in Psalmes and songs to the Lord; but for asmuch as in greatest anguish and griefe for afflictions, our harts are so heauie, that our voyces are vnfit to sing: the Apostle in such would, that then wee should pray; is any among you afflicted? let him pray.

In like maner, when we are in prosperitie, and enioy the blessings of God at our wills, and in large maner, that therefore our hearts are light and merrie, in which case commonly wee giue our selues to singing: the Apostle willeth vs that when in our mirth we will sing, that then we should sing Psalms and songs of prayse. Not other songs, which are vaine, light,

and wicked as worldlings doe, who in their mirth, ſing baudie ballets and ſonnets full of filthie ribauldrie. Not making this a rule which cannot bee broken; for it is lawfull euen in proſperitie, by feruent prayer to mourne, to lament, to ſigh, to ſobbe before the Lord. So then, as in affliction, hee forbiddeth not lamentable, wofull and ſorrowfull ſingings; ſo neither in proſperitie and wealth, in mirth and reioycing, interdicteth hee, ſadde, heauie, and groning prayer, but ſheweth that whereas in great affliction, the wicked either fall into diſpaire, or breake out into blaſphemie, or ſeeke vnlawful meanes of their deliuerance, therein the Saintes ſhould betake themſelues to prayer: and when in proſperitie, mirth and reioycing, worldlings ſing filthie ſongs and ſonnets; the Saints of God diſpoſed to ſing, ſhould ſing ſongs of prayſe and thankſgiuing vnto God. And ſo prayer here may bee oppoſed to deſpaire, blaſphemie, ſeeking after euill meanes, and ſinging may bee oppoſed to the immodeſt mirth, the, diſordered ioy, the wanton and filthie reioycing of the wicked.

2 We may thus anſwere: that Saint *Iames* by prayer here meaneth requeſt or petition, by ſinging, not the lifting vp and falling downe of the voice and tune, as is in muſicall ſongs; but a plaine thankeſgiuing to God, for his benefites and bleſſings & ſo toucheth both the partes of prayer, as by the diuines it is diſtinguiſhed; whereof one is petition, deſire, requeſt, for that which is wanting: whereof here Saint *Iames* may ſeeme to ſpeake: if any of you bee afflicted, let him pray, deſire and craue aſſiſtance, patience, riddance, and deliuerance out of his affliction, with other neceſſarie thinges, whereof hee is deſtitute, the other is thankſgiuing, prayſing God for his bleſſings, graces and benefits ſo fatherly, fauourably, and plentifully beſtowed vppon vs: whereof Saint *Iames* in theſe wordes ſpeaketh, is any man merrie and ioyous for his proſperitie? let him ſing: that is, giue thankes therefore to God. So that either thus, or elſe as before, that queſtion may bee anſwered.

Now if we take ſinging in that ſenſe wherein it is commonly taken, for the riſing and falling of the tune, for the

lifting vp and depreſſing of the voyce, and the varietie of tunes and meaſures in our ſingings; it may here be demaunded what ſinging becommeth the Saintes of God.

What ſinging is lawfull.

Touching the matter of our ſonges, the thinges wee muſt ſing, they muſt be the praiſes of God, giuing thankes vnto him for his bleſſings beſtowed vppon vs: which is the matter, here by the Apoſtle mentioned, though ſome times our godly ſongs may containe ſome other argument, as the ſonges and Pſalmes of *Dauid* were for ſundrie purpoſes, and of manifold matters. Yet here I ſay, Saint *Iames* ſpeaketh of ſinging prayſes vnto God.

Concerning the manner howe we muſt ſing, though curious and deuided muſicke, in our priuate houſes, and for the exerciſe of our skill, for the attaining to perfection of that arte, cannot be condemned, yet in our ſongs and excerciſes to GOD, moſt chiefely in the face of the Church, and in the middle of the holy congregation, we muſt ſing in moſt plaine and modeſt manner, and ſo as ſhall ſerue beſt for edification; that wee haue regard, not ſo much to the ſound, as to the ſenſe of that which is ſong.

Endes of lawfull ſinging.

Singing in the beſt times and among the moſt holy men of God, hath had, and now may alſo haue three ends, or opportunities, when and wherein it is lawfull and laudable to ſing.

1. To recreate our heauie and ſorrowfull heartes with ſome holy and godly ſong and Pſalme. The princely Prophet *Dauid* oftentimes in the ſorrow and heauineſſe of his heart, ſong to ſolace and recreate his ſorrowfull ſpirite before God. Chriſtians in like manner, in the anguiſh of their ſpirits, in the troubles of their heartes, in the vexations of their mindes, in the griefes of their ſoules, may ſing for their godly recreation, ſongs and Pſalmes vnto God, that thereby they may be lightened, and comforted in him.

Exod. 15. 1. and 20.

2. Another end, vſe and occaſion of ſinging, is the teſtifying of our thankfulneſſe vnto God for his innumerable mercies, bountifull benefites, gratious goodneſſe towardes vs. Wherein *Miriah* the ſiſter of *Moſes*, with the damſels and daughters of Iſrael, is an example; who after the deſtruction

of *Pharao* and his armie in the red sea, to testifie their gratefull memorie, and thankfull harts for so wonderfull a deliuerance, sung as followeth; I will sing vnto the Lord, for hee hath triumphed gloriously. &c.

VVhen *Barak* by the counsel and pricking on of *Deborah*, had armed the people against *Sisera* the captaine of the host of *Iabin* king of Canaan, and had confounded and discomfited his armie, and chased him to the tents of *Iael*, who slewe him, and so deliuered the people from the slauerie of *Iabin*, for so vnlooked for a victorie, for so glorious a conquest, and mightie deliuerance: *Deborah* and *Barake* in token of their thankfulnes, song the same day: saying, prayse ye the Lord for the auenging of Israel, & for the people that offred themselues so willingly. According to which manner and custome, when *Iphtah* had ouercome and subdued the Ammonites in battle, in token of thankfulnes for the victorie receiued, his daughter came out with timbrels and daunces, singing and making melodie to the Lord, for the victorious returne of her father. VVhen little *Dauid* so victoriously had triumphed ouer the proud *Goliah* of the Philistines, the daughters of Israel met *Saul* the King, and *Dauid* his seruant, singing and playing vpon their timbrels, viols, and other instruments, and in token of thanksgiuing said, *Saul* hath slaine his thousand, and *Dauid* his tenne thousand.

Iudg. 4. 6. 7. 8. 9. &c.

Iudg. 5. 1.

Iudg. 11. 34.

1. King. 18. 6.

Dauid being marueilously preserued from his enemies, and at the length by the mightie power of God, brought to sit in the throne of Israel, in signe of his thankfulnes to God therefore, euen at the entring into his kingdome, hee singeth a psalme of prayse vnto God; I will loue thee deerely, O God my strength, the Lord is my rocke, and my fortresse, and hee that deliuereth me: my God, and my strength, in him will I trust, my shield, the horne also of my saluation, and my refuge.

Psal. 18. 1.

VVhen almightie God had heard the humble suite of *Anna*, the mother of *Samuel*, who being barren, desired that she might haue a child, and at her request, hee had giuen her *Samuel* her son: the woman to testifie her thankfulnes to God for the same, sung a song of prayse therefore vnto God.

1. Kings 2. 1.

VVhen

VVhen the Lord had looked to the humilitie of the bleſſed Virgin, and made her the veſſell of Chriſts conception; for that bleſſing ſhe brake out and ſang. My ſoule magnifieth the Lord, and my ſpirite reioyceth in God my Sauiour. Luk. 1.4.

Zacharie and *Simeon* in like maner, the one after the birth of *Iohn Baptiſt* his ſonne, the other after hee had receiued Christ into his armes, according to the promiſe of the holy Angel, ſung in token of their thankſgiuing, the ſong of the former is *Benedictus*, *Bleſſed be the Lord God of Iſrael*, the ſong of *Simeon*, *Nunc demittis*; Lorde now letteſt thou thy ſeruant depart in peace according to thy word. Whereby, and by the like examples it is not onely lawfull, but laudable alſo in the Saintes of God, either for benefites and bleſſings, either for victorie againſt our enemies, or for deliuerance out of trouble, or for the fruites of the earth receiued in due ſeaſon, or for what thing ſoeuer wee haue mercifully receiued at his hand, to ſing to God, and ſo be thankfull. Luk. 1.68. Luk. 2.29.

The third vſe and end of ſinging, is to aduance thereby the glorie of God, to ſtirre vp men to zeale to his word, feruencie in prayer, and earneſtnes in performing all laudable ſeruice vnto him. VVhereunto the example of *Elizeus* may be referred, who at the requeſt of *Iehoſaphat*, called for a minſtrel, who playing and ſinging pſalmes to God, thereby was ſtirred vp to pray and prophecie. 4. Kin. 3.16.

Dauid prouoked himſelfe by all means forward, more earneſtly to pray to God, and to praiſe him for his mercy: wherfore he ſaith. Awake my tongue, awake viole and harpe, I will awake earely, I will praiſe thee among the people, O Lord & I will ſing vnto thee among the nations. Pſal. 57.8.

Thus by all poſſible meanes, as by playing vpon inſtruments and by ſinging, the Prophet ſtirreth vp himſelfe to the aduancement of Gods glory. And to this end hee brought in ſundrie inſtrumentes of muſick, diuers kinds of ſonges and Pſalmes, varietie of tunes, and ſundry harmonies into the Church of God.

The old Hebrewes tooke vp and ſet downe the Arke of God with ſinging, this ſinging was vſed in the time of the Apoſtles. Saint *Paul* ſaith I will pray in the ſpirit, I will pray

with the vnderſtanding alſo, I will ſing with the ſpirit, I will ſing with the vnderſtanding alſo, whereunto hee exhorteth all the ſaints to bee filled with the ſpirit, ſpeaking vnto your ſelues in Pſalmes, and himnes, and ſpirituall ſongs, ſinging and making melodie in your harts vnto God, giuing thanks alwaies for all things vnto God, euen the father, in the name of Ieſus Chriſt.

Ephes. 5. 19. Col. 3. 16.

This vſe the beleeuing Iewes afterward retained, as both Plinie his anſwere thereof to Traian the Emperour ſheweth, and Tertullian in his Apologetico aboundantly recordeth, who both auouch of them, that they roſe vppe early to ſing ſongs and Pſalmes to God.

Lip. 10. Epiſt. Tertul. apolog. 2. ca.

Saint Auguſtine writeth that Saint Ambroſe brought the ſame maner into the Church of Mediolanum, where hee was biſhop, whome the other of the VVeſt Churches followed, and affirmeth that in Africa it was receiued; to the ende that men might thereby bee the more ſtirred vp to zeale to Gods word, feruencie, and earneſtnes of prayer; and all other laudable ſeruices to God. Theodoret affirmeth that Flauianus & Diodorus firſt brought that cuſtome into the Church of Antiochia. The Auditours of Saint Marke the Euangeliſt, are thought firſt to haue brought it into the Church of Alexandria, others into Africa, in the time of S. Auguſtine by the example of S. Ambroſe, as S. Auguſtine affirmeth elſewhere alſo. And this was in ſuch moderation, as that the note carried not away, nor confounded the dittie, neither the ſound, the ſenſe of the thing. VVhereof S. Auguſtine being afraid, deſired the vſe of Athanaſius in the Church of Alexandria, who cauſed his Reader to ſtand and ſing, with ſo little inflection of the voyce, and ſo great moderation and modeſtie, that it was more like the ſound of one pronouncing, then ſinging; and yet ſinging in that modeſt maner.

Lib confeſſ. 9. ca. 7.

Tripert. Hiſto lib. 5. c. 32.

Epiſt. 119. Ianuario. Lib. 2. retrac.

Lib. 10. confeſſ. 23.

Such like ſinging therefore, whether it be in our priuate exerciſes, or whether it bee in the face of the congregation, is cõmendable. And this is the kind of ſinging in our exerciſes to God, whether they be priuate, or publike, that may be beſt iuſtified.

S. Iames requireth in our priuat gratulations, & thankſgiuing

giuing for benefites to almightie God, that we should in this wise sing; Is any merrie? let him sing. To sing therefore in the modestie and moderation of our affections, in the manifold ioyes and blessings of this life, in token of our thankful heartes to God, for the blessings and benefites from him so plentifully receiued, is here commended by the Apostle; Is any man merie? let him sing.

In the generall afflictions therfore of our life, the best remedie is prayer, hereby Saint *Iames* prescribed, whereof there is vse, both in sorrow and in ioy, in aduersitie and prosperity, according to the doctrine here deliuered; Is any among you afflicted? let him pray; is any merrie? let him sing. Thus are we here taught generally, when wee are either moued by affliction, or merrie in minde, by occasion of Gods blessings, what to doe; which is the first parte of this treatise.

Remedies in particular affliction as in sicknes.

2 As men in their afflictions generally are here taught, to commend their causes and cases to God by prayer; so in the next and second place, hee teacheth vs what particularly in sicknes we should doe: shewing to what remedy we must run; to what Phisician wee must seeke, in our extremities of sicknes, a particular affliction; whereof thus saith S. *Iames*; Is any sicke among you? Let him send for the Elders of the Church, and let them pray for him, &c.

The first remedie.

The Elders of the Church must be our chiefe Phisicians: their prayers vnto God for vs, must bee the first remedy wee must seeke after in our sicknes, according to the doctrine of the Apostle.

By Elders here are vnderstood the graue, godly, wise, & discreete bretheren they chiefly of the ministerie, as most conuenient it should be; as vnto whome this excellent gift and power was giuen: with other of the people, as often times iust occasion serued for them; & so often both togeather, as was most profitable; such as were able in errour to instruct, in griefe to comfort, in sorrow to solace, and in sicknes to aduise the patient. To them, not to sorcerers, inchaunters, witches, wise women, or wise men, are wee commaunded by Saint *Iames* in our sicknes to flie.

To the Saints & Elders of the church, in the apostles time, was

the gift of healing ſicknes, and bodily infirmities giuen, accor
ding as our Sauiour Chriſt promiſed his Diſciples, whom ſen
Mar. 16. 15, 16 ding foorth, Chriſt encourageth them from the effect their
17. 18. preaching ſhoulde take, and from the graces which ſhould be
giuen them which beleeued through their preaching. Goe ye
into all the world, and preach the Goſpel to euery crea-
ture, he that ſhall beleeue, and be baptiſed, ſhalbe ſaued, but
hee that will not beliеue ſhalbe condemned. And theſe tokēs
ſhall follow them which belieue; In my name they ſhall caſt
out diuels, and ſhall ſpeake with new toonges, and they ſhall
take away ſerpents, and if they ſhall drinke any deadly thing,
it ſhall not hurt them: they ſhall lay their hands on the ſicke,
and they ſhall recouer. This gift was therefore promiſed the
faithfull, and the brethren, in the ſecond ſending forth of the
Mark. 6. 13. Apoſtles into the world. Of which gift the Apoſtles in their
Mat. 10. 8. firſt ſending out, were alſo partakers. Therefore S. *Marke*
thereof ſpeakeing, ſaith; They caſt out many diuels, & annoin
ted many that were ſicke, and they were healed. The Apoſtle
S. *Iames* ſpeaketh of this matter as it was in his time, wherein
1. Cor. 12. 8, 9. the Saintes and brethren had the gift of healing. *Saint Paul*
reckoning vp the gifts of the holy Ghoſt, in his time powred
out vpon the Church, mentioneth there among, the gift of
healing. To one is giuen the word of wiſedome, to another is
giuen the word of knowledge by the ſame ſpirit, to another
is giuen faith by the ſame ſpirit, to another the gift of hea-
ling by the ſame ſpirit.

Annointing was the ſign of healing.

The ſigne of this gift of healing was annointing with oile,
in the name of the Lord, therefore Saint *Iames* here exhorteth
that the elders of the Church be ſent for, that they pray that
they annoint the ſicke in the name of the *Lord*. VVhileſt thē
the gift of healing, (being but a temporall gift, and to conti-
nue for a ſeaſon) was in the Church, ſo long the ſigne thereof
which was annointing with oyle, continued, the gift ſhortly
after the Apoſtles time ceaſing, the ſigne ceaſed alſo.

Popiſh ānoin-ting condēned

Notwithſtanding, our aduerſaries the Papiſts, by an apiſh
& eluiſh imitation of the Apoſtles, contrary to their meaning
retaine the ſigne, the thing ceaſing. And albeit healing be ta-
kē away long ſince from the Church, yet do they annoint ſtil

which

which alſo they make a Sacrament, and call it extreame vnction, which they miniſter to the ſicke, not in ſigne of health and recouerie as the Apoſtle did, but when there is no hope of life in them, then annoint they men and womē, as a goodly remedie and helpe againſt ſinne, Sathan, death and damnation, Extreame vnction, the Popiſh ſacrament.

VVhoſe erronious opinion hath no ſure foundation, no certaine ground, no true eſtabliſhment in the Scriptures. And for thoſe places which they vſe, and alleadge for the ſame, they helpe no whit at all. VVhere they alleadge out of Marke, that the Apoſtles did annoint with oile, and ſo healed, it is true. Let them therence reaſon, and their reaſon is abſurd. The Apoſtles annointed ſuch as were ſicke, and they were healed, therefore we will vſe to annoint ſuch as are readie to die; what ſequence or following is there in this reaſon? the Apoſtles did it to ſuch as recouered, they doe it to none but ſuch as they giue ouer to death, and haue no hope of their life; the Apoſtles did it in token of health, they doe it as a ſure aid (as they fondly ſay) againſt Sathan, ſinne, death and damnation, holding that who ſo in that extremitie is ſo annointed, ſhall bee out of danger of Sathan and death. This gift of healing cōmon in the Apoſtles time, continued but for a time, & theſe men would haue it to remaine as a Sacramēt for euer. How can it be groūded then vpon the Euangeliſts doctrin? The Apoſtles thēſelues did not alwaies neceſſarily vſe that ſigne in healing, but ſometimes the word & prayer only, ſometimes laying on of hands only, ſometimes touching onely, ſometimes lying vpon, as in the Acts of the holy Apoſtles in ſundrie places appeareth. Sometimes the very ſhadow of the Apoſtles ſerued, as the ſhadow of *Peter* healed many, ſometimes things brought from them, and giuen to the ſicke, as from *Paul* were brought vnto the ſicke, kercheifs & handkercheifs, & diſeaſes were takē from them, & foule ſpirits departed. So then it was no ſuch Sacrament in the dayes of the Apoſtles, for that it was vpon ſome occaſions, and at ſome times omitted.

Marke 6. 13.

Actes 3. v. 6. Actes 9. v. 34. and 40. Actes 28. 8. Actes 20. 10. Actes 5. 15. Actes 19. 12.

Neither doth this place any whit helpe or profit them. For here annointing is a ſigne of health and recouerie, the gift

gift thereof ceasing, the signe must cease also, Neither ment *Iames*, that it should bee vsed as a salue of a surgeon: or as a medicine of the Phisician: but that in sicknes they lifting vp their minds to God, and powring out their praiers to him, might receiue that in signe, that as their bodies by that external meane should be healed, so their soules should be clensed, purged, and purified by the holy annointing of the spirite of God, & of Iesus Christ. So that the Apostle speaketh not of their Sacrament, which thing euen Cardinall Caietane their owne man confesseth in like manner.

Caietane.

The Apostle in this place speaketh according as the gift of healing was in force in his time, and binding hereby men thereunto, during the time of the continuance of the same, and not for euer, as the Papists doe.

Out of which place wee may learne thus much; that as when in the Apostles time the gift of healing was in force, men were willed to send for the Elders of the Church, that they might pray for the sicke, and annoint them with oyle that they might recouer: So now (the gift being taken away) in our great and extreame sicknes, to send for the Elders of the Church, the Pastours, the Ministers, the preachers of the worde, with the faithfull bretheren; that by them wee may bee taught, that the cause of our sickneese is our sinne; that they may informe vs in the doctrine of vnfained repentance; that they may comfort and counsell vs in our extremities; that they might powre out prayers vnto GOD for the assistance of his grace, and increase of all needfull spirituall vertues in vs; and for riddance out of our paines and sickneese, as shall seeme best to Gods heauenly wisedome. Which done, we may vse all other lawfull means of Phisicke, or the like for our recouerie, in the feare of God.

But now it is quite contrarie with most men: for, as if sicknes befel men, rather by chaunce & fortune, then by the prouidence of God; and by naturall causes onely, and not as punishments of sinne, chastisments of men in this world from the hand of God; or as trials of our patience, and exercises of our faith, in their bodily diseases, they forthwith flie to outward remedies, shewing that they haue more care

of

of the life of their bodies, then of the ſaluation of their ſoules. They poſte to the Phyſicion, they ſend in all haſte to the Apoticarie, they runne to the Surgeon, they greedily ſeeke after all outward meanes, but their harts are not turned to God, who ſendeth death, and giueth life, who woundeth and maketh whole; bringeth to graue, & lifteth vp againe. They ſearch not out the true cauſe of their ſickneſs which is their ſinne. Deu. 32. 36. 1. King. 2. 6 Wiſ. 16 13 Tob. 13. 2.

But when Phiſicion leaueth, hearing ceaſeth, ſpeech faileth, ſenſes are gone, and the partie more then halfe dead: then doe moſt ſend for the miniſter, runne for the paſtour, ſeeke to the Preacher, when hee can very little or not at all, helpe, comfort, or profit the ſicke perſon. What counſell can now bee giuen? what inſtruction can now bee taken? what comfort can now bee miniſtred? what exhortation can preuaile in this extremitie? This ought not to bee ſo my bretheren; it is not the meaning of the Apoſtle, whoſe counſell is rather, that in all our bodily diſeaſes, wee ſhould flie firſt to ſpirituall and ghoſtly Phyſicions, as appeareth. VVherefore in this place the Apoſtle willeth, that if any bee ſicke, they ſhould call for the Elders of the Church, that they might pray for them.

VVhoſe prayers in that behalfe, of what force they bee, the Apoſtle expreſſeth: and the prayer of the faithfull ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp: and if he haue committed ſinne, it ſhall bee forgiuen him. Two effects of faithfull prayer.

1 VVhich place teacheth, that healing in that time was not to bee aſcribed and aſſigned to the annointing with oile; but to the prayers of the Elders, flowing from faith, and the prayer of the faith ſhall ſaue him, ſaith the Apoſtle. The prayer of faith, proceeding from a ſtedfaſt hope, an vndoubted truſt, an earneſt belief, is therfore of great force. For God is neere at hand, to heare all ſuch as call vpon him, euen ſuch as call vpon him faithfully: and our Sauiour telleth him which in the Goſpel ſued for his ſonne poſſeſſed with a foule ſpirite, that all things are poſſible to him that beleeued: and in another place whatſoeuer you aske, beleeue, and you ſhall obtaine The prayer of faith. Pſal. 41. 18. Marke 9. 23.

Marke 11.24, obtaine it. Of this matter see more, Iames 1.ver.6 Ser.2.

Mat.21.22. *Prayer an effectuall meane for health.*

Prayer is the effectuall instrument, and meane to the obtaining of health, which to that effect God would to be vsed. Therefore when the holy Prophets or blessed Apostles, restored life to the dead, sight to the blind, limmes to the lame, health to the sicke, hearing to the deafe, speech to the dumme, or the like: they haue vsed prayer thereunto. Elias

3.King.17. 19.20. the Prophet, restoring the sonne of the widdow of Sareptha beeing dead, to health, or rather to life it selfe, stretched himselfe vpon him, and called vpon the name of the Lorde. And

4.Kings 4. 33.34. *Elizeus* his seruant and successour, in the place of prophecie, restoring the dead son of the Sunamite to his life againe, wente into the childe, shutte the doore vppon him, prayed and stretched himselfe vpon the child, and he reuiued.

Actes 9.40: VVhen Peter restored Tabitha to life, he kneeled down and prayed, and then turned to the bodie, and said, Tabitha

Iohn 11.41. arise. When Christ raysed vp *Lazarus*, he first prayed: Father, I thanke thee, that thou hast heard me. I know thou heerest me alwaies, but because of the people that stand by, I saidit, that they may beleeue that thou sendest mee. And did not

Actes 3.6. *Peter* heale the creple which begged daily at the gate of the temple of Hierusalem which was called bewtifull, by prayer, when he said vnto him; Siluer and gold haue I none, but such as I haue I giue vnto thee: in the name of Iesus of Nazareth rise vppe and walke? And in other cures, both our Sauiour himselfe, and the Apostles vsed prayer, as the scriptures witnesse.

Which is the meane and instrument of healing, hereby the Apostle set downe, the efficient cause whereof is God himselfe: therefore he saith; And God shall raise him vppe: and if he hath commited any sinne, it shall be forgiuen him. *Life* and death, sicknes and health, are in the power of God alone,

Eccl.11.14. Deu.32.39. and not in the hand of mortall man. Men are meanes, prayers are instrnments, but it is God that saueth, yea which heal-

1.Kings 2.6, eth, restoreth and cureth.

16 Wise, 13, 13, Tob.2, 2 Another effect of praier is, that through the faithful praiers of the Saintes, their sinnes are forgiuen the sicke. If, saith Saint *Iames*, he hath committed sinne, it shalbe forgiuen him.

VVhereunto

Whereunto Saint Iohn condiscendeth, if any man see his brother sinne a sin not vnto death, let him aske, and hee shall giue him life for them that sin vnto death. As therefore the faithfull prayers of Gods saints are not causes, but instruments of obtaining health: so are they also meanes of obtaining remission of our sinnes at the handes of God. Therefore our Sauiour in that forme of prayer which hee would to bee vsed for our selues, and for our brethren also, willeth that wee should pray for forgiuenes of sinnes, not in our selues onely, but in our brethren also. Wherewith Christ moued, prayed for the Iewes; and *Steuen* for forgiuenes of those men, which persecuted him. Seeing therefore that the prayers of the Elders hath this double effect they ought not to bee neglected of men. 1.Iho.5.16. Math.6.12. Luke.23.34. Acts 7.60.

Now where the Apostle witnesseth that the sinnes of the sicke should be remitted and forgiuen by the prayers of the Elders, it sufficiently refuteth the sharpe and rigorous censure of the Nouatian Heretikes, & their horrible blasphemie: who denie pardon of sinne to such as any wise sinne after their conuersion to the Gospell, and the knowledge of the truth. Saint *Iames* affirmeth, that if any of the bretheren, any of the professed Christians, any of the Church after the profession of Gods truth, should commit sin after their conuersion, and the Elders prayed for it, it should be forgiuen. The Nouatian heresie refuted.

Salomon confesseth, that the righteous offendeth seuen times a day, and is againe restored. *Dauid* sinned after hee knew God, and his sinnes (though notorious and grieuous yet) were forgiuen, as to him vpon his confession and repentance *Nathan* promised. *Iames* our Apostle speaking of the professours of the Gospell, confesseth that in many thinges they all sinne. If there were no remission of sin after the profession of the Gospell, and the knowledge of the truth: why doth Saint *Paul* will the brethren of Galatia, that if any offended of infirmitie, they should restore him in the spirite of meeknesse considering themselues, least they also were tempted? Why doth Saint Iohn speaking to those that knew the truth say, that if any of them sinned, they had an aduocate with the father, who was the propitiation for their sinnes, euen Iesus Christ the righteous? Palpable therefore is this heresie of the Nouatians, and refuted Pro.24.19. 2.King.12.13. Iames 3.2. Ioel.6.1. 1.Iohn 2.1

by

by these and like places of Scripture.

Sinnes are causes of our sicknesses, Deut. 28. 21. Leuit. 26. 26.

Moreouer that here the Apostle mencioneth sinnes in mens sickenesse, it intimateth and giueth vs to vnderstand, that sinnes are for the most part, the causes of our sicknesses and bodily diseases. The Lord threatneth sicknes, pestilence, and diseases against such as sinned and transgressed his commaundements.

Exod. 9. 10. GOD brought vppn Ægypt, boile, botch, blaine, and sore diseases vppon the people, for the churlish cruelty towardes the Israelites, their shamefull contempt of the Prophets, the abusing of the patience of God. *Miriah* the sister of *Moses* was stroken with the leprosie, for murmuring against her brother the Lords minister. *Abimelech* and the Philistines were stroken with diseases in their secret places, for taking away the wife of *Abrahã*. *Gehesie* was plagued with the leprosie of *Naaman* the Assiriã, for his couetousnes & receiuing of gifts.

Num. 12. 10.

Gen. 20. 3.

Danid confesseth that Gods heauie hand of sicknes was vpon him for his sinne, from toppe to toe: so that hee had no rest in his bones by reason of his iniquitie. Saint *Paul* recordeth to the church of Corinth, that many of them were diseased for for the abuse of the Lords supper. Our Sauiour Christ healing him which was diseased eight and thirtie yeares, willed him to sinne no more, least a worse thing happen vnto him, noting thereby, that the cause of his disease, was his sinne.

4. King. 5 27. Psal. 38, 3.

1. Cor. 11. 30.

And no doubt the cause of our new sickenesses whereof wee taste euerie yeare, is the new sinne, which wee dayly encrease. Our new Hdulteries, our new deuised pride; our new extorcion, couetousnesse and oppression, our new crueltie, and iniquitie, which wee multiply continually against the Lord. Which thing Saint *Iames* to teach vs, telleth vs, that if the sicke haue committed sinne, it should bee forgiuen by prayer. And this is the first remedie against bodily infirmities, both generall and particular, as the Apostle hath prescribed.

Iohn 5, 14.

New sinnes procure new sicknesses,

The second remedie.

The second remedie in particular affliction, as sickenesse, is mutuall confession ioyned with prayer: so that prayer againe

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is annexed and ioyned as a remedy, wherby that we might help one another the better, there is required mutuall confession, and free conferring one with another, touching offences giuen and receiued. Acknowledge yee your sinnes one to another, and pray one for another, that yee may bee healed. For the prayer of a righteous man auayleth much, if it bee feruent. *Helias* &c. In which wordes these thinges may bee obserued.

1. Mutuall confession with prayer is required. 2. To what end? to the end wee might be healed. 3. The force of the righteous mans prayer. 4. How that force is shewed? by example of the prayer of *Elias*.

Concerning mutuall confession and conferring one with another about offences giuen and done, taken and conceiued? it is very necessarie to the recouerie of health in sickenesse: for God soonest heareth such as haue put away all malice and hatred out of their heartes, and are at peace and loue with their bretheren. This is chiefely done, when brotherly wee conferre one with another, touching offences and trespasses committed, which done wee can best helpe one another with our mutuall prayers. Mutuall confession.

As therefore members all of one bodie ought to helpe one another: so Christians being all members of one bodie, and each of them mebers of each other, ought by mutual helpe to assist and aide one another in sickenesse. Wherefore to this purpose, as in sickenesse hee willed the Elders of the Church should bee sent for, and assembled to pray for the sicke: so a second remedie and helpe in sickenesse is, that the bretheren thus assembled should conferre mutually touching offences committed, that mutually confessing, and mutuall forgiuing, God might the better heare their mutuall praiers of loue, for those which were sicke among them. To which purpose this place serueth, acknowledge your faults one to another, ope that which grieueth you, that a remedie may be fought and found out for it the better. Rom. 12. 5. 1. Cor. 12. 27. Ephes. 4. 4.

This mutual confession and acknowledging one to another, wherein

wherein one of vs hath offended another, the sacred word of God, and the holy Scriptures commend vnto vs. To
Matth. 5 23. which end our Saviour Christ exhorteth the Saints, that whē they come to offer any gift vppon the altar, and, then remember any breach betwixt them and the bretheren, there to leaue their gift and to goe, and bee reconciled, which is by
Luc. 17. 4. ripping vppe and acknowledging offences. To like purpose the Lord Iesus teacheth vs, that if our brother offend against vs seuen times a day, and say it repenteth me; and confesse the offence, that we should forgiue: meaning that how often soeuer our breathren offend vs, and acknowledge their faults, wee should forgiue them, shewing that of mutuall offences there should be mutuall acknowledgement.

S. Iames in this place, either for mutuall comfort which they might receiue one of another by acknowledging their faultes: or for mutuall reconciliation, which in sicknes is requisite, exhorteth the saintes to acknowledge their faultes one to another, which thing is most expedient. For is it not expedient, that such as haue giuen offence, should acknowledge the offence done, thereby to satisfie for the trespasse committed, to entertaine peace, vnitie, loue, and charitie among themselues? to liue and loue togeather as bretheren? And for asmuch as we heere, either not at all, or very hardly liue without offence giuing vnto others, is it not verie necessarie for the saluing vp of all matters, that wee mutually confesse offences, mutually bee reconciled, and mutually forgiue one the other?

And this acknowledging of our offences and faults, this confession, is of priuate offences done by one to another, which as at other times is needfull, so in our sicknes is necessarie, that we beeing in perfect loue and peace with all men, may either thereby find release of paine the sooner, or else with more quiet minds sleepe in euerlasting rest and quietnes, when we shall be dissolued out of these our mortall bodies, and goe to God.

This thing, how greatly doth it profite? an euill mind ful of wrath and indignation, repleniſhed with enuy, burning with mortall hatred, and boyling with desire of reuenge, encreaseth

encreaseth our paine, prolongeth our griefe, continueth our sickneſſe, incenseth almighty God more sharpely against vs, and hindereth his louing kindneſſe and fauour towards vs. It is good therefore to put away all malice, wrath, anger, fiercenesse, hatred out of our hearts, & to acknowledge our faults one to another. Ephes. 4. 32.

This being the plaine meaning of this place, how can our aduersaries establish their auricular confeſſion hereupon? this place by the very circumstance of the place it selfe, doth not make any thing for their purpose. For first here is mention made of confeſſion of faults in sicknes at the priuate houses of men sicke and diseased; that the sicke person to the standers by, might confeſſe wherein he had offended them, and the standers by, wherein they had offended him; and not in the Church, not in health to the prieſt, not in his eare in Lente. 2. Here he requireth that wee confeſſe our sins & faults one to another, and not all to one. Wherfore this place bindeth the miniſter to acknowledge as well to the people, if in any thing he hath offended them, as the people to the miniſter if they haue offended him. The Prieſt muſt aſwell confeſſe to the pariſh as the pariſh to the Prieſt by this rule: or elſe how can they be ſaid to confeſſe one to another? If many confeſſe vnto me, and I confeſſe vnto none; how may it be ſaid that we haue confeſſed our faults one to another? 3. As we are commanded to confeſſe our faults one to another, ſo muſt wee pray one for another. But they bluſh to ſay, that this appertaineth onely to the Prieſt; why ſhould confeſſion then more appertaine to the Prieſt, then prayer? Wherefore as the people may pray one for another; and for the prieſtes alſo, ſo the prieſt for the people and for himſelfe alſo, that ſo it may be done mutually, ſo muſt the people confeſſe vnto the prieſt, and the prieſt vnto the people, and this is to confeſſe mutually. Auricular confeſsion.

4 In like manner, by this place the people are willed to acknowledge their offences done againſt the Prieſt, and the Prieſt his againſt them; and this is mutuall prayer and mutuall confeſſion. So that here is confeſſion of offences done againſt men, from which the Prieſt happily is not to be exempted, if he, as others haue likewiſe offended.

Where beſide this, they vrge Saint *Iohn*, if wee confeſſe our ſinnes he is righteous to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe: it cannot bee vnderſtood of the Prieſt, without horrible blaſphemie. Hee to whome wee
1. Ioh. 1. 9. muſt confeſſe by Saint Iohns counſell, is righteous; but no man can bee ſo counted abſolutely; therefore it cannot bee vnderſtood of the Prieſt. Moreouer he to whom wee muſt confeſſe by that of Saint Iohn, is ſaid to be righteous and faithfull to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſnes, & can any prieſt forgiue ſins, & cleanſe vs from al vnrighteouſnes?
Iſay 43. 25. 44. 21. 22. Iſay 55. 7 Pſal. 32. 5. 51. 1. 2. &c. Doth it not appertaine to God alone to forgiue ſinnes? Doth not God challenge that as proper to himſelfe? Doth not Dauid confeſſe the ſame, when for the forgiueneſſe of ſins, he prayeth onely vnto God? Did not the Iewes hold that for a
Mat. 9. 2. 3. Mar. 2. 5. 6. 7. trueth, being therefore offended with Chriſt becauſe he tooke vpon him to forgiue ſinnes? not erring in their opinion, that none could forgiue ſinnes but God onely; but in this, that they knew not Chriſt for true God, and therefore able to forgiue ſinnes: neither of theſe places therefore eſtabliſh their auricular
Iohn 14. 16. c. 16 v. 13. confeſſion.

With which doctrine the Scripture is not acquainted hereof the Prophets haue not ſpoken, neither haue the Apoſtles heard of it; this did not the holy Ghoſt teach the Church; yet was it promiſed that it ſhould bring them to all truth, & teach them all things. If the holy Ghoſt ſhall teach the Church of all thinges, why hath it not taught this one thing? And if it ſhall leade the Saintes into all truth, if this be truth, why hath
Diſtinct. 5. ca. de pœnitent. it not, and why doth it not leade them thereunto? The Gloſſe ſeeing that the ſpirite of God hath not taught it, denieth it to be taught in the Scripture, therefore referreth it to the traditions of the Elders and of the Church: Wherefore he ſaith; it is better to ſay, that this confeſſion is from the tradi-
Hom. 31. vpon the Hebru. tion of the vniuerſall Church, then ordained, either by the authoritie of the new, or of the old teſtament.

The reuerend Fathers haue diſſalowed it as curious and needleſſe. Saint Chriſoſtome thereof ſaith in this wiſe; I ſay not vnto thee, that thou come forth and ſhew thy ſelfe openly, neither that thou accuſe thy ſelfe to others; but I woulde haue thee

thee to obey the prophet saying, reueale thy life vnto the Lord Vpon the 51. Psalme thus saith the same Father: Confesse and tel thy sinnes, that thou maist blotte and put them out, if thou be ashamed to tell them any bodie, then tell them euerie day in thy soule, I say not that thou confesse them to thy fellow seruant, that hee may cast thee in the teeth, tel them to God which cureth them. 2. Homil. vpon Psa. 51.

And in another Homilie; let the inquisition and inquiring out of thy sinne, bee in thy heart and thought: this inquiring and iudgement, let it be without witnesse; let God alone see thy confessing, which onely doth not vpbraid thee with thy sinnes, but forgiueth them. Of confess. and repent.

Saint Augustine not abiding that proud presumption of men, sharpely inueieth against them in his confessions, what haue I to do saith he, with mē, that they should heare my cōfessions, as if they would heale my sores? a curious kinde of men to know the liues of others, and as slouthfull to correct their owne. How know they when they heare of me, of my selfe, whether I speake the truth, sith no man knoweth what is done in man, but the spirite of man that is in him? Lib. 10. confess c. 3. 1. Cor. 2. 11.

This intolerable arrogancie of men to heare the confessions of other mens sinnes, Lysander could not abide, wherfore when hee asked counsell in Samothracia of the Oracle, being willed by the priest and keeper thereof, to tel the greatest sinne that euer he committed: asked whether hee should doe it at his bidding, or at the commaundemenet of the Gods. When it was told him, it was the commaundement of the Gods; hee willed the Priest to stand apart, and said, hee would tel it the Gods, if they did aske him. Lysander.

Thus the very heathen detested this auricular confession of their sinnes vnto others. Wherefore let that bee abandoned farre from the schoole of Christ which the verie heathen by reason did not admit; and let it bee condemned for euer, as an errour or heresie not tolerable, which neither Scripture confirmeth, nor Fathers allow of: which, notwithstanding it hath no sound ground, was of many in former time receiued, but when a certain noble woman had confessed, that by meanes of that secret confession, Lib. 9. c. 35.

ſhe had laine often with the Deacon in the church of Conſtantinople; therefore was it therence aboliſhed as in the tripertite hiſtorie appeareth.

S. *Iames* in this place ſpeaketh nothing hereof, but only of confeſſiō of offēces priuatly cōmitted, which either for mutual cōfort, or for mutual recōciliatiō, ought to be mutually cōfeſſed. as *Eraſmus* & *Bede* expound it. Vnto which confeſſion, mutual prayer is ioyned, whereof albeit in the 14. aud 15. verſes he had ſpoken, yet to ſhew the excellency & neceſſitie therof, here he repeateth it againe and requireth it; Which hee commendeth from the effect, that all men might ſee and know, that there is nothing more effectual and forceable to the healing of our bodily diſeaſes, then vnfained prayer, proceeding from a liuely faith, a pure heart, and good conſcience before God. Which effect of mutuall confeſſion and prayer is health; acknowledge your faultes one to another, and pray one for another, that you may be healed. Our mindes cleare of malice, our heartes of hatred, our affections of enuie, our deſires of wrath and reuenge, our bodies ſhall the ſooner bee reſtored to health by the Lord.

Seeing then ſuch an effect followeth mutuall prayer, wee ought to bee counſelled by the holy Ghoſt, and aduiſed by the Apoſtle, to pray one for another, that wee may bee healed. But of this more hath beene ſpoken vppon the 14, and 15. verſes before going.

Prayer to or for the dead, cannot be gathered herehence.

Where Saint *Iames* exhorteth vs to pray one for another, it no whit at all fauoureth the opinion of Popiſh perſons, either for their prayers to the dead, or for the dead. To the deceaſed Saints, herehence are wee not mooued to pray, as to mediatours and aduocates for vs to God. For here the Apoſtle (as before) deſireth the liuing Saints to pray one for another, that they may be healed. The Lords prayer teacheth, that men aliue may pray for men liuing, therefore therein wee pray not for our ſelues alone but for the whole bodie of the Church. One may ſue to God for another being aliue, & wee are willed to ſeeke for the prayers of the liuing Saints, that they may bee poured out for vs to God. But to ſue for helpe of the prayers of the ſoules and ſpirites of men and women deceaſed, neither

Matth. 6. 11. 12. 13.

1. Iohn. 5. 16.

Ephe. 6. 18.

ther doth this place, neither any other in the canonicall Scriptures of God, teach or perſwade vs.

And as wee are not taught to ſue to the dead: ſo neither are we taught to ſue for the dead, for the liuing ſaints muſt pray one for another being aliue, they are willed to pray for thoſe that are ſicke, but not dead. *Dauid* prayed for the child begotten of *Berſabah*, when it was ſicke; but as ſoone as it was dead, he ceaſed. Abraham prayed for the Sodomites being aliue, but when they were deſtroyed, we heare no prayer for them. *Moſes* prayed to God for the tranſgreſſing Iſraelites, but when they were deſtroyed by the hand of God, hee prayed not. Saint *Paul* prayed for the Iewes, his bretheren according to the fleſh, being aliue, but it is neuer mentioned that hee prayed for any of them deceaſed. Prayers for the ſoules in purgatorie therefore herehence can no wiſe be gathered.

2. Kings 12. 16. & 20. Gen. 18. 23. Exod. 32. 32. Rom. 9. 3. c. 10. 1. Prayer for ſoules in purgatorie, is vain.

Now that health followeth the prayers of Gods Saints we muſt not take it, that as al they for whom prayer was made, were alwaies healed in the time of the Apoſtles, euen ſo alſo now, but that as in that time, it was the ordinarie meane, & had his effect in all, euen ſo ought it to be a meane now, and no doubt in ſundrie it ſhall be, and is aſſuredly very effectuall, (though the gift of healing be not as it was in the time of the Apoſtles,) for God will heare the prayers of his ſeruantes, and will fulfill their deſires, whoſe eares are open to the ſuites of the righteous, and will graunt their requeſts, as ſhall ſtand beſt with his heauenly wiſedome.

Pſal. 145. 19. Pſal. 34. 15.

This effect oftentimes to follow the prayers of the Saints, is ſhewed, for that the prayers of the righteous are verie forcible, and preuaile much, if they be feruent. Of the force of the S. prayers, ſee ſermon 2. vpon Saint *Iames*, & Sermon 3. & Ser. 17. vpon 4. *Iames*.

To which places this alſo may here be added, that to the efficacie of mens prayers, the Apoſtle requireth two thinges. One in him that prayeth, the other in the prayer it ſelfe.

Two things required in prayer, that it may be effectuall.

1 Touching him that prayeth, if he wil haue his prayer heard, he muſt be iuſt and righteous, for it is here ſaid, that the prayer of the righteous auaileth much. They muſt bee ſuch as feare God, and beleeue in Ieſus Chriſt; ſuch as are carefull to ſerue

him in ſpirite and truth, ſuch as do walke before him in holines and righteouſnes of life. Theſe are they, whoſe prayers auaile much. For this cauſe S. *Paul* exhoreth mē to pray to God lifting vp pure hāds vnto him. The princely prophet *Dauid* affirmeth that God wil fulfill the deſires of them that feare him, and heare their crie, & ſaue them. And in another place which is alledged carefully by S. *Peter*, the prophet promiſeth the preſent helpe and the preſent aid of God to al our prayers, when we are righteous, the eyes of the Lord are ouer the righteous, and his eares are open to their prayers. The prayers of the righteous pearce euen vnto heauen, they reach vnto the cloudes, they come vnto God himſelfe, they aſcend to him, and his graces diſcend vpon the righteous.

2 Tim. 2. 8.
Pſal. 145. 19.
Pſal 34. 15.
1. Pet. 3. 10.
Eccle. 35. 16, 17, 18.

Though then there be infinit diſtance betwixt heauen and earth, God and man, yet heareth hee from his holy hill, the praiers of his righteous ſeruants poured out vnto him through faith.

Which *Ieroboam* the wicked king alſo knew, who hauing his hand (which hee thruſt out to haue taken the man of God) dried vp; hee deſired the prophet and man of God, to pray that it might bee reſtored. *Pharao* King of Egypt knew that the prayer of *Moſes* and *Aaron*, the righteous ſeruantes of God, preuailed much, wherefore, when the plagues of God fell vpon him and his people, then deſired he *Moſes* & *Aaron* to pray for him. This the captaines & remnāt of the people of Iſrael, after their ouerthrowe and deſtruction by *Nabuchodonozer*, right well conſidered, how effectuall the prayers of the righteous are with God, for which cauſe they beſought *Jeremie*, the Lords ſeruant, to pray for them. This thing to teach *Abimelech* king of Gerar, almightie God told him, that *Abraham* (whoſe wife the king had taken away) was a Prophet, and hee ſhould pray for him; who praying, the people and prince were healed of their diſeaſes, wherewith God (for *Sarah*) had plagued them. To which purpoſe, to ſhew of what weight the prayers of Gods Saints are with him, he commaunded the three friends of *Iob* to goe and be reconciled vnto *Iob*, whom they had not comforted in affliction as they ſhould haue done, and telleth them, that hee ſhould pray for them, at whoſe prayer hee would bee

3. King. 13. 6.
Exod. 8. 8. & 28, c. 6, 28.
Jere 42. 2.
Gen. 20. 7.
Iob. 42. 8.

intreated.

intreated.

As then the praier of the righteous is acceptable vnto God, and pleasant in his sight: So is the prayer of the wicked abhominable before him. Wherefore let not the wicked perswade themselues of Gods fauour, or thinke their prayer to bee accepted vnto him. For if they incline their hearts vnto wickednes, the Lord will not heare them. Isay 1.15. Pro.15.8.& 29. Prou.28.9. Lamentation 3.42.43.44. Ezech.8.18. Mich.3.4. Ioh.9.31. Chrisost. 8. hom. in Matth.

All which teacheth, that onely their prayers are of force with God for good, who are iust and righteous. The prayer (saith Saint Iames) of the righteous preuaileth much.

As in him that prayeth it is required, that he be righteous, so is it required in the prayer of the righteous, that it bee also feruent, proceeding from a pure affection, flowing from vnfained faith, kinled by a burning zeale, inflamed with feruent loue, continued in greate earnestnesse and constancie, without which our prayers obtaine little or nothing at the handes of God, but being earnest, constant, and feruent, they preuaile greatly. When *Moses* continued feruent in praier in the battell against the Amalechites, the people of Israell prospered. Our Sauiour Christ teacheth by two places in Saint *Luke* his Gospell, that our prayers must be feruent and constant, by the example of the man that obtained the borrowing of bread of his friend by his feruencie and earnestnes in asking, and would not take the denial or repulse, and so through importunitie obtayned; and of the widow, who solliciting the vniust iudge to auenge her cause vpō her enemie, obtained her request at length with much adoo, through her constancie and continuance in prayer. Whereby our Sauiour also teacheth vs, that wee must continue in prayer, and not cease if wee will obtaine the petitions of our heartes with God. The woman of Canaan, often reiected, yet still feruently persisting, obtained & had her request for her daughter, from our Sauiour Iesus Christ. And the Apostle in this place, teacheth that the prayers of the righteous auaile much, if they be feruent. Wherefore, as hee that prayeth must bee righteous, so must his prayer bee feruent, earnest, and constant, if he will obtaine any thing at the hand of God. Herehence are wee so often comaunded to continue in prayer, and be constant therein. Exod.17.11. Can.3.1.2. Luke 11.6.7. Luke 18.3.4. Math.15.25. 26.27.28. Luke.11.5. Luke 18.3. Luke 21.36. Ephe.6.18. 1 Thes.5.17.

Wherence we may learne, that the wicked are out of hope,

of obtaining for their comfort, the thinges they pray for, because it is ſaid, that the prayers of the righteous auaile much, not the prayers of the wicked, whoſe prayers being heard of God, tend to their greater and iuſter condemnation, deſtruction and puniſhment.

2. And the prayers alſo of the righteous are then effectuall, when they are feruent. Let all them which hope to receiue their petitions at the hands of God, in all thinges apply themſelues to righteouſnes, let them not be faint hearted, of a wauering mind, colde in asking, eaſily repelled, ſoone diſcouraged in praying, but let them be feruent and conſtant therein, if they looke to be regarded, for our Apoſtle affirmeth, that the prayer of the righteous auaileth much, if it be feruent. Here let vs alſo learne, that the prayers of Gods Saints are not commended for their length or often repetitions, which both *Salomon*, and our bleſſed Sauiour, condemneth; but for the earneſtnes thereof, which is commonly in ſhort, not in long prayers, as Saint *Auguſtine* in a certaine place affirmeth.

3. Eccle. 5. 16. Matth. 6. 7.

And that the prayer of the righteous auaileth much, being feruent, the Apoſtle proueth by the example of *Elias*, at his prayer the heauen was (as it were) ſhut vp for a time, and again thereat opened. Whereof thus ſaith Saint *Iames*, *Elias* was a man ſubiect to like paſſions as we are, and praied earneſtly that it might not raine, and it rained not on the earth for three years and ſixe monethes: and he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite,

Elias prayer.

This ſtory touching *Elias*, is recorded in the bookes of Kings, where it is mentioned, that in the dayes of *Achab* and *Iezabel*, there was a great and extreame famine and drought vpon the land, ſo that men periſhed for want of food, and cattle died for lacke of water in the countrie of Samaria. In which diſtreſſe, Achab and his ſeruant *Obadiah*, deuided the land, to ſeeke for water for the reſidue of the cattle, & horſes, leaſt they alſo for want of water, ſhould periſh. At what time *Obadiah* met with *Elias*, and *Elias* talked with *Ahab*, whom he counſelled to make haſt, and to get home, leaſt the raine ſhould ſtay him. After which, raine enſued immediatly in the land. Which ſtory *Iames* here citing, ſaith, that *Elias* prayed, and it rained not for

3. Kings 17. 1.

3. Kings. 18. 3. v. 7, and 17, v. 44.

for 3, yeares and 6. monethes, and hee prayed againe, and it rained.

In the ſtorie there is no mention of his prayer, neither for drought, neither for raine. Concerning the drought, this only is ſaid, that *Elias* told *Achab* the King, that there ſhould neither raine nor dew fall, but according to his word, for certaine yeares, yet the Apoſtle ſaith hee prayed, and it rained not for 3. yeares and 6. moneths. Concerning the raine, hee is ſaid to haue told this to the King, whom hee biddeth to haſte, leaſt the raine did ſtay him; he is ſaid to haue couched vpon the ground, and to haue put his head and face betwixt his knees, and to haue commaunded his ſeruant to looke to the ſea ward, but there is no mention of his prayer. But hereby is manifeſt, that in both caſes he prayed, when he ſaw the horrible idolatrie of the princes and people, and the bloudie perſecution whereunto the Church and Saintes were ſubiect, by *Ahab* and *Iezabel* his wicked wife, for zeale to Gods glorie, for care ouer the Church, he prayed for famine and drought from the Lord, that thereby they being puniſhed, might remember themſelues, repent of the wickednes they had committed, and returne vnfainedly vnto God. Whoſe prayer God heard, and brought famine and drought vpon the land for three yeers, and ſixe monethes. And afterwards, either ſeeking their repentance, or hoping for their amendment, or touched with the extremitie wherunto the innocent and ſillie people were ſubiect, hee prayed vnto God againe, and the Lorde heard him, and it rained, and the earth brought forth fruite. Thus at his prayer the heauen was ſhut for a time, and opened againe, whereby it euidently appeareth, that the earneſt and feruent prayers of the righteous, are of greate force.

3. King. 17. 1.
3. King. 18. 41. 42. 43. 44.

But leaſt any man ſhould ſay, *Elias* in deede was a greate Prophet, in high fauour with God, therefore it is no maruaile that his prayer ſo greatly preuailed, but far vnlike him, are we. He raiſed the dead, he cauſed fire to come downe from heauen, he therefore might thus preuaile, but all are not like him, euery one is not *Elias*.

Obiection.

3. Kings 17. 19. 20.
4. Kin. 1. 10.

Anſwere.

The Apoſtle anſwereth, notwithſtanding his great graces, yet was he a man as we are, and ſubiect vnto paſſions, infirmi-

ties

ties, and sinnes, as other men are, yet God heard him; euen so though wee bee sinners, yet if wee serue God according to the measure of his grace giuen vs, wee shall bee accepted when wee pray. And if God heard the prayer of one man, so that thereat heauen was shut and opened, how much more will hee heare the prayers of the church, the societie of the saints, and congregation of the faithfull, when in assured hope, strong faith, vnfained loue, and perfect vnity, they call vpon him? And thus much touching remedies in bodily diseases and infirmities.

Now let vs pray. &c.

IAMES Chapter 5. verse 19.20.

Sermon. 28.

Verse 19. Brethren, if any of you haue erred from the truth, and some man haue conuerted him.

20 Let him know, that he which hath conuerted the sinner from going astray out of the way, shall saue a soule from death, and shal couer a multitude of sinnes.

AFter the remedies to bodily diseases or outward afflictions set downe, generally and particularly, generally in affliction to pray, particularly in sicknes to send for the Elders of the church, that they might pray for the diseased, and annoint them with oyle in the name of the Lord, (which in that time was in force, though not now,) and also that they should acknowledge their sinnes and offences priuatly committed, one to another, and pray one for another, that they might bee healed: The Apostle discendeth to the remedie of inward infirmities & diseases of our brethrē, as of the errors of mens minds or maners, whereof greater

Remedies of inward infir-

care

care ought to be taken, ſo that whether they erre in maners and conuerſation, or in faith & opinion touching religiō, the ſaints and bretheren ought to ſeeke by all meanes their conuerſion. Which in this place Saint Iames here cōmendeth vnto vs, who therewith endeth & ſhuteth vp his Epiſtle, as with a moſt golden ſentence, & graue exhortation for the cōuerting of others, and leading them into the way of truth, that they may be ſaued, then which there is no dutie, no deed, no action more precious, pleaſant, or pleaſing vnto God. mities, as of errours.

Theſe two verſes containing this argument & matter, haue two thinges to be noted, namely.

1. *The counſell, trauaile, and endeuour to cal ſuch as goe aſtray, into the way of truth.*
2. *The reward of them, and the benefite, which by reclaiming and calling from errour other men, they ſhall receiue, which thus call and conuert their bretheren.*

Concerning then this exhortation, touching the inward diſeaſes and infirmities of the minds, or maners of our brethren, it followeth very orderly vpon the former. For ſeeing inward diſeaſes as errours of our minds, either in manners and life, or in opinion and faith, are oftentimes cauſes of our outward infirmities and diſeaſes of the bodie, and the Apoſtle hath before ſpokē of bodily infirmities, it followeth directly, that he ſpeak ſome thing touching diſeaſes of the mind and errours how they alſo ought to be dealt withall, which thing in the laſt place, and laſt wordes he preſcribed. Therein two things being obſerued, thereof the firſt is, what the ſaints ought to doe when their brethren erre and goe aſtray, they muſt doe their indeuour, & giue all diligence to reclaime, conuert, and call home ſuch as goe out of the way, and erre, wether it be in manners or opinion.

Now ſeeing men erre and goe aſtray two waies, either in falſe opinion concerning faith, or in corruption touching life, in both theſe muſt the Saintes of God trauell for the conuerſion of ſuch as therein wander, of whoſe errour this is the onely remedie, to ſeeke their conuerſion and drawing into the way of truth. Double errour

This

This is a diuine labour, this is a holy exercise, this is a heauenly trauaile, the labour and trauaile to purchase and gaine soules, and winne them to Gods holy truth, whereunto as vnto a most needfull point of loue the holy Scriptures exhort vs.

Pro. 11. 30. Wise *Salomon* speaketh of this excellent labour of loue, when he saith, that the fruite of the righteous, is a tree of life, and hee that winneth soules, is wise. To winne soules in this place, is to bring them to the knowledge of God, and his holy truth, either from their errours in opinion, or from their errours and corruptions in manners, and as the Apostle speaketh, the conuerting of a sinner from going astray out of his way. Our blessed Sauiour seemeth to haue aimed and shotte, (as it were) hereat, when in the Gospel he would haue the Saints by telling the offending bretheren of their priuate offences committed, & warning them thereof, to endeuour to conuert them from their errour, which if priuate admonition could not effect, then they should make two or three acquainted therewith, if that could not preuaile, they should tell it vnto the Church, leauing no meane or way vnattempted for their conuersion. Where hee speaketh of offences and errours in life and manners. S. *Iude* teaching the Saints what loue they should haue of their bretheren, and what care should presse their hearts for their conuersion, willeth that they shoulde haue compassion vppon some, putting difference, and that they should saue other with feare, plucking them out of the fire. Not onely teaching men this dutie, to seeke the conuersion of the bretheren, which goe astray and wander, but also teaching them how therein they shoulde behaue themselues, to make this godly choyse therein, that they seeke to winne some by gentle meanes, and in mercifull compassion, others by terrour and godly seueritie; thus by all possible meanes must wee seeke the turning and conuersion of our bretheren.

To winne soules what?

Mat. 8. 15. 16. &c.

Iude. v. 22. 23.

Exod. 23. 4. 5. Deu. 22. 1. & 4. v. Doth not God intimate that in his law? when hee biddeth, that when we see our neighbours oxe, or asse, or beast whatsouer, readie to fall into a ditch and daunger, wherein hee might perish, that then we should hold them from hurte, keepe them from perishing, and plucke them out of daunger? Hath God care of oxen, and not much more of men? Shall wee drawe an

oxe

oxe out of the pitte wherein hee might periſh, and ſhall we not drawe our bretheren out of their errours, wherehence if they bee not reclaymed, they ſhall be plunged into the bottomleſſe pit of perdition?

When God likewiſe willeth in his lawe, that if wee ſee our neighbours beaſt going aſtray; we ſhould bring it home to the owner, and not cauſe it to erre: Hath he care ouer brute beaſts, that they ſhould not wander? and would hee not much rather that men themſelues wandering, ſhould bee conuerted from their errours vnto the way of truth, that they might be ſaued? Exod. 23. 4. 5. Deu. 22. 1. & ver. 5.

Nature it ſelfe teacheth vs, that it is a point of humanitie to call the wanderer into the way; therfore haue the heathen made lawes againſt them, and ſet downe puniſhments to ſuch as refuſed to teach and leade the wandering ſtranger into the right way. Shall nature teach vs care of mens bodies, and ſhall not grace teach vs care of their ſoules? Shall we bring into the right way him that wandereth in bodie, and ſhall wee not turne them into the true path which leadeth vnto life, which through errour wander in their mindes? *Proclides* they ſay, deuiſed certaine images or ſignes, which they called Mercuriall, hauing three heads, and cauſed them for this purpoſe in places where three wayes met, to bee erected, that they might, (as it were) point and tell, which of the three wayes the wandering and wearie trauayler might take, without erring or going aſtray out of his way. And for this cauſe I ſuppoſe, in high wayes which meete, in our countrie, there haue beene pillers, Croſſes, or Images likewiſe erected, (afterward by the vanitie of men abuſed ſuperſticiouſly.) Haue the very heathen had care to lead men into the right way from erring & wandering, & ſhal not chriſtians giue all diligence, and imploy all paines, to bring their bretheren into the right way, leaſt they wander to their deſtruction? Shall not Chriſtians hereof bee chiefely carefull, being themſelues happily informed in the wayes of the Lorde, and in the ſound doctrine of the Goſpell, to traine vppe others therein, and to call thereunto ſuch as erre and wander? As almightie God giueth not men riches that they alone might vſe them, to whom they are giuen, but that others might therehēce, receiue cōfort, ſo neither giueth he riches of the mind, as knowledge,

Lawes of the Heathen to direct wanderers

Statuæ Mercuriales.

Why croſſes were ſet vp in high wayes.

knowledge, learning, wiſedome, vnderſtanding to men, that they ſhould ſhutte them in the cloſet of their owne heartes: but that like wiſe and good ſtewards, they might communicate them to the benefite of others, that they might make many bretheren partakers of their ioy. Wherefore when we, through the proſperous and happie winde of Gods vnmeaſurable greatneſſe and riches of mercie, are arriued at the deſired hauen of knowledge and truth; wee ſhould not onely courteouſly, but Chriſtianly, endeuour to ſhew ſuch as yet are toſt with the waues of errour, either in opinion, or in life and manners, what way they may eſcape the quick-ſandes, the ſharpe rockes, the dangerous courſes & ſhipwracke it ſelfe, and (as it were) with ſtretched out handes, bee readie to receiue them leaſt they periſh; and ſo by all meanes to labour their conuerſion.

Prou.15.7. Matth.55.27. Matt 24,25. 1.Pet.4,11.

This Apoſtle hath exhorted Chriſtians in the former treatiſe, by prayer, confeſſion of faultes, and the like, to ſeeke to driue away the diſeaſes of the bodies of their bretheren, how much more care ſhould wee haue of driuing away the diſeaſes of their mindes?

Wherefore, if we ſee any man or woman, brother or ſiſter, carried either with vaine opinions into falſhood, or with wicked life into corruption, and ſo either erre in the one, or in the other: wee ought not bitterly to vpbraid them, nor ſharpely to rebuke them alwaies, neither reprochfully to checke them, nor vtterly to neglect them: but rather by all meekneſſe and gentle demeanour, to reclaime and conuert them, that they may come to the knowledge of the truth, and ſo be ſaued.

1.Tim.2.4.

But if we ſuffer and let them alone, either in the falſhood of their opinions, or in the corruptiõ of their liues therin to ſtand or fall, liue or die, ſinke or ſwimme; wee ſhew our ſelues careles, and of a dull ſpirit; hardened in heart, not mollifyed nor ſoftened with Chriſtian charitie, to bee touched with the errours of our bretheren.

It is the duetie then of euery one that is ſtrong, to reach the hand to the feeble and weake bretheren, to conuert them; of them that are wiſe, learned, and of vnderſtanding, to offer their helpe to the ignorant, to bring them to knowledge, of them

Pſal.45.7.

them that are alreadie annointed with the oyle of gladneſſe aboue their fellowes, to giue all diligence to winne many vnto Ieſus Chriſt, that they may make many bretheren pertakers of ſaluation; that they may hold faſt the exhortation of the Apoſtle, and ſtudy to conuert ſinners from going aſtray out of their way. For if bleſſed Saint *Paul* made himſelfe ſeruant to all, that he might winne the more, if hee were made all thinges to all men, that hee might winne and ſaue ſome: if the Angels of God in heauen reioyce for one ſinner that conuerteth; what labour ſhould wee vndertake, what paines ſhould wee ſuſtaine, what diligence ought wee to giue, to winne ſoules vnto Ieſus Chriſt? And as all men to the vttermoſt of their powers are bound hereunto, becauſe as Sirach ſaith, God hath giuen to euerie man charge concerning his neighbour: So chiefly they who haue receiued greater gifts from God; who (as our Sauiour in the parable of the talents teacheth vs,) giueth his gifts, not to be put and hidden in the ground, where they profite neither themſelues who receiued them, neither others, but with this charge, occupie vntill I come; that ſo glory might redound to God, and profite to their bretheren. Wherein who ſo is negligent, ſhall not onely looſe his graces, but be ſeuerely pũiſhed.

1. Cor. 9. 19. 22; Luke 15. 10.

Eccelus.

Matth. 25. 14; Luke 19. 13. Matth. 25. 18. 29. Luke 19. 10. 11.

How men ſeeke to turne their bretheren from errour.

And the Saintes of God ſeeke the cõuerſion of ſinners from their euill wayes, by ſundrie meanes.

1 By inſtructing them which are ignorant & in errour, that they may therby come to the knowledge of the truth; for hereby are men turned away from their errours and euil waies, as the wiſe man *Salomon* affirmeth. The inſtruction of a wiſe man (ſaith he) is as a welſpring of life, to turne away from the ſnares of death, by telling & teaching our bretheren what is religion, what is ſuperſtion, what is right, and what is wrong, what is good, & what is euil that the one may be embraced the other refuſed; wee ſeeke to conuert our bretheren from going aſtray out of their euil and wicked way.

Pro. 13. 14.

2 Wee ſeeke the conuerting of our bretheren out of their errours, when we brotherly reproue them of the wickedneſſe they haue committed, that thereby they ſeeing their owne errours and iniquites, may thereof repent, and therefro be turned. And this *Salomon* alſo maketh a way to conuert the bretheren, which erre and goe aſtray, wherefore ſhewing that reprehenſions

Prou. 6. 23.

sions out of the Scriptures, whereby our sinnes are reproued, are waies to reclaime vs, and to leade vs vnto life, faith, correc-
2. King. 12. 7. 8. &c. tions for instruction, are the way of life. *Nathan* by his reuerend reprehending of the sins of *Danid*, brought him to the knowledge of his wickednesse, and so conuerted him from his errour of life, stained with shamefull adulterie and cruel murther. The holy prophets, with the blessed Apostles, by reproouing men of their wicked liues, reclaimed and called them away oftentimes from their errours, and so conuerted them. The ministers and preachers of Gods word, and the residue and rest of the Saints of God, by reproouing and reprehending men for their extreame oppression, insatiable couetousnesse, biting vsurie, swelling hatred, intollerable pride, horrible adulteries & vncleanes, beastly dronkennes, filthie lying, reprochfull slaunder, and other their iniquities which they haue committed, oftentimes thereby reclaime and conuert them. Which care most men, and most women, haue now cast off, For we are so squemish, and so full of good manners, that for feare of offence, we will not reproue the bretheren and sisters, that they may bee conuerted. We let them blaspheme, speake filthily, weary and wast their bodies in vncleanesse, by lying, to slay their soules, & runne on headlong in their shameful pride, and by committing all manner sinne and iniquitie, to rush into finall destruction. Thus haue we forgotten the exhortation of the Apostle. But let all such as feare God, learne a better profession, by brotherly admonition, reprehension and correction, to seeke the conuersion of their brethren, as the Apostle teacheth.

3 Neither thus onely, but by exhortation men conuert sinners from going astray out of the way. For what way can men be sooner cõuerted from errour, then by disswading from vice, and perswading to vertue, wherein exhortation consisteth?
Isay. 1. 16. When I say the Prophet of God sought the conuersion of the people from their error in idolatrie, iniquitie, and wickednesse, wherein a long time they had wallowed, hee seeketh it by exhortation, perswading them to vertue, dissuading them from
Heb. 2. 12, 13. 1. Thes. 5. 11. & 14. vice. To which purpose that exhortation serueth: wash you, make you cleane, put away the euill of your handes from before my eyes; cease to doe euill, learne to doe good; seeke

iudgement:

iudgement, relieue the oppreſſed, iudge the fatherleſſe, defend the widow. To this purpoſe the Apoſtle to the Hebrewes exhorteth men, profeſſing godlines, to ſtirre vp one another, and to ſeeke their conuerſion which were departed from the liuing God, and to preuent the fall of others by exhortation; therefore he ſaith, take heede my brethren, leaſt there be at any time in any of you, an euill heart and vnfaithfull to depart from the liuing God, but exhort one another dayly, while it is called to'day, leaſt any of you be hardened through the deceitfulneſſe of ſin. This meanes vſed *Paul* and the holy Apoſtles, to conuert and call avvay men from their errours in the time of their ignorance, and to bring them to the true knovvledge of the goſpel. Neither is there any vvay, vvhereby vvee more reclaime and conuert our ſinning brethren, from going aſtray out of their vvay, then by dayly exhortation; and therefore eſpecially is it needfull and neceſſarie, that vvee exhort one another daily, if vvee haue any care of vvinning the ſoules of our brethren and ſiſters, and of bringing them to the knovvledge of godlineſſe. And this meane is common to all Chriſtians; thus muſt the magiſtrate, thus muſt the miniſter, thus muſt the parents, thus muſt the maiſters, thus muſt the ſchoolemaſters, thus muſt each neighbour, thus muſt euery man ſeeke to conuert euerie one that erreth, by exhortation to turne him from going aſtray out of his vvay.

4. Wee ſeeke moreouer the conuerſion of our bretheren out of their errours, vvhen vvee conferre vvith them gently and courteouſly, concerning the cauſes of their errours, Wherfore to vnfold ſuch places as may ſeeme to bolſter vp the erring bretheren in falſhood of opinion, and to remoue ſnch offēces as whereby they are wrapped in errour of their liues, by conference with them in brotherly maner, this is alſo a way to conuert them.

5 Finally, we conuert the erring and wandring bretheren, by our good and godly example of holy life. For men erring, either in manners, or in opinion, ſeeing the example of all vertue and godlines in the Saints, their faith flouriſhing, their patience abounding, their humilitie ſingular, their modeſtie rare, their obedience excellent, and all manner of vertue in perfect 1 Pet. 2. 12.

beautie, thereby are oftentimes forced to confesse the truth of their religion, which are thus renowmed for vertue & by their godly demeanour, to acknowledge their owne corruption, and so bee conuerted. For this cause haue wee these exhortations: walke wisely towards those that are without, not yet cõuerted; and that, haue honest conuersation euen among the Gentiles, that they seeing your good works, may glorifie your father in the day of visitation; and that of *Paul* againe: doe all thinges without murmuring and reasoning, that you may be blamelesse and pure, and the sonnes of God without rebuke, in the midst of a naughtie and crooked generation. It standeth vs therefore greatly vppon to beware, least in this respect wee be carelesse and negligent, and so loose by euill example whom wee might by good, haue wonne to Iesus Christ, and his gospel.

Col. 4.5. 1.Pet 2.12. Phil. 2.14.15.

Examples preuaile much.

And for asmuch as the liues and examples of Gods saintes preuaile greatly, either to vertue, or to vice; and either perswade to, or dissade from our errours in both kindes: from whence as from a perpetuall welspring, the floud of all that is good or euill floweth, it is our bounden dutie which feare God, euery one to watch ouer his brother, that by all good example we may call them from their errours, and conuert them, as here wee are exhorted.

6 To conclud, we seeke the conuersion of our brethren, by sharpe chastening out of the word of God. For where gentle lenitie will not serue, there sharpe corsiues must bee vsed; & when milde preparatiues preuaile nothing, then must scowring and searching purgations be applied. Thus did the Prophets, thus did our Sauiour Christ, thus did the Apostles seeke their conuersion, whome by other meanes, they could not reclaime, nor bring from errour.

Seeing the case thus standeth with vs, and so great necessitie constraineth, and is laid vpon vs for the conuersion of our bretheren: then, woe to them, who then subuert, when they should conuert the bretheren; which hinder, when they should helpe their conuersion; whose saluation God hath (as it were) put into their handes. Woe to the carnall professours of the Gospel, whose wicked examples encourage the erring brethrē and

and persons, to continue in their errour. Woe to the contentious and waiward, vntractable and disobedient of our time, who with their quarrell picking, and bitter striuing about thinges (oftentimes frinolous and not weightie,) and other greeuous debates: make a diuision and cause schisme in the church, whereby the Papists, Iesuites, and other erronious persons are fleshed in their errours. Woe to all men and women, by whome the conuersion of soules shall bee in any wise hindred; seeing we are so necessarily inioyned the care of their conuersion.

This is the counsell of the Apostle, this is the remedie against inward infirmities, and diseases of mens mindes, this is the labour and trauell of the Saintes of God, by all meanes to seeke the conuersion of such as doe wander and erre out of the way.

2 The next and second thing is, the profite which redoundeth, & the reward which is giuen them that are carefull to conuert such as erre: let him know that he that conuerteth a sinner from going astray out of his way, shall saue a soule from death, and couer a multitude of sinnes. The double profite of his care.

1 He that thus endeuoureth the conuersion of other, and turneth a sinner from going astray, from out of his way, saueth his soule that is conuerted; whome hee reclayming, deliuereth from death and damnation, wherein thorow errour hee was inwrapped. 1. Cor. 7. 16.

Now to procure the saluation of any one soule, is a worke both more excellent, and more difficult, more hard, and more victorious; then the subduing of Countries and kingdomes by dint of sword; or the atchieuing glorious conquests by force of armes, ouer our enemies. This is a seruice and sacrifice more pleasant vnto God, to sacrifice vppe one soule to saluation, then the slaying of all the bulles and oxen vppon a thousand hilles, and to offer them in sacrifice to God. It hath alwaies beene counted for glorie and prayse, to deliuer a cittie from siedge; a countrie from hostile inuasion, and to enlarge the boundes and limites of a kingdome: how much greater praise and glorie is it, to deliuer a soule from Satan, to keepe and defend a brother from destruction, to enlarge the king- Psal. 50. 10.

dome of Ieſus Chriſt, by conuerting of ſoules vnto God? which is an exployt more glorious, more wonderfull, more excellent, then ſubduing of kingdomes, vanquiſhing of nations, ouerrunning of countries, and encreaſſing of dominions on earth.

Ezech. *18.* *23.* & 33. 11 Luke 15 7. 10, *13.*

Hereof God himſelfe reioyceth (as it were) whoſe delight is not in the death of a ſinner, but rather that hee ſhould repent, and bee ſaued. Hereof the powers and holy ſpirites of men and Angels in heauen, reioyce, as our Sauiour recordeth in the Goſpell; auouching that there is ioy in heauen ouer any one ſinner that repenteth. This is therefore a ſingular benefite which commeth of this Chriſtian and godly care wee haue to conuert other, euen the ſauing of their ſoules. The caſe then ſtanding thus with vs, let vs conſider how greate a ſinne it is to looſe a ſoule, ſeeing in gaining one, there is ſo great glorie: & how great iniquitie it is to peruert one, ſeeing to conuert one, it is ſo neceſſarie, how earneſtly we ſhould labour the ſaluation of mens ſoules, ſeeing in heauen it ſelfe, there is ſo great ioy at mens conuerſions.

2 The other profite herehence riſing, is the couering and hiding of the multitude of ſinnes. The manifold ſinnes of men conuerted, are hid in their conuerſion, ſo that hee which conuerteth another; as he conuerteth, ſo putteth he away, and hideth the multitude of his ſinnes, which is now rightly conuerted, and turned to the knowledge of the truth.

1. Pet. 4. 8. Pro. 10. 12.

To conuert one from his ſinne, & from going aſtray, from out of his way, is a ſpeciall point of loue, and a notable effect thereof, and it is a propertie of loue alſo, to couer ſinnes. Loue (ſaith *Peter*, out of *Salomon* the wiſe) couereth the multitude of ſinnes, Wherefore, in conuerting the brethren, wee thereby hide and couer their ſinnes alſo. And thus this double benefite redoundeth to him that is conuerted, euen the ſauing of his ſoule, and the hiding of his ſinnes

Ezech. 3. 19. and 33. 9.

Which as it is referred to the partie conuerted, ſo may it be to him which conuerteth. In the conuerting of others, hee ſaueth his owne ſoule, in diſcharging ſo great a worke of loue. And men thus ſaue their ſoules, in performing of this action, as the watchman is ſaid to ſaue his ſoule, when hee hath deſcried the enemie, and admoniſhed the people of their danger, which

which hangeth ouer them for ſinne. And as the Miniſter, by exerciſing himſelfe in the Scriptures, and by continuing in reading, is ſaid to ſaue himſelfe and thoſe that heare him: So men, in performing this duetie towards their bretheren, by diſcharging a good conſcience, and perfourming ſo excellent labour of loue, doe thereby ſaue their ſoules. 1. Tim. 4. 16.

And as they ſaue their ſoules, ſo they hide a multitude of their owne ſinnes, when they endeuour their conuerſion of others. For God is commonly marueilous mercifull to their ſinnes, which endeuour to winne others vnto him; by which trauaile they purchaſe great fauour with the Lord, and obtaine thereby the pardon of their manifold ſinnes; wherefore Saint *Iames* ſaith; they hide a multitude of ſinnes.

Albeit then this may ſtand with a iuſt proportion, and analogie of the Scriptures: yet I thinke rather, that the firſt ought to be referred to him that is conuerted; and the ſecond to him that conuerteth in this wiſe, let him knowe, that hee that conuerteth a ſinner from going aſtray out of the way, ſaueth a ſoule from death, euen that ſoule which he conuerteth; and hideth a multitude of ſinnes, euen the multitude of his owne ſinnes, which almightie God hideth, forgiueth and couereth for the exceeding loue hee ſheweth to his bretheren in their conuerſion. Which ſheweth the vnſpeakable reward which ſhalbe giuen them which ſeeke to win other vnto God. Dan. 12. 3. Which thing the holy Prophet *Daniel* long before had foretold who ſpeaking of the glorious crowne of the miniſters of God, & alſo of all the faithful, which inſtructing the ignorant, bring them thereby to the true knowledge of God; ſaith, they that be wiſe ſhall ſhine as the brightnes of the firmament, & they that turne many to righteouſnes, ſhall ſhine as the ſtarres for euer & euer. Thus ſhal they bee rewarded at the hand of God, which cõuert ſinners from going aſtray, & turne others to righteouſnes. God for his Chriſts ſake, ſo prepare our heartes in holie feare, that we may be inſtruments effectual through him, of the cõuerſion of others, that ſo we may winne wandring ſoules to God, and bring the ſtraying ſheepe of Chriſt into his ſheepefolde, that they thereby may by his grace bee ſaued, and our 1. Tim. 4. 8. 2. Tim. 4. 8.

sinnes in his sight couered, in the onely righteousnesse of Iesus Christ: vnto whome, with his father and the holy Ghost, our euerlasting comforter, three persons in Trinitie, one eternall God in vnitie, be rendred all power, prayse, dominion and Maiesty for euer and euer Amen.

FINIS.

AN EXPOSITION VPON the Canonicall Epistle of *Saint Iude.*

With the Analysis and resolution, both generall of the whole Epistle; and particular of euerie Lecture.

Diuided into tenne Sermons or Lectures.

Made and written by Richard Turnbull *Preacher, in the Cittie of London.*



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Verse 1. *Iude a ſeruant of Ieſus Chriſt, and brother of Iames, to them which are called and ſanctified of God the father, and reſerued to Ieſus Chriſt.*

2. *Mercie vnto you, and peace, and loue be multiplied.*

In theſe words conteyning the title or inſcription, the firſt part of the Epiſtle, are three things to be noted.

1. *The perſon writing, Saint Iude, ſet forth three waies: 1. v. 1. part.*
   1. *From his name, Iude, or Iudas.*
   2. *From his calling, that he was the ſeruant of Ieſus Chriſt.*
   3. *From his kinred, that hee was the brother of Iames.*
2. *The perſons to whom he wrote, al the Saints, garniſhed & bewtified with three titles: 1. v. 2. part.*
   1. *That they were called of God.*
   2. *That they were ſanctified of God.*
   3. *That they were reſerued vnto Ieſus Chriſt.*
3. *The greeting or ſalutation it ſelfe, wherin he wiſheth encreaſe of three things vnto them the 3. thinges are*
   1. *Mercie.*
   2. *Peace.*
   3. *Loue.*

THis Epiſtle of the Apoſtle S. Iude, (as we ſee,) is ſhort, yet not therefore to bee contemned, For albeit it containe not arguments and matters of ſundrie kindes, as the ſacred writinges of the other Apoſtles doe; but as it were, one onely generall exhortation, that all Gods Saintes, at all times, and in all places, muſt flie ſuch as abuſe the Goſpel, and ſtriue againſt thoſe, which either by falſe doctrine, or euill manners, ſhall endeuour to draw men from the ſimplicitie

citie of the worde of truth; to the laſciuiouſnes and wantonnes of the fleſh, & ſo wholy inueigheth againſt all carnall profeſſion, and abuſing of Chriſtian Religion; yet for his graue and Apoſtolike counſell which hee giueth the Saintes in that behalfe, for his ſharpe reprouing of the wicked, and denouncing dreadfull iudgement from God, vpon them to be inflicted: for his euident and plaine demonſtration of the ſame, by ſo manifolde and manifeſt examples and teſtimonies out of the holy Scriptures, it is worthy the conſideration.

The Analyſis or diuiſion of the Epiſtle.

Of which Epiſtle, if wee take particular ſuruay, it may ſeeme to containe fiue generall partes or braunches. The firſt is the title or inſcription, wherein wee ſee three thinges to bee contained: the firſt, the perſon writing, the ſecond, the perſons to whome hee writeth: the thirde, his greeting and ſalutation. The perſon writing, is ſet downe vnder three thinges: firſt, his name, ſecondly, his calling, thirdly, his kindred. The perſons to whome hee writeth, are likewiſe garniſhed with three titles of honour and excellency, firſt, that they are called of God: ſecondly, that they are ſanctified of him, thirdly, that they are reſerued to Ieſus Chriſt. And for his ſalutation, therein hee wiſheth to them, the encreaſe of mercy, peace and loue, and all theſe are expreſſed in the firſt & ſecond verſes.

The ſecond part is the entrance or beginning, contayning the very end and marke, whereat the Apoſtle aymeth & ſhooteth, which is to confirme the Saintes, againſt wicked perſons which goe about to ſubuert the Church, both by falſhood in doctrine, and corruption in conuerſation. In which part S. *Iude* purchaſeth attention, good will, and fauour foure wayes. Firſt, from his louing affection towardes them, proteſting his good will towards them, whome he calleth Beloued. Secondly, from his deſire towardes them, in declaring his great care ouer them, for their ſaluation. Thirdly, from the thing it ſelfe, of which hee writeth, vvhich is the common ſaluation. Fourthly, from the imminent daunger, vvhereunto they were ſubiect, by reaſon of the vvicked crept in among them, and therefore they vvere to contend vvith all might and maine, all power and force againſt the enemies of Gods truth, vvherein fiue

thinge

things are noted, 1. What is to be done: they muſt ſtriue. 2. Againſt whome, againſt ſeducers and deceiuers. 3 For what: for the common Faith. 4. For what faith: faith which was giuen & that once vnto the ſaintes. 5. How muſt they contend and ſtriue, earneſtly. v. 3. theſe are contained.

The thirde parte is the confirmation of the place, why Gods Saintes ſhould thus contend againſt the enemies of the Goſpell. This confirmation ſet downe from the fourth verſe to the ende of the nineteenth, containeth ſixe particular places, reaſons, and argumentes of confirmation and proofe, firſt place is from daunger imminent, and hanging ouer the heades of the Saintes by theſe; and that, firſt, becauſe there are many: ſecondly, becauſe they are within the Church already, thirdly, beeauſe they are ſubtle, and thereby are crept in (as it were) by ſtealth: fourthly, becauſe they are very wicked, as appeareth in this: 1. that they turne the grace of God into wantonnes,, waxing wanton, by the goodneſſe and fauour of God towardes them ſhewed: 2. that they deny God and Ieſus Chriſt our Lord. verſe, 4. 2. place, is from the horrible puniſhment of theſe, ſhewed by the rehearſing of the examples of others, whom in former times God ſeuerely hath puniſhed, for the ſame or like offences. As firſt, of the miſbeleeuing and murmuring Iſraelites comming out of Egypt, periſhing for their ſinnes in the wilderneſſe, verſe 5. Secondly, of the Angels, keeping not their place and excellent dignitie, wherein in the beginning they were created, and therefore thruſt downe by GOD from heauen, and are now reſerued vnder chaines of darkeneſſe, vnto the daye of iudgement to bee puniſhed: verſe 6. Thirdly and finally of the ſiue Citties, Sodome, Gommorra and the reſt, ſtroken with fire and brimſtone from heauen, for their wickedneſſe in the ſight of God committed, verſe 7. As GOD hath plagued them, ſo will hee puniſh theſe vngodly perſons, and all ſuch as ſhall bee by them ſeduced: therefore Gods Saintes muſt beware of them. 3. place is from the conferring of the wicked perſons of his time, with like vngodlie creatures in former times and ages: verſe 8. 9. 1. cap. wherein are noted foure thinges, firſt the comparing of them and con-

conferring it ſelfe; ſecondly, the name wherewith hee calleth the libertines of his time: in the former part of v. 8. thirdly, the ſinnes and vices wherewith they are charged, which are three. The 1. the defiling of the fleſh. The 2. the deſpiſing of gouernment. The 3. the ſpeaking euill ofmen excelling in authoritie, which thing is handled two wayes, firſt ſimplie, 1. part of v. 8. then by amplification and compariſon, v. 9. The 4. thing in this third place is the concluſion of the former compariſon, wherein hee condemneth them of two euils: firſt, of condemning raſhly things they know not, ſecondly of abuſing ſhamefully things they know, wherein they are like verie beaſts: v. 10. 4. place is from the prognoſticating and foretelling of their puniſhment and deſtruction, by like euents vnto others happened, whoſe examples theſe follow verſe. 11. wherein two thinges are to be conſidered 1. the foretelling of their deſtruction by commination 1. part of v. 11. 2. the cauſe of their deſtruction, becauſe they follow ſuch as haue likewiſe periſhed, as *Cain, Balaam, Core*: therefore ſhal not theſe eſcape 2. part v. 11. 5. place is from a large deſcription of theſe wicked perſons before threatned, contained v. 12. 13. 14. 15. 16. In which place are 3. thinges. firſt, the vices whereof they are accuſed, which are fiue. the firſt, their offēſiuenes in the feaſtes of the Saints: the 2. their wauering inconſtancie, like cloudes: the 3. their barrennes and vnfruitfulneſſe like dead trees: verſe. 12. the 4. the rage, wherein they ſome out their owne ſhame: the 5. their boaſting and vainglorioufneſſe, whereby they deceiue: as the Planets and wandring ſtarres appearing bright, deceiue full often, ſuch as are led by them: verſe 13. The 2. thing in this fift place, is a prophecie againſt thoſe wicked perſons, and all ſuch like. Wherein three thinges are to bee noted. firſt, his perſon who prophecied, in which two things are ſette downe, his name, and his time, or antiquitie: 1. part. verſe 14. the ſecond in this prophecie, is the worde, Beholde: the 3. the thing prophecied, wherein ſixe thinges come to bee conſidered: firſt, that the Lord will come: the 2. what Lorde it is that wil come: the 3. how he wil come: theſe in the 2. part of verſe 14. the 4. what to do commeth he, to iudge, and to rebuke. The 5. whom will he iudge and rebuke, all the vngodly.

The

The 6. whereof firſt of deedes, ſecondly of wordes againſt God: v. 15. 3. thing in this place, is a continuing of the former deſcription and ſetting downe of vices in them, begun 12.13. verſes: wherein fiue vices were ſet downe, vnto the which hee addeth fiue more. So then the ſixt is murmuring, 7. complaining, 8. ſenſualitie, 9. pride of ſpeech, 10. flattering mens perſons for aduantage, v. 16. The 6. and laſt place of cō-confirmation, why Gods Saintes muſt ſhun and auoide theſe wicked deceiuers, is from their former knowledge of them by the other Apoſtles, who forewarned of ſuch: therefore if the Saintes will follow the commaundementes of Ieſus Chriſt in his Apoſtles, they muſt ſtriue againſt them, and by all meanes auoide them. In this place fiue thinges are ſet downe: firſt, a ſtirring of them vppe to remember former counſell giuen: 2. who they were, which forewarned and counſelled: the Apoſtles of Ieſus Chriſt, v. 17. 3. What they did foretell, warne & counſel: that there ſhould be ſeducers: 4. when they ſhould be: in the latter dayes: 5. What manner perſons they ſhould be: 1 mockers, 2. walkers after pleaſures, v. 18. 3. ſeparaters of thē-ſelues in ſingularitie from others, 4. carnall, 5. vnregenerate, hauing not the ſpirite, v. 19. theſe thinges are contained. And theſe are the places of confirmation, appertaining to the third part generall of Saint Iudes Epiſtle.

The fourth part generall of this Epiſtle, is exhortatiue, containing certaine admonitions and exhortations, v. 20. 21. 22. 23. contained. The exhortations are ſixe in number, the firſt that the Saintes edifie one another in Faith, the ſecond, that they pray in the ſpirite, v. 20. the 3. that they keepe themſelues in Gods loue: the fourth, that they looke for the mercy of Ieſus Chriſt, vnto eternall life: v. 22. the fift, that they haue care of ſuch as wander out of the way, hauing regard, and making difference of their perſons,, v. 22. and 23. ver. firſt part. The ſixt, that the Saintes hate the company of the wicked, and the verie coate or garment ſpotted by the fleſh, ſecond part, verſe 23.

The fift and laſt part of this Epiſtle, is the Epilogue or concluſion, the ſhuttiug vppe and concluding of his Epiſtle, with a commending of the Saintes of God, vnto the grace of GOD: where

where are three thinges,. The first to whome S. *Iude* commẽdeth by prayer, the Saintes: the 2. a describing of God, vnto whose grace they are commended. Wherein are foure reasons contayned, why the Saintes should be commended vnto him: First, because he can keepe them from falling, secondly, because he can present them faultlesse in the day of iudgement: thirdly, because hee is onely wise, v. 24. fourthly, because hee is our sauiour, 1. part, v. 25. the third thing, is a prayse giuen to this God, in these respectes, which prayse consisteth in the rẽdring to him of these foure thinges: First glory, secondly, maiestie, thirdly, dominion, fourthly, power, 2. part, v. 25. And this is the resolution of this Epistle.

The authority of the Epistle auouched. *Lib. 2. Eccl. hist. 23.* *Lib. 3. Eccl. hist. 25.* *Nicepho. lib. 2 c. 46.*

Now touching this Epistle, it was doubted of for a time, of many in former times and ages: as also other Writinges of holy Scriptures vvere. For both other many, and *Eusebius* most plainly telleth vs, and out of him *Niceph.* that in those bookes which are set downe in the Canon of scripture, the Reuelation of Saint *Iohn*, the Epistle of S. *Iames*, this of S. *Iude*, the second of S. *Peter*, 2. and 3. of S. *Iohn*, vvere of many doubted of, which notvvithstanding aftervvard vvere generally receyued of the Church.

The reasons and Argumentes vvhich mooued some to doubte of this Epistle, are not vvaightie, and may bee easily refuted.

The reasons against this Epistle alledged refuted.

1 They say, Saint *Iude* did not call himselfe an Apostle but simply the seruant of Christ, vvhereas the other Apostles tearme themselues by the name of Apostles of Christ, therefore this Epistle is not the Epistle of S. *Iude*. The leauing out of one name or title in a mans calling or stile, is no reason to perswade, that the letters, vvritinges, deedes, or workes, vvanting that, should be forged or adulterate. For so might vvee doubt of the first, second and third of *Iohn*: for hee setteth not the name of an Apostle therunto, & yet that those vvere S. *Iohn* the Apostle his Epistles, it is manifest by consent generall touching the first, and aftervvarde for the others. For this reason there vvere vvhich doubted in like manner of Saint *Iames* his Epistle, whose opinion touching the same, is refuted. vpon that place of the Apostle. 2. another reason they make against this

Iam. 1, v, 1, Sermon 1.

Epistle

Epistle: this Author in this Epistle, verse 9. maketh mention of the contending of *Michal* the Archangel, against Sathan the diuell, touching *Moses* bodie. And afterward, v. 14. he maketh mention of the prophecie of *Enoch*: yet are not these places in all the other Scriptures to be found. For howbeit *Zacharie* maketh mention of Sathans resisting, and withstanding the Angell of God, and Saint *Iohn* telleth vs also of a battell, which was betwixt *Michael* the Archangell, and Sathan the greate Dragon, neither of them do affirme, neyther any other, that it was about *Moses* bodie. Neither is there so much as one word or sillable in all the body of the Scriptures, eyther of the newe or old Testament, (besides this place) touching *Enochs* prophecie. Therefore this Authour alledging those testimonies, which neuer elsewhere in Scriptures appeare, was not an Apostle, and therefore his booke and Epistle is to be suspected and reiected.

Zacha. 3. 2. Reue. 12. 7.

This reason is very slender: For if that were enough to condemne Scriptures, because the particular places thereof are not in other Scriptures to be found, I suppose wee might easilie ouerthrow all Scriptures. For there is no one holy Writer, in whome wee may not finde some one place or more, which in the same wordes, is not elsewhere to bee found. But to come more neere: by this reason wee might condemde particularly, *Moses* the man of God, who sayth; That God said, I will be sanctified in them that come neere me, & before all the people wil I be glorified: And in another place, he sayeth vnto God, thou hast saide, I know thee by name, & thou hast found grace in my sight: yet as S. *August.* confesseth in all the Scriptures before, these things are not recorded. And S. *Pauls* secōd epistle to *Timothy*, because hee maketh mention of *Iannes* and *Iambres* which two sorcerers, in all the scriptures elsewhere, are not to bee found. And the Booke of the Actes of the Apostles, might thus bee reiected, in that S. *Luke* sayeth in the person of S. *Paul*, that Christ had said, it was a more happie thing to giue, then to receiue: yet is not that in all the Scriptures againe to be found. And Saint *Paul* his Epistle to the Ephesians, might thus bee reiected, because there hee sayeth; Awake thou that sleepest, and stand vppe from the deade, and Iesus Christ shall giue

Leuit. 10. 3. Exod. 33. 12. Quest. 31. Leuit. 2. Tim 2. 3. Act. 20. 35. Ephes. 5. 14.

giue thee light. Yet is not this in all ſcripture to bee found, that place excepted. Thus might wee condemne the Acts of the Apoſtles, becauſe Paul therein diſputing againſt the Idolatrous Athenians, alledgeth a ſentence out of Aratus the Poet, that men are the generation of God; ſo the Epiſtle to the Corinthes, the firſt, becauſe Saint Paul there ſayeth out of Menander; Euill ſpeeches corrupt good manners, and that to Titus, wherein hee citeth the teſtimonie of Epimenides the Philoſopher and Poet, againſt the Cretians: one of themſelues euen one of their owne Prophetes ſaid; The Cretians are alwayes lyers, euill beaſtes, ſlow bellies, Of theſe there is not one word in all other ſcriptures, yet for theſe were theſe holy Epiſtles neuer reiected, neither the Actes of the Apoſtles therefore condemned. It is enough, that eyther ſuch places as are here cited, may in ſenſe, albeit not in the ſame wordes, bee elſe where found, and that may defend the citing of the fight, and contending of Michael and Sathan for Moſes bodie, becauſe like places confirme it: or elſe, that we alwayes hold that theſe men, and writers of holy ſcripture, were taught of God, and by his ſpirite directed, ſo that nothing that they haue written to bee reiected; and this defendeth all the other and like places in holy Scripture recited. But touching this more may be ſeene, 4. Iames, verſe 5. Iude 5. verſe 9. and 14.

Act 17. 28.

1. Cor. 15. 33. 1. Tit. 12.

3 Another and third reaſon, they gather out of the 17. ver. of this Epiſtle: this Author calling vnto the remembrance of Gods Saintes, the exhortations which the Apoſtles of Ieſus Chriſt had giuen them before, for flying deceiuers, ſaieth not remember the wordes which were ſpoken by vs Apoſtles, as if himſelfe were one; as S. Paul and Saint Peter happily haue, or would haue written, but remember the wordes which were ſpokē by the Apoſtles of Ieſus Chriſt, as if himſelf were none. Therefore it was not Saint Iude the Apoſtle, which wrote this Epiſtle, therefore it is to be ſuſpected. To this be it aunſwered: firſt, that Saint Iude for humilitie and lowlineſſe of his minde, ſpake of other Apoſtles, and cited them, and omitted himſelfe, as we may alledge the opinions of other of our brethren, and for modeſtie ſuppreſſe our owne: as in all thinges all men, for the moſt part to flie the ſuſpition of arrogancy, and

2. Pet. 3. 2.

giue

giue example of humility, alledge the cenſures, opinions and iudgements of others, rather then their owne. Secondly, theſe Apoſtles whome hee citeth, vvere now dead, and had ſuffered martyrdome for Gods truth: therefore their authority muſt needes be of great waight with the Saintes. For we alledge the opinions of holy mē of former age, who haue ſhed their blood for the teſtimonie of the Goſpell, becauſe it were moſt greate wickedneſſe not to beleeue them. S. *Iude* therefore confirmeth his doctrine, which yet aliue he preached, by their authority, which already had ſuffered for the teſtimonie of Ieſus Chriſt: therefore could not put in himſelfe, hauing not yet ſuffered. Thirdly, and finally, hee had not written any thing vnto the Saintes before now, therefore could hee not put himſelfe in the number of thoſe, who had ſpoken and written alreadie vnto the Saintes. Theſe are the reaſons which I haue learned to be vrged againſt the authority of this Epiſtle, which thus to haue aunſwered and confuted may be ſufficient.

The occaſion of his writing.

To come now to the thing it ſelfe, let vs firſt conſider the occaſion wherewith Saint *Iude* mooued, did write it. It is affirmed by the learned of all times, and of moſt of the beſt Writers agreede vpon, that Saint *Iude* out liued many and moſt of the Apoſtles, and continued vnto the times of *Domitian* the Emperour, in whoſe dayes iniquitie abounded, wickedneſſe in all States raigned, and the whole world (as it were) was giuen to all corruption of life, and manners. And euen of thoſe, who made outward ſhevv of Religion, there were not a fevv, which waxed wanton by the free fauour and mercy of God in the goſpell preached. Which when this holy man of God ſaw and perceiued, he admoniſhed the Saintes of God to beware, and take heede vnto themſelues, leaſt they alſo were carried away with the error of the wicked, and fall from their owne ſteadefaſtneſſe, as Saint *Peter* ſpeaketh: & that the Saintes in ſo great daungerouſnes of the times, in ſo great multitudes of the wicked, in ſo great corruption of all men, ſhould ſtriue and contend earneſtly againſt all ſeducers and deceiuers among the people, for the faith and Religion of Ieſus Chriſt once receyued. To which end he wrote and endited this his holy Epiſtle. In which he painteth out in liuely colours, the heretikes

2. Pet 3. 17.

schismatikes, libertines, and wicked persons, with all the seducers of mindes in his time, and yet vnder such names and tearms markes & notes, which might bewray and descry the like wicked ones of all ages, & times to come, to the end of the world.

The title of this Epistle first part thereof.

These thinges necessarily premised, first the title of the Epistle to be considered: wherein, as in all orderly Epistles of all times, there are three thinges obserued, the person writing, the persons to whome he writeth, and the greeting or salutation vvhich he sendeth.

The person writing.

1. The person writing this Epistle, vvithout controuersie vvas Saint *Iude* the Apostle, and in this place hee is set downe three vvayes: first. by name, 2. by calling, 3. by kindred.

1. Novv touching his name, it is *Iude* or *Iudas*, vvho is also called elsevvhere *Thaddæus* and *Lebbæus*. Of vvhome S. *Mathew* speaking, calleth him *Lebbæus* surnamed *Thaddæus*. Vnto the vvhich *Nicephorus* also, with many of great authority agree. For *Nicephorus* making mention of sundrie of the Apostles, as of *Thomas*, *Iames* the sonne of *Alphæus*, of *Simon* called *Zelotes*, and *Iude* the Apostle, the Author of this Epistle, affirmeth that *Iudas* vvho vvas the brother of *Iames*, had two names, *Thaddæus* and *Lebbæus*. Saint *Luke* rehearsing and reciting the names of twelue Apostles, calleth this partie by this name here giuen, *Iudas*, vvho also after Christes ascention, reciting and reckoning vp such as savv him taken vppe into heauen by a cloud, he maketh mention of this person, vnder this name, and title here giuen, vvhich places if vve shal rightly vveigh, vve shall not neede longer to stand vpon his name.

Mat. 10. 3.

Lib. Eccle. hist 2. c. 40.

Luke 6. 16.

Act. 1. 3.

2. As by his name, so by his office and calling, hee is also set foorth, in that hee is called the seruant of Iesus Christ, which vvas the note and difference of his religion and calling, that he vvas of the number of those, vvhich gaue their names vnto the Lord Iesus Christ, and made profession of his Religion. Of this matter, looke vpon S. *Iames* c. 1. v. 1. Sermon 1. vvord, *seruant*.

Here some haue made doubt of this Epistle, because hee called not himselfe as vvell by the name of an Apostle, as by the name of a seruant, but that is before answered. But if vve shold doubt of the calling of this *Iude* to the Apostleship, vve may therein

Mat. 10. 2. Mar. 3. 13. 14. 15

therein be sufficiently instructed by the holy writings of the new Testament. For S. *Mathew*, S. *Marke*, and S. *Luke* reciting the names of the Apostles, and the time, and maner of their callinges thereunto, reckon vp this *Iude* among the Apostles, & that may be sufficient to haue noted touching his calling. Luk. 6, 14. 15. 16. Act. 1. 13.

3. Touching the kindred of Saint *Iude*, here he is noted to be the brother of S. *Iames* the sonne of *Alphæus* and *Mary Cleopha*, sister vnto the blessed virgin *Mary*, the mother of the innocent and immaculate Lambe Iesus Christ our Sauiour, Saint *Luke* making mentiō of this *Iude*, calleth him *Iames* his brother, agreeth both to this place, and also other places of holy Scripture. And *Nicephorus* in the place a little before cited, calleth him *Iames* his brother, agreable both to this title, and the other testimonies of the Scripture. Luk. 6, 16. Act. 1. 13. Eccles. hist. lib. 2. c. 40.

And his kindred may seeme in these holy writinges to bee noted, to put a difference betwixt this *Iudas*, & the other which was called *Iscariot*, who was the traytor and betrayer both of the doctrine, and also of the person of our Sauiour Christ; whome the Scriptures of the new Testament carefully distinguish. Wherefore this *Iude* hauing demaunded of Christ, why he would shew himselfe vnto the Apostles, and not vnto the world, as immediately before he promised. Saint *Iohn* writing the story saith; *Iudas* said vnto Christ, (not *Iudas* Iscariot) Thus the scripture doth distinguish thē, partly for reuerence of this *Iudas* his person, being the faithfull Minister of Christ, and partly in detestation of the other, whome Saint *Iohn* by Christs word, calleth a diuell; Haue not I (saith Christ) chosen you 12 and one of you is a diuel? now he spake saith S. *Iohn* of *Iudas* Iscariot, the sonne af *Simon*, which should betray him. Iohn 14. 22. Iohn 6. 70.

This *Iudas* then was brother vnto *Iames*, surnamed the lesse, or *Iames* the Iust, as *Egesippus* writeth, and out of him, *Eusebius*, and *Nicephorus* agree. And this *Iames* sonne of *Alphæus* brother of this *Iude*, was the author of that Epistle, which is intituled, the Epistle of S. *Iames*, as is shewed 1. *Iames* 1. ver. Sermon 1. Egesip. lib. hist. 5. lib 2 c. 23. Nic. lib. lib. 2. c. 40.

Seeing hee was the brother of *Iames*, and *Iames* intituled the brother of the Lord, that is, his kinsman, as both *Paul* speaketh, & the Euāgelists haue recorded: he was also the Lords brother Galat. 1. 19. Mat. 13. 55. Mar. 6. 3.

as *Iames* was, yet in the humilitie of his minde, hee suppresseth that, contenting himselfe, to call himselfe onely the brother of *Iames*. *Nicephorus* calleth these two Apostles, the brethren of the Lord, not because they were his cousins, as Saint *Hierome* *contra Heluid.* and others haue affirmed, but supposing & affirming that they were the naturall sonnes of *Ioseph*, therefore he calleth them the Lords brethren: but this may easily be refuted out of the places before cited. And thus both by his name, and by his calling, and by his kindred, is S. *Iude* here described or set downe vnto vs.

Lib. 1. c. 21. Lib. 2. cap. 40. Lib. 3. c. 10.

Obseruations.

1 Out of this place, by reason of the name *Iudas*, wherein this Apostle communicateth with Iscariot the Traytor, wee may obserue and learne some thing. First, seeing *Iudas* the Author of this Epistle, and *Iudas* the Traytor, had both the same name, and the like calling, being both Apostles: yet this man godly, the other desperately wicked: we see, it is neither the name, neither the office, that maketh eyther good or bad. But if a man bee good, it is the gift, the grace, the mercy of God, & not his name nor office that maketh him, for many haue exceeding good names and high places also in the Church of Christ, and yet are wicked, and if he bee euill, it is not his name, it is not the office, wherein hee is, which may be common with the godly, and with the wicked. For many communicate the names, and haue beene in the offices, wherein the wicked haue behaued themselues most wickedly, and haue not beene defiled, but the wickednesse of the wicked is from his owne corruption, venome of nature, vncleannes of heart, contagion of sinne, wherein hee was conceiued, whereunto being left, hee runneth on headlong to all impietie.

Let vs not then iudge by outward titles, names and offices, neither make any estimate thereby of Christian Religion. For if high place might haue made a man honest or religious, then had the Traytor *Iudas* beene as good a man as this Apostle; yea better, for hee was preferred before the rest, to bee steward for Christes house, and purse-bearer, and disburser of all thinges for Christ and his company. Then as proude and cruell *Sobna* his dignitie in *Hezechias* kingdome, and murthering *Ioab*, his authority in *Dauids* gouernement, and

Isai 22, 15. 2. King. 3, 27. c 20, 10

Iudas

Iudas office, in Christ his Apostleshippe, and insolent *Diotrephes* chiefe authority in the Church of God, made none of thē zealous, faithfull, holy or religious: so doth neither dignitie in common wealth, nor authority in Church: therefore religiō must not be measured thereby. Mat.10.3. Iob.3.epist.9.v

2 In that *Iudas* the Traytor was also an Apostle, wee may see, that God Almighty dooth oftentimes bestow great places and great gifts too in the Church vpon men vnworthy otherwise and wicked. This *Iudas* which is called Iscariot, the Traytor, was a Disciple, and an Apostle. Christ shall say in the day of iudgement, vnto many, who were indued with the gift of prophesie, and had power also to cast out diuels in his name: Away frō me ye workers of iniquitie, I know you not. Mat.7.22. Deut.13.3. 1.Cor.11.19.

3 And as wee see in the Church of Christ, many great places, and many singular giftes oftentimes to be bestowed vppon wicked and vngodly persons, to their greater condemnation, and for the exercise or else punishment of the people: so it falleth out most commonly in common wealthes, that partly for their owne greater iudgement, which by no meanes will be reclaimed, and partly for the ingratitude and punishment of other iniquities in the people, many wicked and vngodly persons are placed in chiefest dignities, as not onely manifolde examples of the Kinges in the Scriptures, but euident testimonies of God by his seruants confirme. And thus much touching the person which wrote this Epistle. Iob.34.30. Isay.3.12. Ose.13.11.

The 2. thing in the inscription or title, is, to whome it was written; and the persons to whome hee sent it: and this Epistle was not sent to any one man or woman, as *Paul* wrote two Epistles, to one peculiar person, which was his scholler *Timothy*, another particularly to his Disciple *Titus*, one also to his brother *Philemon*, and S. *Iohn* wrote one particularly to the Elect Lady, which goeth in the Canon for his second: and one other to his beloued *Caius*, which is commonly called his third Epistle. Neither was it sent to any one Church & congregation, as that of *Paul* to the Romaines, those two to the Corinthians, that to the Galathians, to the Ephesians, to the Philippians, to the Colossians, the two to the Thessalonians, neither to any one people, as that of *Paul* is to the Hebrewes, the two *The persons to whom he wrote*

of Saint *Peter*, particularly to the disperſed ſtraungers in Pontus, Galatia. Capadocia, Aſia, Bithynia, or that of S. *Iames*, to the twelue Tribes of the Iewes ſcattered but this was ſent to the whole Church of God, in what place ſo euer diſperſed conſiſting both of the Iewes, and alſo of the Gentiles: as the general Epiſtle of S. *Iohn*, which is his 1. which without ſpecifying any perſons, was written generally as this, to the whole Church of Chriſt.

Three titles of Gods ſaints'.

And this holy congregation to whome hee writeth, he garniſheth and beautifieth with three titles of dignity, 1. They are ſaid to bee called of God, 2. To bee ſanctified of God, 3. To bee reſerued to Ieſus Chriſt.

And the Apoſtle doth beautifie the Saintes with theſe excellent dignities, to the end hee might thereby cauſe a greater hatred vnto ſinne, and a more feruent loue in their heartes vnto vertue, to breede a greater miſſike of the wicked, and print a more conſtant care of heaueuly doctrine in their mindes, when they ſhould record with themſelues, the ſingular honour, the excellent calling, the rare dignity, whereunto without all deſert, they were called and promoted by God. And to this end, and for the rayſing vp of like conſiderations in their mindes, as the people of Iſrael in the old Teſtament, were full often admoniſhed of the honourable place, & ſingular dignity, whereueto aboue all nations they were aduãced: So in the Scriptures of the new Teſtament, the Saintes of God full many times, and in ſundry places, are called to the conſideration of their honour, and put in remẽbrance of their ingnitie, wherunto aboue al creatures they are exalted, throgh Chriſt Ieſus. Whereunto thoſe places may alſo ſerue, which we reade in the Scriptures, 1. Cor. 1. 2. Eph. 1. 3. 1. Pet. 1. 4. Col. 3. 1 2. 2. Pet. 1. 1. 2. Tim. 1. 9. 1. 1. Pet. 2. 9. 1. Ioh. 3. 4. 5. &c.

Deu. 7. 6. :14. 2. c. 26. 18.

VVhat muſt the remẽbrãce of our calling worke in vs.

The due conſideration of our glorious calling, ſhould therfore both raiſe vppe in vs greater motions of thankeſgiuing vnto God, by whome wee are exalted, and cauſe a greater care in our ſelues, ſo in all our doinges to direct our wayes, that according to the counſel of the Apoſtle, wee might walke worthy the calling, whereunto we are called: and finally ſhould inflame our heartes with greater zeale to all ſãctification, that

Eph. 4. 1.

God

God in all thinges through our workes might bee glorified, through Ieſus Chriſt our ſauiour.

1 Now to touch in particular theſe three titles of honour, the Apoſtle ſaith, that the Saintes are called of God: Which place giueth vs occaſion to conſider, 1. What calling is, or to be called, what it meaneth. 2. What partes there are of calling: 3. Who it is that calleth the ſaintes. 1. Pet. 4. 1. Calling of god is the firſt title of the Saintes glory.

Calling is nothing elſe but an enuitement and ſtirring vp of God, wherby men are moued (by meanes which God vſeth) to come vnto him, that ſo they may bee heires of eternall life. And to bee called, is nothing elſe, but to bee ſtirred vppe by God to come vnto him, that wee might bee made partakers of eternall life. And thus, calling or vocation ſignifieth in ſo many places of the holy Scripture. Calling.

Now this calling is double. For Gods calling is eyther inward in the heart by his ſpirite, or outward in the eare by the word. The internall calling of God, is when God moueth by his ſpirite the heartes of men, and maketh them effectually to come vnto him, whereof S. *Paul* ſpeaketh: Wee know that all thinges worke together for the beſt vnto them that loue God, euen to them, that are called of his purpoſe, whoſe heartes hee moueth of his owne free will, and ſtirreth vp effectually to follow and come vnto him. Calling double. Internal calling Rom. 8. 28.

Of that calling of God, hee likewiſe ſpeaketh a little after, where he ſayeth; The gifts and calling of God are without repentance. For that calling whereby hee calleth vs inwardlie in our harts, printing and preſſing his ſpirit in our mindes, the vnfained and vnchangeable ſeale of our redemption and ſaluation, is neuer altered, neuer changed, neuer repented of. For the foundation of God ſtandeth ſure, and hath his ſeale, the Lord knoweth who are his. This is the calling wherewith wee are called before all times, euen before the foundation of the worlde, as Saint *Paul* teacheth vs: affirming that God hath called vs to an holy calling, not according to our works, but according to his owne purpoſe and grace, which was giuen vs through Ieſus Chriſt, before the world was, becauſe our mercifull and gracious God, in his eternall preſcience, & foreknowledge, by his euerlaſting counſell, predeſtination & purpoſe Rom 11. 29. Eph. 4. 30 2. Tim. 2. 19. 2. Tim. 1. 9.

poſe of his good will: hath written our names before all times, in the book of life, and with his eternal ſpirit ſealed vs vp vnto the day of redemption, but in time will confirme the certainety of our election and calling, by the power of his ſpirit in our heartes. Of this calling the Apoſtles chiefly ſpeake, when they ſpeake of the calling of the Saints, vnto whome onely it is proper. As there is an inward calling by the ſpirit, ſo is there an outward calling by the word. For whome God in his eternall purpoſe hath ſeparated and laid apart, choſen out and predeſtinated to life, thoſe alſo he calleth by his word, as by the inſtrument and meane of their ſaluation: Of which S. *Paul* may bee alſo vnderſtoode, when he witneſſeth, that whome God predeſtinateth, thoſe alſo hee calleth: not onely inwardely by his ſpirite, but alſo by his word outwardly, that thereby as by his inſtrument, they might come vnto faith, and ſo be ſaued.

Outwarde calling.

Rom. 8. 30.

Of this calling the ſcriptures oftentimes ſpeake, when they ſpeake generally of any people or nation called: becauſe many haue the outward calling, yet are not called inwardly, as in his parable of the marriage of the Kinges ſonne, which was a reſemblance of calling all men vnto the Goſpell, hee concluded. Many are called, but few are choſen. This calling by the word albeit it be common to the godly & the wicked, yet are the godly therewith ſtirred vppe, and moued to come vnto God, and not the wicked. Becauſe God worketh in the Saintes by his ſpirite, through the worde, which in them, is the power of GOD to ſaluation: the meane of their faith, for faith commeth by hearing, and hearing by the worde of God: and the onely inſtrument of their ſoules health, as beeing able to ſaue the ſoule. In the wicked it is but a vaine ſound, paſſing by theyr eares, but pearſing not their heartes vnto ſaluation. And albeit God by both wayes calleth his, yet in this place, & in many other the like, hee ſpeaketh of the inwarde and eternall calling of Gods Saintes, vnto whome this is giuen as an honourable title, that they are thus called.

Mat. 22. 14.

1. Rom. 16.

Rom. 10. 19. 1. Iam. 21.

3 And they thus called, are called of God, from whome wee haue this dignity, as a free effect of his goodneſſe, & mercy who onely inwardly ſpeaketh vnto the heart by his ſpirite, and therfore is worthily ſaid to call vs. Vnto which truth many teſtimonies

Calling is frō God.

monies of holy Scripture may bee alleadged. And first of all, that of saint Paul confirmeth this matter, wherein hee auoch- Rom.8.28.
eth that all things worke for the best to those which loue God, euen such as are called of his purpose. Els where the same A- 2.Tim.1.9.
postle hath affirmed, that of God wee are called to an holy cal- 1.The.2.12.
ling, not according to our workes, but according to his owne purpose and grace. And for this cause doth the same Apostle entitle the Saintes in this wise. The elect of GOD, the called of GOD. Saint Peter subscribeth vnto this, and 1.Pet.1.15.
referreth the worke of our calling vnto God; of whom, speaking to the Saintes, hee thus exhorteth: As hee that hath called you is holy, so be ye holy in all manner conuersation, because it is written: Be ye holy, for I am holy. And that this is properly, yea wholy and altogeather spoken of God, Moses sufficiently teacheth: Therefore are we called of God. The same A- Leuit.11.44. c.19.2.c.20.7. 1.Pet.2.9.
postle afterward teacheth the same, who intreating of the holy & heauenly calling of the Saints setteth downe this as the principall end thereof; that they should shewe forth the vertues of 1.Pet.5.19.
him that had called them out of darknesse, vnto his maruellous light, vvhich is onely God. Of this therefore this same Apostle Peter assured, maketh this prayer vnto God for the Saints: The God of all grace, vvhich hath called vs vnto his eternall glorie by Iesus Christ, after you haue suffered a little, make you perfect, confirme, strengthen and stablish you. These and many the like testimonies of holy Scripture, confirme this doctrine of holy Iude our Apostle, that the Saints are called of God.

And this eternall calling of his Saintes, almightie God Exod.19.5.6.
did ouershadow and figure vnto vs, in the temporall calling of Deu.14.2.c.4.
Israel his people. For as the Lorde in great mercie, chose and 37.c.7.6.
called the Iewes vnto him selfe, out of all the people and nati- Isay.41.1.c.
ons of the world, that they should be his people, and heyres of 45.4.c.42.1.
the land of Canaan, the land of promise, a liuely type of the heauenly rest, and eternall kingdome of Gods Saintes: So hath he called his Saints out of al tongs, languages and nations of the Reuel.7.9.
world, and with his spirite printed and pressed his law in their heartes, making them effectually to follow him when hee calleth, that so they may be made partakers of eternall life. And this

this is the first title of honour & dignitie giuen vnto the saintes, that they are called of God.

The word maketh perfect our calling.

Vnto which dignitie, the saints by Gods spirite invvardly stirred vp, being aduaunced, are in time and due season by the meane of his vvord also inuited, and outvvardly called: So that the outvvard calling in them, doth (as it vvere) confirme and make sure the invvard calling. And though God could by the invvard motion of his spirit in the harts of his seruants, vvorke out, and make sure, and perfect their election aed saluation: yet it pleaseth him in his eternall vvisedome, to vse his vvord as the meane in this vvorke of calling. So that, as God giueth learning by studie, vvisedome by experience, riches by trauell, and like thinges by like meanes: So doth hee make perfect the calling of his saintes by the vvord preached, vvhich hee vseth as the instrument of their saluation. For vvhich cause in the parables in the Gospell, vvhich note vnto vs the calling of men vnto saluation by the gospell, preached, the outvvard calling is mentioned. Vnto vvhich saint *Paul* having respect, in the prayse of the worde, breaketh out in this wise; I am not ashamed of the Gospell, for it is the power of God to saluation to al that beleeue. And in another place more specially applying the saluation of Gods saints to the word preached, saith; That it pleased God by the foolishnesse of preaching, to saue those that beleeue. And thus are the Saintes of God, from before the foundation of the world, in Gods eternall purpose called, inwardly in their heartes by his spirit mooued, and in time also outwardly by the word effectually inuited of God to come vnto him; and therfore may they most truely by Saint *Iude* be said to bee called of God.

2. phil. 12.
2. pet. 1. 10

Luke 14. 17. & 27. Matth. 22. 3. and 9. Rom. 1. 16.

1. Cor. 1. 21.

Sanctification is the second title of honour in the saints.

2 As Gods saintes, the Churh and congregation of Iesus Christ, are called of God, so are they also by him sanctified. Wherein we may consider these three thinges. 1. What it is to be sanctified. 2 How manifold sanctification is. 3. Whence we haue our sanctification, and who it is which doth sanctifie.

What it is to be sanctified.

And first, to be sanctified, in the scriptures signifieth to be seperate from common vses, and to bee ordained, appointed, consecrated, set apart, and reserued for vses, holy and sacred, as in the law, those thinges were called holy, and sanctified, which

were

were put a part, separate, and reserued for the vse of God, and taken from the common vses of the people. Thus the vessels of the Tabernacle, thus the shewbread, thus the oile, thus the first fruites: and innumerable the like thinges taken and separated from the common vses, and appointed for God, and to the vse of the Tabernacle, were called holy, or sanctified: In which sense God calleth the Priests themselues holy, because they were separated from the common life and vse of men, to serue in the Tabernacle of the Lord, and to offer vppe holy sacrifices vnto him. Leuit. 21. 6

Moses therefore describing vnto vs, what it is to bee sanctified and made holy, teacheth vs, that to be made holy and to be sanctified, is nothing els, but to be separated from the common vse, and appropriated vnto the vse of God and his holy seruice. In which sense God almightie calleth the censers of the rebels in the vprore of *Core*, *Dathan* and *Abiram*, holy and hallowed thinges, because they were consecrated and put to holy vses, euen to offer sacrifice or to burne therein incense vnto the Lord. So God commaunded Iosua, that he should take the siluer, gold, and vessels of brasse, and iron of Iericho, and consecrate them vnto him, by separating them from the common vse whereunto they were before vsed, and to appropriate thē vnto Gods seruice, to serue in the Tabernacle: by which separation, they were consecrated, and sanctified, or made holy. Leuit. 27. 28. Nū. 16. 37. 83. Iosu. 6. 19.

Thus the people of Israel, separated from the rest of the Nations, to doe speciall seruice vnto God, are therefore sanctified and made holy. In respect whereof, *Moses* telleth Israel that hee is a sanctified and holy people vnto the Lord his God, because by God he was separated and chosen of God, to be Gods peculiar people, aboue all the people of the earth. And the Prophet Ieremy in like manner; Israel is as a thing sanctified & hallowed vnto the Lord God chosē & culled out of al natiōs to be appropriat vnto the Lord his Godōly. So the Saints of God by him seperated frō al the nati ōs of the world, reserued & appropriated to his spirituall seruice and worshippe, that they might worshippe him in spirite and in trueth, and serue him al the dayes of their liues in such holinesse and righteousnesse as Leuit. 20. 25. Deut. 7. 6. Iere. 2. 3.

is

Iohn 4.23. Luke 1.74.75. is pleasant in his sight, are said to bee hallowed or sanctified in this place of the Apostle.

1.Pet.2.9. Double sanctification. 2 And this separating, which is our sanctifying or sanctification, is of two kindes. 1. When we are sanctified and made holy by sanctification which is not in our selues, but is imputed vnto vs. As when God hath separated his Church, and sanctified his seruants by imputing vnto them the sanctification of Christ, and so hath them for a sanctified and hallowed people. 1.Cor.1.30. In this sense Christ is said to be made vnto vs sanctification, because his sanctification is imputed vnto vs, and made ours, and thereby wee sanctified before God, when *Paul* saith, that Christ is made vnto vs wisedome, righteousnesse, sanctification and redemption. Ephe.5.26. And Christ giuing himselfe for his Church, and paying a full ransome for it vnto God, whose sanctification hee maketh ours by free imputation, is thereby said to sanctifie it, & clense it, by the washing of water, through the word. Heb.10.10. The holy Apostle speaking thereof saith, that wee are sanctified by the will of God, euen by the offering of the bodie of Iesus Christ once made. verse 14. In the same place a little after, the same author cõfirming the same, auoucheth that Christ with one offering, hath consecrated for euer those that are sanctified. verse.29. Finally he speaketh of this manner of sanctification, when hee denounceth most seuere punishment against all such as treade vnder foote the sonne of God, and count the bloud of the new Testament as an vnholy thing, wherewith they were sanctified. Heb.13.12. And to conclude, he saith that Iesus Christ, to the end he might sanctifie his peophe with his owne bloud, suffered without the gate. The Saintes and the Church of Christ are then first sanctified, when the vertue of his passion, when the fruite of his death, when the power of his resurrection is applied vnto them, and his holinesse and sanctification imputed freely by God vnto them, whereby they are hallowed, sanctified, and consecrated vnto God, and become irreprehensible and blamelesse in his sight. 1.Cor.1.8. 1.Eph 4. 1.Col.22.

Sanctification in our selues is also double. 2 Another separating of the Saintes vnto God, and sanctifiing of them vnto him, is by sanctification wrought within vs, which is also double. The first is in our heartes and spirites: the second, is in our liues and manners; the one is internall, and the

the other externall yet both in ſome manner in vs; in that one is in our mindes, the other in our manners.

Internall ſanctification, is when God renueth the ſpirites of our minds, & new frameth the affectiõs of our harts, to make vs holy, as he himſelfe is holy. Which thing hee promiſed by his holy Propets. For in one hee ſaith, I wll giue them one hart, and I wil put an new ſpirite within their bowels and I will take the ſtony heart from out of their bodies and will giue them an heart of fleſh, that they may walke in my ſtatutes, and execute them; and they ſhall be my people, and I will bee their God. And by the ſame Prophet ſpeaking of this worke of his ſpirit, whereby hee reformeth, ſanctifieth and regenerateth his Saints; the Lord ſaith in this wiſe: Then will I powre cleane water vpon you, and you ſhall be cleane, yea from all your filthineſſe, and from all your Idols will I cleanſe you. A new heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart from you, and giue you an heart of fleſh. I will put my ſpirit within you, & cauſe you to walke in my ſtatutes, & you ſhall keepe my iudgements and doe them. Thus then by his ſpirit God worketh true ſanctification in our hearts, and therfore is the ſpirit called the ſpirit of ſanctification; and this ſanctification, the ſanctification of the ſpirit: as Saint *Paul* calleth it; when hee ſaith, That Chriſt was declared mightily to haue been the ſonne of God, through the ſpirite of ſanctification, by the reſurrection from the dead. And againe, we ought to giue thanks alwaies to God for you, bretheren, beloued of the Lord, becauſe God hath from the beginning choſen you vnto ſaluation, through ſanctification of the ſpirit, and the faith of the trueth. And Saint *Peter* alſo, when writing vnto the Saintes ſcattered here and there, throughout Pontus, Galatia, Cappadocia, Aſia, and Bythinia, hee calleth them Elect, according to the foreknowledge of God the father, vnto ſanctification of the ſpirite. The renouation of the ſpirit whereunto *Paul* exhorteth, bee renewed in the ſpirite of your minds, and giue vp your bodies a liuely ſacrifice, holy and acceptable vnto God, vvhich is your reaſonable ſeruing of him; and faſhion not your ſelues like vnto this vvorld, but bee ye changed by the renevving of your mind, that ye may proue, what

Internall ſanctification. Ezec, 11. 19, 20

Ezec. 36. 25. 26, 27.

Gods ſpirit is the ſpirite of ſanctification. Rom, 1, 4.

2. Theſ. 2, 13.

1 Pet, 1, 2.

Ephe. 4 23. Rom, 12, 1, 2

vvhat that good, acceptable, and perfect vvill of God is: is that internall ſanctification of the ſpirit, whereby God renueth the qualities of our mindes in vs, and powreth into our heartes his holy feare, reuerence to his bleſſed will, care to walke according to his word, and wholy reformeth vs to the practiſe of true ſanctification.

Outward ſanctification.

Leuit.11.44. c.19.2. c.20.7 Exod.22.31. 2.Cor.7.1.

And as this is the inward ſanctification of the Saintes becauſe it hath it ſeate in the hart and ſpirit of our minds, ſo is their an outward ſanctification, whereby we ſanctifie, that is, make holy our outward works and actions of our life. Vnto this as well as vnto the former, God had reſpect in his law, when hee repeated that one thing ſo often: Be ye holy, for I am holy. S. *Paul* alſo warneth Gods ſaintes very often times thereof, as appeareth in his holy writings. Who to that end giueth this leſſon to the Corinthians: Seeing then wee haue theſe promiſes, dearely beloued, let vs clenſe our ſelues from all filthines of the fleſh and of the ſpirite, and finiſh our ſanctification in the feare of God. And after he had exhorted the Romanes, to giue their members weapons vnto holines, which were before weapons and inſtruments of ſinne, he concludeth the matter by conſideration of both their endes, and ſaith, now being freed from ſin, and made ſeruants vnto God, ye haue your fruit in ſanctification, and the end, euerlaſting life. Whereof he putteth the church of Theſſalonica in remembrance in this wiſe: This is the will of God, euen your ſanctification: Whereunto the holy Apoſtle S. *Iohn* alſo exhorteth; ſpeaking of the hope we haue of our exceeding glorie to come, he therefore ſaith; And euery man that hath this hope, ſanctifieth or purgeth himſelfe, as he is pure.

Rom.6.22. 1.Theſ 4.3. 1.Iohn.3.3.

Outward holynes or ſanctification ſpringeth from inward ſanctification,

And this ſanctification in our liues, ſpringeth out and iſſueth forth of the ſanctification of the ſpirite, as the effect from his cauſe, the fruit from the tree, the riuer from the fountaine. For when God hath truly reformed our heartes, then our liues are led in righteouſneſſe, and when our ſpirits are renewed in our mindes, then are our actions directed to ſanctificatiō, wherunto the ſpirite of God guideth vs.

Whence is all ſanctification in the ſaints?

3 Now, if finally we ſhall ſeeke, from whence we haue this ſanctification, the Apoſtle will anſwere, it is from God. For as the ſaints are called, ſo are they ſanctified & both from God.

And

And if wee looke to the seuerall parts before mentioned, it is cleare, that all sanctification is from God. The sanctification of Iesus Christ, is onely by God in great fauour imputed vnto vs. The inherent sanctification, whether it bee in the mind, it is from Gods spirit, which onely worketh it in vs, as out of *Ezechiel* the Prophet: *Paul* and *Peter* the holy Apostles, before hath beene auouched, or whether it bee outward in our liues, it is also by Gods spirite directing our feete, guiding our wayes, and ordering the whole course of our liues, to true holines & righteousnes. Which further to assure vs, the Prophet confesseth vnto God, that it is he that worketh al his works in him. Therfore holy *Dauid* prayed in this wise vnto God. Establish O Lord, that thou hast wrought in vs; to whom saint *Paul* subscribeth, affirming that it is God, that worketh in vs, both the will and the deed, euen of his, good purpose. So then what kind soeuer of sanctification it be, it is from God. and his special worke in vs. And in all these kindes may the scriptures be vnderstood, which affirme that it is the Lord that sanctifieth his people. As that in *Leuiticus*: Be ye holy vnto me, for I the Lord am holy, & I haue separated you from other people, that you shoulde bee mine. And more planely a little after, speaking of the Priest: he shalbe holy vnto me, for I the Lord which sanctifie you, am holy: In that chapter againe, I am the Lord that do sanctifie you, by his holy Prophet *Ezechiel*, to the same purpose, thus the Lord speaketh: I gaue them my Sabboth, to bee a signe betwixt me and them, that they might know that I am the Lorde, that sanctifie them. The trueth whereof Saint *Paul* confesseth in that he prayeth for sanctification from God. Now the very God of peace, sanctifie you throughout, and I pray God, that your whole spirite, soule and bodie, may be kept blameles, vnto the comming of our Lorde Iesus Christ. And the Princely Prophet *Dauid*, when therefore hee prayed vnto God in like manner: Create in me a cleane heart, and renue a right spirit in me. Whereof this our Apostle assured, calleth the saintes, the sanctified of the Lord: Called saith hee, and sanctified of God; which he setteth downe as a singular dignitie in the Saints,

Ezech.11.19. 20.c.36.25. 26.27. 1.Rom.4. 1.Pet.1.2. Isay 26.12. Psal.68.28. Phil.2.13. Leuit.20.26 Leuit.21.8. ver.23. Ezech.20.12. Ierem.37.28. 1.Thes.5.23. Psal.51.12.

What must the consideration of

The carefull consideration of these thinges, must stirre vp the saints of God, to al holines, righteousnes, & true sanctification,

our sanctification worke in vs.

tion, that as they are said to bee sanctified, so they might shew themselues sanctified in deede, that so their names and their natures, their calling and their conuersation, might bee answerable and correspondent, agreeable and consonant both togeather. This must wee remember alway, herein must wee meditate continually, in this consideration must wee be wholy occupied all the dayes of this our mortall life, that in the fruites of our conuersation, the truth of our sanctification, may be made manifest.

Obseruations.

1 Now whereas the Church of God is said to be sanctified, it followeth, that Gods elect are Saintes; if not saintes, then not Gods people, if not Saints, then not sanctified by the bloud of Iesus Christ: then depriue they themselues of the fruite of Christes death, and his glorie of Gods chosen, vvho in excuse of their sinnes, say, vve are not Saints: But all they vvhich are bought vvith the bloud of Christ, are Sainis; Saintes by calling, as the Apostle speaketh.

1. Rom. 7.
1. Cor. 1. 2.

2 Whereas Saint *Iude* vvriting to the Elect of God aliue, saith they are sanctified: therefore must we not count those only for saints, which are dead in the Lord, but also such as being in the flesh, glorifie God both in bodie and spirit which are his, and by good workes, giue liuely testimony of their vnfained faith in Iesus Christ, are saints too.

1. Cor. 6. 20.

To be reserued ro Christ, is the third title of the saintes honour.

The last and third title of honour, wherewith in this place the saintes are bewtified, is, that they are reserued vnto Iesus Christ. The Church and congregation of God, are by his diuine power and prouidence, reserued & kept as an inheritance vnto Christ. For God doth call the saintes, and calling them, doth sanctifie them also; that being called & sanctified of God, they might ne preserued, as a special portion, treasure, and possession vnto Iesus Christ, the onely true heyre of the world, and Lorde of the Church; whereby the father performeth the promise made vnto the sonne, our Sauiour Christ: Aske of me, and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. And Saint *Pauls* doctrine is manifest, that God hath made all thinges subiect vnto him, and giuen him ouer all thinges to bee the head of the Church, which is his bodie, euen the fulnesse of him that filleth all in all.

Psal. 2. 8.

Ephe. 1, 22, 23

As

As therefore a carefull father, chuseth out the chiefe of his treasure, and reserueth it vnto his sonne, and prouideth the best portion, and keepeth that for his heire; euen so hath God chosen the Church out of all nations and people of the world, and with a mightie hand and outstretched arme, purchaseth it from all other nations, though all the world bee his, as in his Prophet hee speaketh: and reserueth it as a fit portion, a goodly heritance, an excellent treasure, and a speciall and peculiar part, for his, and to his sonne Iesus Christ, which is no smal honour vnto the Saintes. Exod. 19. 5.

For God to haue them in such regard and account, to haue them in such request and estimation, that hee layeth them vp in the treasure of his mightie power and prouidence, and reserueth them vnto his onely sonne our Sauiour Christ; this is the glorie, this is the honour, this is the dignitie of the Saintes. Whome hee hath so reserued vnto Christ, and yet they bee made coheires with him of his kingdome; for being the sonnes of God, they are also heires, and heires annexed with Iesus Christ; so that they suffer with him, that they may also bee glorified with him, and by Gods eternal counsell, are also predestinate to bee like vnto the image of his sonne, that hee might bee the first borne among many brethren. Rom. 8. 17. Rom. 8. 29.

3 In this title is the greeting and salutation; wherein Saint Iude wisheth the encreasing of three thinges, namely, of Mercie, Peace, and Loue. *The greeting or salutation.*

In this greeting Saint Iude a little varieth from the common salutations of the Apostles. For most vsually and commonly they wish grace and peace: as S. Paul to the Romanes, Corinthians, Philippians, Collossians, Thessalonians. And S. Peter, as in their seuerall places, and seuerall Epistles is most apparant. Yet this salutation agreeth with S. *Pauls* salutation in both his Epistles to *Timothie*, & in that, that is to *Titus*, wherein Mercie is interposed and ioyned with Grace and Peace. And with the Epistles of S. *Peter*, wherein he desireth the multiplying of Grace and peace. Yet in that he ioyneth, Mercie, Peace, and Loue; and desireth the encrease and multiplying of them al, hee in some point varieth from all others; for the same is not in any other, so to bee found. But this difference is nothing, 1. Rom. 7. 1. Cor. 1. 3. 2. Cor. 1. 2. 1. Gal. 3. Eph. 1. 2. 1. *Phil.* 2. 1. Col. 1. 2. 1. Thes. 1. 2. 2. Thes. 1. 2. 1. Pet. 1. 2. 2. Pet. 1. 2. 1. Tim. 1. 2. 2. Tim. 1. 2. 1. Tit. 1. 1. Pet. 1. 2. 2. Pet. 1. 2.

but rather a testimonie of care and desire hee had vnto the encrease of vertues in the Saintes, in whome hee could neuer desire too many vertues, neither too great an encrease in them.

Mercie. 1 And to come to these in particular; hee wisheth vnto them Mercie. And mercie is that fauour and free grace of God, whereby hee accepteth vs, and hath compassion vpon vs, stayned and polluted with iniquitie and sinne, not for any merit or desert in vs, but his owne free grace, whereby hee Rom. 8. 21. deliuereth vs from the slauerie of Sathan and sinne, and translateth vs into the glorious libertie of the sonnes of God. And through this mercie, God is pacified towardes man kinde, in Matth. 3. 17. his beloued sonne Iesus Christ, in whome onely hee is wel Matth. 17. 5. pleased, turning from vs his wrathfull indignation, and dreadfull countenance, and pardoning our sinnes for his owne names sake. And this is the fountaine and well head, whence the whole worke of our saluation floweth and ariseth; whereunto wholy it is to bee ascribed, and therefore in the first place it may be placed.

Peace. 2 After Mercie followeth Peace, and this is the effect of Mercie. For our reconciliation with God through Christ, is of the Mercie of God. Touching which Peace, to speake something, it generally signifieth all happinesse, prosperitie and felicitie of this life, comprehending vnder this one thing, all other blessinges accompaning this life, in such as shall find fauour and grace from God. In which sense, it is vsually in the salutations of the Hebrwes taken: as *Ioseph* asked his brethren of their peace, that is, of their welfare and prosperitie. When Gen. 43. 27. *Iethro* the father in law of *Moses*, was come vnto him into the Exod. 18. 7. wilderneslе where *Moses* camped, each asked each other of their peace, that is of their welfare. So when the Sunamite came vnto *Elizeus*, her sonne being dead, hee asked her if it 4. King. 4. 26. were peace, if all were well. So those places, Ier. 28. 9. 29. 7. Mat. 10. 12. 13. In that sense are also taken.

Peace manifold. 1 Now peace in particular, is manifolde: there is ciuill peace, when in outward thinges of this life, we agree with men Gen. 20. 15. c. 26. 28. of this world, & liue quietly as much as in vs lyeth with them. 2. Kin. 27. 1. 2. After which maner, *Abraham* with *Abimelech*, and *Isaac* in like

like maner: *Dauid* vvith *Achis*, and many of Gods saintes, euen vvith the vvicked and vngodly haue entertained this peace. Which saint Paul also perswaded vnto the saintes, if it be possible & as much as in you lieth, be at peace with all men: & this peace, if it may be enioyed with a good conscience, is for many causes and considerations profitable. Rom. 12. 18.

2 There is another peace, vvhich is the harmony and mutuall consent vvhich is betvvixt the bretheren, vvhich the Saintes of God, and the christian brethren ought to maintaine and cherish among men. Whereunto Saint *Peter* exhorteth, finally my brethren, bee yee all of one mind, bee at peace and vnitie among your selues. And our Saviour Christ therunto respecteth, vvhen hee exhorteth his Disciples to haue peace among them selues. And the holy Prophet of God, *Dauid*, most carefull of this vnitie and peace, commendeth it as a thing both good and pleasant vnto men; beholde hovv good and pleasant a thing it is, brethren to dwell in vnitie. And in many other places, the like exhortation to the same vertues, are plentifull; and this peace, both in respect of heauenly and spirituall agreement, and also in regard of outvvard quietnesse among the Saintes, is greatly to be desired. 1. Pet. 3. 8. Marke 9. 50. Psal. 133. 1.

3 But there is a peace vvhich passeth all peace, yea vvhich passeth all vnderstanding, vvhich is the peace of our conscience, vvhereby vvee are at one vith God, through Iesus Christ our Lorde, this is the peace chiefly, vvhich Christ promiseth vnto the Saintes, and leaueth vnto his Church, yea prayeth for in the Saintes. Peace I leaue vvith you, my peace I giue vnto you, not as the vvorld giueth, so giue I vnto you. And in the presence of *Thomas*, hee also desireth it in them: peace bee vnto you. This is that peace vvhich vve obtaine by faith in Christ, vvhereby vve are reconciled vnto God; of vvhich Saint *Paul* speaketh, being iustified then by faith; vvee haue peace vvith God through Iesus Christ our Lord. This is the tranquillitie of our minds, this is the invvard quietnesse of our heartes, this is the ioy of the spirit, from the assurance of our reconciliation vvith God, conceiued, then the vvhich, no peace is more excellent, none more cõfortable, none phil. 4. 7. Iohn. 14. 27. Luke 24. 36. Iohn. 20. 26. Rom. 5. 1.

more ioyful vnto the saints of God; & this the Apostle chiefly wisheth vnto the Saintes.

Loue. The third thing in this salutation and greeting wished, is loue. Now loue is specially threefold. First the loue wherewith God loueth vs; whereof our Sauiour in the Gospell speaketh; so God loued the world, that hee gaue his onely sonne, that whosoeuer beleeueth in him, should not perish, but haue life euerlasting. And Saint *Paul*, I am perswaded that neither life, neither death, neither Angels, neither principalities, nor powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature, shall bee able to separate vs, from the loue of God, which is in Iesus Christ our Lord. And *Iohn* the blessed Apostle; herein was the loue of God made manifest amongst vs, because God sent his onely begotten sonne into the world, that we might liue through him. This loue is the loue wherewith God affecteth vs, and imbraceth vs in his sonne Iesus Christ.

Three fold loue, Iohn 3.16. Rom.8.39. 1.Iohn 4.9.

Deut.6.5. The second loue is, whereby we loue God, of which God himselfe in his law speaketh: Thou shalt loue the Lorde thy God with all thy heart, with al thy soule, and with al thy might; recited by our Sauiour in the Gospel, when the Lawyer would haue posed Christ by his tempting question; master, which is the greatest commandement in the Law? wherunto Christ answered, thou shalt loue the Lord thy God with all thy heart, with all thy soule, with al thy mind: this is the first and greatest commandement; and the second is like vnto it, thou shalt loue thy neighbour as thy selfe. Where, in the first place, that loue is vnderstood, wherewith wee should loue God: and in the second, that whereby wee loue one another. Of this loue our Sauiour speaketh to *Simon* the Pharisie, touching the woman which washed his feete with teares, and wiped them with her haire, which Christ saith, was because shee loued much. This finally is that loue, which toward God, the holy Saintes in sundrie places haue protested.

Matth.22.37. 38.39. Luke 7.47.

Leuit.19.18. Iohn 13.34. 3 Loue is, whereby wee embrace one another, and our christian loue towardes our brethren. Whereof as almightie God in his law by *Moses* speaketh: thou shalt loue thy neighbour as thy selfe: So our Sauiour in the Gospell most

earnestly

earneſtly commendeth it vnto the ſaints. A new commãdemẽt giue I vnto you, that you loue one another, euen as I haue loued you, that ye alſo loue one another. The Apoſtles haue almoſt all, ſpoken of this: S. *Paul* ſaith therof, let loue be without diſſimulation, abhorring that is euill, cleauing to that is good. And els where, walk in loue, euen as Ieſus Chriſt hath loued vs, and almoſt in euery his Epiſtle not once but oftẽ, that Apoſtle ſpeaketh of this loue: as in the ſeuerall diſcourſes ſhall appeare And concerning S. *Peter*, how often doth he exhort the ſaintes of God vnto mutual loue? what, ſaith hee not in this wiſe vnto thẽ? hauing purified your ſoules in obeying the truth through the ſpirit, to loue brotherly without fayning, loue one another with a pure heart feruently: ſpeaketh he not in like manner to the ſaintes? Finally my bretheren; bee ye all of one accord, one ſuffer with another, loue as bretheren, be pitifull, be curteous. To conclude, doth he not highly commend this, when he ſaith? Aboue all thinges haue feruent loue among you, for loue couereth the multitude of ſinnes; to be breefe. Saint *Iohn* in his three ſeuerall Epiſtles, entreateth of nothing ſo much as of loue. So that it might ſeeme to haue beene his whole or chiefe drift, to perſuade the Saints to loue.

Rom 12,9.c. 13.3.9.verſe Heb.13.1. Epheſ.5.2. 1.Theſ.4.9. 1.Cor.13.1.2. &c. Col.3.14. 1.Tim.1.5. 1.pet.1,22. 1.pet,3 8. 1.pet,4.8. Iohn 1.2. 3.Epiſtles.

In which kinds of loue, howbeit there is difference, yet in as much as euerie of them is neceſſarie in the ſaints, howſoeuer the Apoſtle might ſeeme to be vnderſtood of the firſt, which is Gods loue towardes vs, yet may hee not amiſſe bee thought to commend them all, and to haue wiſhed euery of them vnto the ſaintes.

Mercie, peace, and loue being the thinges hee wiſheth the ſaintes, yet doth hee not wiſh them ſimply, but hee prayeth that they may bee multiplied, enlarged and encreaſed in them, that as God hath ſhewed his mercie towards his church, in forgiuing their ſinnes, and imputing not vnto them their vnrighteouſneſſe, ſo he would continue and enlarge the ſame, in bearing with their dayly infirmities, in pouring vpon them his manifold bleſſings, and in bringing them vnto finall felicitie, And as he giueth grace in our hearts, by free reconciliation, and iuſtification by faith, whereby our conſciences are ſetled, and wee are at reſt in our heartes, and at peace with God: ſo

Multipleing of theſe good things wiſhed.

it might pleaſe him to confirme this peace euermore vnto vs, dayly more and more aſſuring vs of his fauour in Ieſus Chriſt, that in him our ioy being full, that peace of God which paſſeth all vnderſtanding, may for euer preſerue our heartes and minds in Ieſus Chriſt. And as hee hath giuen teſtimonie of his loue towardes vs, in offering for our ſinnes his onely begotten ſonne our Sauiour; ſo hee would vouchſafe to poure abundantly into our mindes, the loue of his name, and increaſe in vs this loue more and more one towardes another, euen vnto the comming of our Lorde and Sauiour Ieſus Chriſt.

philip. 4. 7.

Iohn 3. 16. 1. Iohn 4. 9.

Obſeruations.

1 Seeing now this Apoſtle deſireth that theſe thinges might bee multiplied, wee ſee, that the mercie of God, be it neuer ſo greate towardes vs, yet it may be encreaſed; and the peace of our conſcience, be it neuer ſo ſetled, yet it may bee enlarged: and loue either of God towardes vs, or of vs towardes him, or of man vnto his brother, be it neuer ſo excellent, yet it may bee augmented. So that vvee may hence learne, that no grace, of God in vs is here perfect; and that, in as much as they are not in vs in this life in perfect meaſure, therefore dayly to pray for the enlarging, the encreaſing, and the amplifying of his giftes in vs.

S. Auguſt. Epiſt. 29. Hieronim; 62. Epiſt. Celeſtino Diacono.

2 And albeit all theſe three, mercie, peace, and loue, proceede equally from euerie one of the three perſons, in the bleſſed and glorious Trinitie; yet in other places of holy ſcripture, mercie, is chiefly applied to the Father, peace to the Sonne, loue to the holy Ghoſt. Mercie is applied vnto the Father, becauſe all fauour, all grace, and goodneſſe towards man, proceedeth from him, as from the fountaine, originall, and cauſe efficient; therefore is he called by *Paul*, the God and Father of mercies. And in reſpect of his abundant mercie and his richneſſe in mercie, both *Paul* aſcribeth many mercies, and *Dauid* a multitude of comapſſions and mercies, vnto him.

Mercie chiefly applyed to the Father. 2. Cor. 1. 3. Rom. 12. 1. pſal. 51. 1.

Peace is applyed vnto Chriſt the ſonne, becauſe he maketh peace betvvene God and vs, ſetteth vs at one, and reconcileth vs vnto the Father. For vvhich cauſe the Prophet *Iſai* calleth him the Prince of peace. And Saint *Paul* ter-

peace applied vnto Chriſt, Iſay 9. 6.

meth

meth him our peace, becauſe he hath ioyned Iew and Gentile togeather, and reconciled both in one body vnto God in his Croſſe, through whome God proteſteth himſelfe well pleaſed. And Saint *Paul* affirmeth, that wee haue by him peace in conſcience with God: wee ſaith he, being iuſtified by faith, haue peace with God, through Ieſus Chriſt our Lord. Ephes. 2. 14. 15. 16. Matth. 3. 17. Matth. 17. 5. Rom. 5. 1.

Loue is referred to God the holy Ghoſt: becauſe thereby the moſt excellent vertue of godly loue, is wrought in our heartes, according to that worthy ſentence of the Apoſtle: hope maketh not aſhamed, becauſe the loue of God is ſhedde abroad in our heartes, by the holy Ghoſt, which is giuen vnto vs. From whence the loue wee beare to God, and the tender affection which wee ſhew to men, ariſeth alſo, as by the Apoſtle *Pauls* doctrine euidently appeareth; who for that cauſe making the loue the firſt fruit of the ſpirite, ſaith: the fruit of the ſpirite, is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance: againſt ſuch three is no law. Which thing when Saint *Auguſtine* conſidered, hee confeſſeth vnto *Sixtus*, that no man hath either any true vertue, or any ſincere loue, but by the ſpirit of vertue, which is the holy Ghoſt. And in another place, the ſpirit, ſaith hee, is ſaid in ſcripture, to ſigh for vs; that is, to make vs ſigh, by pouring into vs loue toward God. And the loue which we ſhew one vnto another, riſeth from that loue wee haue to God; as oftentimes, and in ſundrie places he vvitneſſeth: So then, the ſpirit and holy Ghoſt is cauſe of both, and therefore may loue be very fitly applyed thereunto. Loue referred to the holy Ghoſt. Rom. 5. 5. Gal. 5. 22. Colloſ. 1. 8. Epiſt. 105. Sixto. De vnit. & trinit. cap. 3.

Albeit then, al the workes of the Deitie be communicable to euery perſon in Trinitie, and inſeparable in ſuch maner, that what one perſon doth, all doe; yet in ſome reſpect they are more propperly applied to one, then vnto another, as this ſlender taſte hath taught vs.

3 Moreouer, theſe holy greetings muſt teach Chriſtians, both in their words, & in their writings, to ſhevv humanity and curteſie: eſpecially vvhen they are to deale in holy & ſacred, in earneſt and ſerious matters: that by their curteous beginnings, they may animate and encourage the hearer or reader to be attentiue in the proceedings; vvhen as rough beginnings, hinder

greatly the other proceedings.

4 Finally, ſeeing the ſaintes and men of God, wiſh ſuch thinges vnto the bretheren, al men and women in that they are members one of another ſhould therefore alwaies wiſh al good thinges one to another. Wherefore ſuch as wiſh to others, hatred, not loue; death not life, euill not good; vexation, not quietneſſe; miſerie, not happineſſe; damnation, not ſaluation; from God, degenerate from chriſtian dutie, from brotherly loue, from Apoſtolike example, and therefore are moſt wicked.

Now the God of Mercie, Peace and Loue, poure into our heartes ſuch graces of his ſpirit, that our mindes repleniſhed with heauenly vertue, wee may walke in all obedience vnto God, and all chriſtian dutie vnto the bretheren, that wee partakers of the Mercy of God, of the Peace of Ieſus Chriſt, and the loue of the ſpirite, may in all thinges grow vppe into him which is the head, and may riſe vppe vnto the perfect meaſure of the age of Chriſt; that in all fruites of righteouſneſſe, and workes of ſanctification glorifying him here, wee may in the life to come, bee glorified of him in his eternall kingdome of glorie, whereunto hee bring vs, which hath ſhed his precious bloud for vs, euen Ieſus Chriſt the righteous. To whome with the Father, and the holie ſpirite the comforter, bee all prayſe, glorie, honour, and maieſtie, now and euermore.

Amen.

Ephes. 4. 15.

The end of the firſt Sermon of Saint Iude.

Verſe

S. IVDE. Sermon 2. ver. 3

verse 3. Beloued when I gaue all diligence to write vnto you, of the common ſaluation, it was needefull for me to write vnto you that you ſhould earneſtly contẽd for the maintenance of the faith which was once giuen vnto the Saintes.

The ſecond part of the Epiſtle is the entrance.

These wordes containe the ſcope of the Apoſtle, which is to confirme the Saints againſt deceiuers, wherein he getteth attentiõ and purchaſeth their good willes 4 wayes.

1 *From his feruent loue towardes thẽ, to whom he writeth, in that he proteſteth that they were dear tender, and beloued vnto him, as he alſo to them,*

2 *From his deſire of their ſaluation, whoſe care towardes them was ſuch, as that thereby hee gaue all diligence to write of neceſſary things vnto them.*

3 *From the thing it ſelfe, for he wrote not of any vaine, fooliſh or friuolous thing, but of the common ſaluation of the Saintes.*

4 *From imminent and preſent daunger hanging ouer their heades, therfore were they to be exhorted to contende for the faith, in which place fiue thinges are to be noted of vs*

1 *What is to be done, they muſt contend.*

2 *Againſt whome, euen againſt ſeducers, corrupters of doctrine, and defilers of manners.*

3 *For what muſt they contend, for the faith.*

4 *What faith.*
- 1 *Giuen.*
- 2 *Once.*
- 3 *To the ſaintes.*

5 *How they muſt contend earneſtly.*

This



His entrance vnto the preſent matter containeth the end and marke, whereat Saint *Iude* aymeth and ſhooteth in this his Epiſtle, which is to confirm the Saintes of God, againſt wicked and vngodly perſons, which labour to ſeduce and deceiue, both by their falſe doctrine, and their corrupt manners. Againſt whome the Apoſtle exhorteth the ſaintes to contend, in this entrance of his Epiſtle. Wherein hee getteth attention, winneth fauour, purchaſeth good wil of his hearers, foure wayes as we ſee.

Attention gotten 4. wayes

1 He getteth attention, and purchaſeth fauour from his louing affection towardes them, to whome he writeth, in that he telleth thē that they were deare and tender vnto him, & greatly beloued of him, in the firſt worde of this verſe, beloued, &c. Men heare none ſo ſoone, as thoſe of whome they perſwade themſelues to be beloued: to whome, they aſſure thēſelues, that they are tender and deare: which perſwaſiō if once it ſinke into our heartes, whether it be comfort, or whether it be correction, whether it be admonition, or whether it be reprehenſion, whether it be inſtruction, or whether it be commination that is brought, we eaſily and willingly admit & receiue it. Wherefore to the end, that the ſaints might heare his Epiſtle with greater alacrity, & might aſſure themſelues of his louing affection tovvardes them, he calleth them beloued. Whereby he declareth his loue and tender deſire he had towardes them, and how deare they were to him.

Men commōly heare ſuch, as to whom they thinke themſelues deare,

And it is vſuall with the Apoſtles, to the end their doctrine might with greater good will and attention bee receiued, to count and call alſo the holy brethren tender, deare, beloued. Saint *Peter* to this purpoſe, hauing to diſſwade from fleſhlie luſtes, vvhich are of great force to entice, and from vvhich men are hardly plucked, getteth firſt attention, by profeſſing and proteſting his loue tovvardes them: Dearely beloued ſayth hee, I beſeech you as ſtrangers and Pilgrimes, abſtain from fleſhly

1. Pet. 2. 11.

fleshly lusts, which fight against the soule. S. *Paul* to get the better attention, and purchase the greater fauour with the Philippians, hauing to entreate of a matter of variance and contention, betwixt *Euodias* and *Syntyche*, the two faithfull and holy women, whome hee would faine reconcile and make friendes, premised by waye of preface this speech: therefore my brethren, beloued and longed for, my ioye and my crowne, so continue in the Lord my beloued. S. *Peter* about to entreate of patience vnder the crosse, a matter of great difficultie, getteth attention thereunto, by protesting that they were deare vnto him, whome he thus perswaded: Dearely beloued, thinke it not strange concerning the fiery tryal, which is among you, to proue you, as though some strange thing were come vnto you. The same Apostle exhorting the Saintes of GOD, not to thinke that GOD had forgotten his promise touching the comming of his Sonne to iudge the world, getteth attention, and their fauour in like manner. Dearely beloued, bee not ignoraunt of this one thing, that one daye is with the Lord, as a thousand yeares, and a thousand yeares as one day. Saint *Iohn* writing to the Elect Lady, gatte attention, wonne fauour, purchased good will to bee hearde, by his protesting of loue towardes her for the truth: The Elder to the Elect Lady, and her children, whome I loue in the truth, and not I onely, but also all that know the truth. And to *Caius* in like manner, the Elder vnto the beloued *Caius*, whom I loue in the truth: beloued, I wish chieflie that thou prospereſt and fareſt wel, as thy soule prospereth. Finally, we may obserue, that not onely in their Epistles, both sometimes in the entrances and beginnings, and often also in their discourses, but also in their Sermons, the holy Apostles by these and like speches, haue gotten good will and attention with the people: as and brethren, dearely beloued: Finally, my brethren beloued: and such like, as we may easily perceiue in their holy writings. And so in this place, doth our Apostle. Beloued.

Phil 4.1.

2.pet.4.12.

2.pet.3.8.

2.epist. Iohn v.5.

3.Epist.Iohn v.1,2.

Act.13.26.c.15.7. Phil.4.1. philem. 1. 1.pet.4.12. 2.pet.3.8.

1 Now that S. *Iude* speaking or writing vnto the Saintes in generall, calleth them beloued: wee are taught what manner affections Gods seruantes and saintes should beare vnto their brethrē, euē affectiō of loue, affectiō of tēdercare wherby they should

Obseruations

ſhould account of them, as of brethren, as of beloued.

2 We are taught that ſeeing the Apoſtle doth not only loue the Saints, but alſo as acknowledging theirs, ſo in like maner proteſteth his loue towardes them: that therefore the Saintes the brethren, the ſeruants of God, muſt not onely loue vnfainedly, but alſo both by words, and by workes, proteſt their loue towardes their brethren.

3 Seeing Saint *Iude* calleth without exception, all beloued; let vs not loue the rich, honourable, wealthy, great & mightie of the brethren onely, and account them as brethren, and deſire to be beloued of them alone: but alſo the poore, the diſtreſſed, the baſe, the leaſt, yea, euen all the Saintes of God, leaſt we fall into the iuſt reprehenſion of Saint *Iames*, whereby he reproued the men of his time for their partiality: My Brethren haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons. For ſeeing we are all members each of each other, ſeeing wee are all children of the ſame heauenly father, ſeeing wee haue all one inheritance and hope of our calling, euen eternall life in the kingdome of Ieſus Chriſt, ſeeing wee are all ſeruantes of the ſame Lord, and all admitted into the ſame family of the Saintes: wee ought without exception to account all our brethren beloued, and ſhew affection of ſincere good will towardes all, and alſo deſire to be beloued of all.

Iames 2. 1, 1. Cor. 12. 12, Eph. 4, 25, Iohn 20. 17. Marke 23. 9. Eph. 4, 6. Eph. 4. 4. Eph. 4, 5.

2 As by the proteſtation of his loue towardes them, he got attention and good will of the Saintes, ſo ſecondly from his care of their ſaluation, hee getteth good will, in that hee vndertooke all labour, and gaue all diligence to write vnto the ſaints of thinges neceſſary, for the confirmation of their faith, & the ſaluation of their ſoules, wherein his loue of their ſaluation, & his care of true Religion appeared.

Obſeruations.

In which place we are taught firſt, that all men profeſſing godlineſſe; muſt giue all diligence, and ſhew ſingular care to defend truth againſt falſhood, religion againſt ſuperſtition, vertue againſt vice, innocency againſt iniquity, iuſtice againſt vnrighteouſneſſe, Chriſt againſt Belial, God againſt Sathan, and all his adherentes. Which care, as it lyeth vppon all the Saintes and profeſſors of the faith, ſo it moſt of all preſſeth the Miniſters, the Paſtors, the Preachers of the word. Who are there-

Ezec. 3, 17, c. 33. 2.

therefore by God called Watchmen; that with all care, they should foreetell dangers to come, and descry from farre the enemie, that hee may the sooner and the better be resisted. And also they are called Souldiers, because they are to fight the battels of the Lord, against the enemies of the Gospel. Which Saint *Paul* considering, was so prest with care, that hee confessed that the burthen of the whole Church was laid vpon him, and that he cared for the whole Church of Christ. Therewith all *S. Peter* moued, gaue all diligence and endeuour, not onelie in his life-time, but also after his death, to confirme the Church. 2. Tim. 2. 3. 2. Cor. 11. 28. 2. pet. 1. 15.

Secondly, and againe, herein we must learne, not to be onely carefull of our selues, that we stand fast, but wee must also care for others, for the brethren; least they also fall from their owne stedfastnesse, by the allurementes and enticementes of the wicked. This care ouer the Saintes and holy Brethren, in this place appeareth to haue been in this Apostle, in that he gaue all diligence to write vnto them for their profite, and the confirmation of their faith. 2. pet. 3. 17.

Seeing *Iude* had so great care ouer their saluation, that therfore hee gaue all diligence to write vnto the brethren: the recounting of this care in the man of GOD, should moue them to attention, willing to heare his voyce, whose great care already hath appeared.

3. In the next place hee purchaseth good will, and willing attention from the matter it selfe: men will willingly and easily heare men, when the thing spoken or written, is no fancy, no vaine conceite, no deuise of our braine, nor imagined thing, no friuolous or foolish toy, but a matter of waight, of importāce, of necessarie knowledge and worthy to be considered, and very profitable vnto them also. Such a thing S. *Iude* had in handling: he wrote vnto them touching the common saluation of the saints, therefore was he to be heard. 2. pet. 1. 16.

If then we desire to bee heard, if wee craue audience at the hands of the people: if wee would attention to bee giuen, eyther to the wordes of our mouthes, or the letters of our writinges: let both wordes and writinges bee of thinges profitable, waighty, appertaining vnto saluation. These thinges are worthy

worthy hearing, the ſide ſorus reading. But Iewiſh fables, fooliſh queſtions, vaine genealogies, mens traditions, idle conceites, forged deuiſes, drowſie dreames of our braines, thinges picked out of our fingers endes, and new hatched by our owne fancies, are not to be ſpoken, much leſſe to be written, & ought neither to bee heard, nor to be reade of the ſaints of God.

S. *Iude* wrote of the common faith, then which nothing is eyther more profitable, or more precious, for which cauſe S. *Peter* calleth it pretious faith, and the promiſes therein contayned precious promiſes.

2. pet. 1. 1. & verſe 4.

The doctrine of faith, the Goſpell of Chriſt, whereof here S. *Iude* wrote vnto the ſaints, is called common ſaluation.

The doctrine of the Goſpell is ſaluation.

And firſt it is called ſaluation, becauſe the Goſpel is the glad tidinges of ſaluatiō. The word of Chriſt, the doctrine of Chriſt the Goſpell of Chriſt, the worde of ſaluation, the doctrine of ſaluation, the Goſpell of ſaluation. Whereof Saint *Paul* ſpeaking ſaith: Men and brethren, children of the generation of *Abraham*, and whoſoeuer among you feareth God, to you is the worde of this ſaluation ſent. And for this cauſe he calleth it the power of God to ſaluation, to all that doe beleeue. And to the Church of Epheſus, hee giueth it a double title, and calleth it the word of truth, the Goſpell of their ſaluation. In whoſe prayſe S. *Iames* ſpeaking, exhorteth the Saintes of God, to receiue with meekenes the word of the Goſpell, which was able to ſaue their ſoules.

Act 13. 26.

Rom. 1. 16.

Eph. 1. 13. 2. Tit. 1.

Iames 1. 21.

For aſmuch therefore as the Goſpell being mixed with faith in thoſe that doe beleeue, is the effectuall inſtrument of our ſaluation: therefore Saint *Iude* writing thereof, ſaith, hee wrote of ſaluation.

Heb. 4. 2.

The Goſpel is the doctrine of common ſaluation.

And as the doctrine of faith is called ſaluation, ſo it is called common ſaluation. Which epithete or addition, not onelie S. *Iude* here giueth to ſaluation, but alſo S. *Paul* giueth to faith; when he wrote vnto *Titus* his naturall ſonne, according to the common faith. So that both faith and ſaluation is common to the Saintes, and both in the ſame reſpectes, and for like cōſiderations, are called common.

2. Tit. 4.

Why ſaluation and faith is cal-

1 Faith and ſaluation is common, becauſe they are commōly or generally propounded & preached vnto all men. As appeareth

peare in the parables of the great supper, and of the mariled common?
age dinner of the Kinges sonne, (whereby the Gospell and doLuke 14.17.18
ctrine of saluation was figured) vnto which were caled, not &c.
onely choice gueſtes, before inuited, which were the Iewes: Matth.22.1.2.
but also such as were found in the streetes, lanes, high wayes, &c.
and all places: the poore, the lame, the maimed, the halte the Mat.28.29.
blinde, whereby the generall inuiting of all men is signified. Mat.16.25.
And our Sauiour commaunded it should so be done, when after
his resurrection, he gaue commaundement to his Disciples, to
goe preach the gospel to al nations & creatures of the worlde.
S. *Paul* confirmeth the same, where answering the obiection Rom.10.18.
which men might haue made against him, excusing theselues
for not beleeuing, as if they had not heard: he saith, but I demad
haue they not heard? no doubt their sound is gone out through
out all the earth, & their wordes into the endes of the worlde.
Faith and saluation then being preached, propounded and offered generally vnto al mē, may not amisse be called common.

2 Faith and saluation is also common, for whether we take
saluation for the thing wherein saluation consisteth, and faith
for that which is beleeued, or saluation for the way whereby
wee are saued, and faith for that facultie whereby we beleeue, it
is common. If wee take saluation for that wherein eternall life
consisteth, and faith for that is beleeued, they are common, be-
cause the saluation of all the saints consisteth in the same thing,
in the enioying of the presence of God, and his sonne Iesus
Christ, and all the saintes, beleeue one and the same thinges
of GOD and of Christ. If for the waye whereby wee are sa-
ued, and doe beleeue, it is common, because there is but one
faith, one saluation, one waye and meane vnto eternall life,
whereby all the saintes are saued. For the poore and the
rich, the high and the low, the noble and the base-borne,
the King and the Caytiue, the Prince and the Pesant, the
pastour and the people; the men of auncient, and wee of
this present age, haue one faith, one saluation, one waye to
attaine to life, therefore are they common. Saint *Peter* teacheth Act.15.11.
the Iewes, that they of that age hoped by the grace of Iesus
Christ to bee saued, as well as their forefathers by the same
meane were saued. And Saint *Paul* speaking of the same, saith;

There

Eph. 4. 5. There is but one faith, which is to rest and relie vppon Iesus
Iere. 31. 33. Christ. Wherefore hee is made the meane of saluation to Iew
and Gentile, man and woman, rich and poore, old and young,
Hebr. 13. 8. and to men of all ages, which S. *Paul* teacheth: Iesus Christ yesterday, to day, and the same for euer. Without whome, no man
in former times, neither is there any in these dayes, neyther shal
bee in succeeding ages and hereafter that can be saued. Therfore in the holy Reuelation, hee is called the Lambe of GOD,
Reuel 13. 8. slaine from the beginning of the world, because from the first
Act. 4. 12 man *Adam* to the last man in the world, none can be saued but
by him onely. Which Saint *Peter* also confirmeth in his assertion vnto the Iewes, that saluation onely is by the name of Iesus
Christ: and that there is no saluation in any other: for that among men, there is no other name giuen vnder heauen, wherby we may be saued. Seeing then all Gods elect are saued only by Iesus Christ, and through the faith which is onely in him
which is common vnto all that believe, therefore both faith & saluation are called common. So that the way whereby wee
come vnto saluation, which is faith, is one, and common to all
the saints, not that there is one faith in number in al the saintes,
but because faith in generall, is the meane of our saluation, and
that whosoeuer is saued, is saued onely by faith, which in particular in euery of the Saintes being speciall, is notwithstanding
in generall, common to all, and the common meane of sal-
13. De Trinitat. c 2 uation. In which sense S. *Augustine* saith; Faith vvhich vvho so
haue, are called faithfull, and who so haue not, vnfaithfull,
or infidels, is common to all men, as one face is said to bee common to more men, vvhen yet euery man hath his owne face. So
faith not in number, but in kinde or in similitude, is one in the
saintes, &c.

3. Common also is faith and saluation, not onely because it is one, and all the saintes thereof are partakers, but because it is by generall consent agreede vpon, and so commonly of the
saintes confessed. In respect then of the agreement of Saint
1. Tit. 4 *Paul* vvith *Titus*, in the doctrine of faith, he calleth faith commō:
Philip. 1. 15 and in regard of the consent of *Iude* with the saintes in the doctrine of saluation, is saluation called common. For as much
therefore as Saint *Iude* wrote vnto them of the common saluation,

tion, the knowledge whereof is moſt neceſſary: therby he getteth attention, and fauour of his hearers.

4 Finally and fourthly he winneth fauour, and getteth attẽtion from the vrgent neceſſitie, and preſent daunger hanging ouer their heades, which forced him to write vnto them, to contend for the faith. The preſent daunger, the perill imminent, the vrgent neceſſitie here enforced Saint *Iude* thus to exhort, thus to write: wherefore they coulde not but heare him. For when he ſaw the huge multitude of wicked perſons and the generall corruption wherewith the world was defiled: the great perill which might enſue, and the vnrecouerable dãger they might ſuſtaine by the ſubtle dealinges of the wicked, if they were not forewarned and prepared before hand, by his admonition: it moued him to write, and muſt make them alſo with all attention to heare the exhortation, that is, that the Saintes bend themſelues againſt the enemies of the Goſpell, and earneſtly contend for the faith, which was once giuen vnto the Saintes.

The Apoſtles drift and ſcope what it is.

And here we ſee the marke he aymeth at, the butte he ſhooteth at, the thing whereat he drieth, the end which in this Epiſtle he reſpecteth, which is the confirmation of the Saints againſt corrupters both of doctrine, and of maners in the Church. Now this place containeth fiue particular circũſtances: firſt, what is to bee done: wee muſt ſtriue or contend: ſecondly, againſt whome: againſt deceiuers: thirdly, wherfore, or for what: for the faith: fourthly, for what manner faith: euen that faith, which was once giuen vnto the Saintes: fiftly, how we muſt ſtriue, earneſtly.

The contending of gods ſaints.

1 We are here taught what muſt be done: wee muſt contẽd, we muſt ſtriue, we muſt fight. Whereby wee ſee what our life is, euen as *Iob* ſaith, a warrefare vppon the earth. Which the holy ſcriptures to teach vs, exhort vs to watch, to beware, to be ſtrong, to acquite our ſelues like men, as dooth Saint *Paul*: Watch, ſtand faſt in the faith, quit you like men, and be ſtrong. And to that purpoſe are we not onely called ſouldiers, but alſo willed to put on cõpleate harneſſe, that ſo we may ſtãd againſt both Sathan and men.

Iob. 7. 1.

1. Cor. 16. 13.

Eph. 6. 11.

2 The enemies againſt whome wee muſt contend, are here-

The aduersaries of the saintes.

tikes, seducers, and deceiuers of mindes, corrupters both of doctrine and manners in the Church of God. That as *Abraham* had many bickeringes, debates, and contentions with the Cananites and Princes of the East: and *Isaac* many conflictes with *Ismael* the scoffer, and *Iacob* with prophane *Esau*, *Dauid* with bloody *Saul*, and *Daniel* with the enuious Princes of the Prouinces, Christ and his Disciples, against the Scribes and Pharisees: So wee with the wicked, shall alwayes haue our contentions.

Gen 12.6. & 8. Gen. 21.7. Gen, 25.22, & 30. Gen 27.41. &c Dan. 6. 3.4.5. 1. King. 18. 10. &c.

The seducers and deceiuers of the world, are Satans scowtes.

Reu 12.7. 2. Cor. 12.7. Iosua. 23.13. Iudg. 2. 3.

These are the scowtes of Sathan the grande enemie of the Church: whom he sendeth to entrap the people of God: these are the Angels of the great Dragon, whome hee sendeth in troupes to fight against *Michael* the Prince of the Lords armies. These are the messengers of Sathan sent to buffet the Church, these are the Cananites, which shall neuer be destroyed, but shall be goades and whips in the sides, thornes and prickes in the eyes of the Saintes, to keepe them in continuall exercise in the church. These are the enemies against whō we must bend all onr forces, and with whome wee must haue all our contentions. Such aduersaries had the Apostles thē selues, against whome, they contended most manfully Such enemies had the Fathers, *Augustine*, *Ambrose*, *Ierome*, *Chrisostome*, *Basil*, *Athanasius*, with the rest of the auncient Doctors, whose great fightes, whose valiant wars whose mighty contentions against the Donatistes, Nouatians, Nestorians, Luciferians, Arrians, Montanistes, Cyrinthians, Martionists, Manichees, Pelagians, and infinite the like heretikes, their worthy workes and famous writinges haue published and proclaimed to all the worlde. And the enemies of the Church now, are not onely Papists, Schismatikes, of former ages, Atheistes, Iesuites, Seminaries, & such like, but euen such as seeme to bee crept out of the bosome of the Church it selfe, Martinistes, Familistes, Baronistes, with the rest of the route of the Donatistes and Libertines of our time, against whom we haue no lesse need, thē our forefathers, in their times against opē heretikes, to striue & contend earnestly. 3. Now seeing that such striuings are only praise worthie, and shall be crowned, which are lawfull, and those

Act. 20.30.

onc-

onely lawfuil, which are for good thinges: therefore muſt we conſider for what we muſt fight, that ſo we may be crowned. Which S. *Iude* here telleth vs, willing that wee contende for the faith, the Religion, the Goſpell. the profeſſion of IESVS CHRIST, is a lavvfull and laudable contention.

The thing the Saintes contend for. 2. Tim. 2. 5.

VVhen the Athenians were made free, they tooke an oath and ſwor to fight both alone and with others, for their Religion, for their countrie and common wealth, for their libertie and the good eſtate of their Cittie, and haue not we Chriſtians in the day of our liberty, at the freeing of our ſoules from Sathans ſlauerie, when wee receyued the holy Sacrament of regeneration (as it vvere) vvith ſolemne oath, & vnder many vvitneſſes, proteſted to fight for Chriſt his Religion, for Chriſtian liberty, for the Countrie of the ſaintes, & the proſperous eſtate of the Church? When *Ioab* the Captaine of *Dauids* armie vvas ſent againſt the Ammonites, for the diſgrace done againſt the ſeruantes of *Dauid*, hee encouraged his brother *Abiſhai* in theſe vvordes: Be ſtrong and let vs be valiant for our people, and for the Citties of our GOD, teachiug vs that vvarre for Gods Religion, and the defence of his people is lavvfull. If *Ioab* fought lavvfully againſt the Ammonites, for the diſgrace done to Iſrael the people of God, ſhall not our contention be lavvfull, vvhich is vndertaken againſt thē enemies of the Church, for corrupting the religion of Ieſus Chriſt, and the defiling of the manners of his ſeruāts? when the enemies of *Beniamin* and *Iuda* roſe vppe againſt thē to hinder the building of Ieruſalem *Nehemiah* their captaine & a man of God, exhorted the remnant of the captiuitie, the Iſraelites to fight for their brethren, their ſonnes, their daughters, their wiues & their houſes, and when the enemies of Ieſus Chriſt ſhal riſe vp to hinder the building of the celeſtial Ieruſalē, which is his church, & ēdeuor the deſtructiō of the Saints: ſhall wee not fight for our ſpirituall brethren, our ſons, our daughters, our vviues, and our houſes? *Sirach* willeth men not to bee aſhamed of the truth, but for to ſtriue for it vnto death, and to defend iuſtice for their life: becauſe in ſo doing, the Lord ſhould fight for them againſt their enemies.

The Athenian oath.

2. King. 10. 12

4. Nehe. 14. 1. Maccha. 2. 40 49. 50. c. 3. v. 20 21. v. 43.

Gal. 4. 26. Reue. 21. 2

Eccleſ. 4. 28

And Saint *Iude* in this place exhorteth vs to fight and contend for the common faith. For the truth of God then, for the righteousnesse of Christ, for the faith of the saintes to contēd, is a contention most lawfull. Wherefore, where as the men of the world contend for lands, for liuings, for honors, for promotions, for kingdomes, for countries, for pleasure, for profit, for riches, for wealth, for fineneſſe, for brauerie: some for this thing, some for that, but all for vanitie: yet must wee learne a better profession, and vndertake our contentions for better quarrels, euen for the faith of Iesus Christ, and the defence of his Gospell.

Mat. v. 10. to the end of c. 6. 15. c. v. 1. to the 12, 13 c. v, 1, 2. to 36,

Howbeit then in holy Scripture, contention be often cōdemned, yet all contention is not reproued: for here wee are warned to contend for the faith. So then for vertue, for religion, for faith and christian profession, to contend, is a glorious and holy contention: and not lawfull onely, but laudable also. Thus our blessed sauiour for the religion and worde of God, contended against the Scribes and Pharisies, thus Saint *Paul* had many bitter contentions, and sharpe skirmishes against the Iewes, for the doctrine of iustificatiō, as in his sundrie Epistles appeareth, against heretikes, worldly wise men, heathenish Philosophers, as it is most euident. Such contentions must wee also vndertake, whereunto in this place we are exhorted.

Epist. to Rom, Gal. Eph. Phi.

How men contend for the faith. 1. Tit. 9, 2. Tim, 3, 14. 1. Tit, 11.

And for this faith we contend, first by maintaining sounde religion, and holding fast the faithfull worde according to doctrine, that therein we wauer not: secondly, by conuincing out of the Scriptures of God, and stopping therby the mouths of the aduersaries, according to the counsell of the Apostle: Thirdly, by good example of holy life, and carefull practise of vertue, not the least part of spirituall armour.

The commendation of faith.

4 But what manner of faith is this, for which wre must cōtend? • that faith assuredly, which was once giuen to the saints. Where our faith is described vnder three attributes, first, that it was giuen: secondly, that it was once giuen: thirdly, that it was giuen to the saintes.

Faith giuen.

Isai 54. 13.

1 Faith is said to bee giuen, and so it is indeed: for it is giuen vnto the saints frō God, whose work and gift it is. The prophet *Isai* speaking of the doctrine of faith, saith of the Saintes, that they

they ſhall all be taught it of God. So that no man commeth to true faith, but he to whome it is giuen of God. *Ieremie* the Prophet ſpeaking of the doctrine of Faith, whereby we know God, aſcribeth the gift thereof wholy vnto God, in whoſe perſon he thus ſpeaketh: I wll giue them an heart to know mee, that I am the Lord. The ſame Prophet in another place, ſpeaking of the conſent and vnitie in Chriſtian faith and Religion, in Gods perſon againe ſaith to the like purpoſe: I will giue thē one heart, and one way to feare me for their wealth, conſent in faith, conſent in Religion. Wherunto our ſauiour in the goſpel cōſenteth, confeſſing that faith is the meere worke and gift of God: this ſaith Chriſt, is the worke of God, that you beleeue in him, whome he hath ſent. Which thing Saint *Luke* auoucheth, who witneſſeth, that God opened the hart of *Lydia* the ſeller of purple; of the citie of the Thyatiriās, to beleeue the things which by Saint *Paul* were ſpoken. Saint *Paul* entreating of the diuerſe giftes of the ſpirit of God, ſaith; that faith alſo is a gift of Gods ſpirite, to one is giuen faith by the ſame ſpirite: to another, the gift of healing by the ſame ſpirite. Finally, Saint *Paul* preacheth the vndoubted truth thereof to the Church of Philippi, vnto you it is giuen for Chriſt, not onely that you ſhould beleeue in him, but alſo to ſuffer for his ſake. Which teſtimonies confirm this place of the Apoſtle, who here auoucheth that faith is giuen. Which place Saint *Auguſtine* diligently peruſing and citing that place of Saint *Paul* to the Corinthians, ſaith: all theſe thinges worketh one and the ſame ſpirite, diſtributing vnto euery one, according as hee will, among which all as you know, hee hath named faith. Therefore confeſſing faith to be the gift of Gods ſpirite, he calleth the ſpirite the ſpirite of faith. Hence then it is moſt cleare and euident, that not onely the doctrine of faith, but the very vertue of faith is giuen and deliuered vnto the ſaints.

Ierc. 2: 47.

Ier. 31. 33: Ezec. 11, 19, c. 36. 27

Iohn 6. 29.

Act. 16. 14.

1. Cor. 12. 9.

1. Phil. 29.

Lib. 1. de prædeſt ſanct. c. 11.

Epiſt. 105. Sixto

Seeing then both the doctrine of faith, here called faith, & alſo the very vertue of the minde, whereby wee beleeue, and whereunto we attaine by hearing of the faith, as the Apoſtle ſpeaketh, is giuen: then if we will attaine thereunto, wee muſt pray for it vnto him, whoſe gift it is, that is, God. For which cauſe, as Saint *Paul* prayeth for it vnto God, to bee giuen the

Rom. 10. 17. Gal. 3. 2.

Epheſ. 6. 33.

Ephes.6.33 Ephesians: peace be vnto the brethrē, and loue with faith from God the father and from the Lord Iesus Christ, so likewise
Luke 17.5. the blessed Apostles in the Gospell desire encrease thereof: O Lord increase our faith.

2 As the vertue of faith is giuen, and the doctrine thereof deliuered, so is it giuen but once. Therefore the Apostle saith:
Faith once giuen. for the faith once giuen. The verie gift of faith, the very vertue, is but once conferred vppon the saintes, for God once giueth faith into their heartes, and that once for all. Yet by his word, by his sacramentes, by his holy spirite, hee euermore confirmeth this faith: encreaseth it dayly, and enlargeth it in
Ephes 4.30. his saintes. For as God giueth his the holy Ghost, which after that dwelleth in their heartes, and sealeth them vppe vntill the day of redemption, and neuer wholy and altogether departeth, though it be not alwayes so manifest in them: so he once also giueth those giftes, which accompanie our saluation, whereof faith is the chiefe and principall, and neuer taketh them away altogether from those that are his seruantes.
Rom. 11.29. Which thing Saint *Paul* proueth, in that he saith, the gifts and calling of God are without repentance. They are once bestowed, they are once conferred vpon the Saintes not often: for they alwayes afterward remaine and change not, but by waye of encrease. The gift of faith, the gift of regeneration, the gift of iustification, the gift of sanctification in the saintes, are once giuen, and that without repentance. Though for a time they be darkened, weakened, ouershadowed, and couered: otherwayes our saluation were not sure.

So the doctrine of faith, is once onely giuen, and so giuen, that it cannot be changed: once for all then, was the Gospell and the doctrine of faith deliuered.

Obseruations. 1 Which place of the Apostle teacheth vs, that seeing this heauenly doctrine was deliuered once for all, vnto the Church when Iesus Christ himselfe preached, and confirmed the same by signes and miracles following, who had testimonie from heauen, that it was hee that was the Sonne of God, and that this
Mat. 3.17. his doctrine was to bee heard: This is my beloued Sonne, in
Mat. 17.5. whome I am well pleased, heare him and that in most manifest and open manner the same was conueied ouer and deliuered vnto

vnto the Church when not onely inſpiring into them the holy Ghoſt, hee gaue them power to remit and retaine ſins, but alſo when he gaue the generall commiſſion to the ſaintes, and holy Apoſtles, that they ſhould goe preach to all nations, and baptize them in the name of the father, ſonne and holy Ghoſt, &c. Therefore muſt not men looke to haue this doctrine againe from heauen to be confirmed: for it vvas once deliuered truely, and confirmed with heauenly teſtimonie: and that ſhall ſtand for good and all, and it ſhall no more bee thus deliuered. Thus much the Apoſtle himſelfe ſeemeth to inſinuate and ſignifie, when making compariſon betwixt Chriſts doctrine, and the doctrine of the Fathers, ſaith, that GOD at ſundrie times, and after diuerſe manners, ſpake in olde time by the Prophetes vnto the Fathers: but in theſe laſt dayes, hee ſpake vnto vs by his ſonne. That is, often by the Prophetes, to whome Reuelations made, died (as it were) with thē, and therefore were to bee renewed and repeated: but now, euen by his ſonne: this heauenly Reuelation is deliuered, and becauſe hee liueth for euer, and his doctrine in like manner: therefore is it but once deliuered. Which thing more expreſly by him is afterwarde noted: where he ſayth, that Chriſt in the latter end of the worlde, hath beene made manifeſt and reuealed once. And finally ſpeaking of the glorious maieſtie and the mighty povver of the Goſpell, at the deliuering whereof the very heauens, as it were aſtoniſhed, and at the ſealing vppe vvhereof, by the blood of Ieſus Chriſt, the very frame of the vvorld vvas ſhaken, as the darkening of the ſunne, the renting of the Temple, the quaking of the earth, the cleauing of ſtones in ſunder, the opening of the ſepulchres did beare witneſſe: he ſaith: yet once more vvill I ſhake, not the earth onely, but the heauen alſo. And this once was vvhen the Goſpel in ſuch vvōderfull manner, vvas deliuered by our Lord and Sauiour, and vvith diuine teſtimonie confirmed vnto the vvorld. Which places confirme this of S. *Iude* not a little, vvho ſaith, that the doctrine of faith vvas once deliuered.

Iohn 20. 22. Mat 28. 18.

Heb 1. 1.

heb. 9. 26.

heb. 12. 26.

Mat. 27. 45. 52

2 And this ſetteth foorth the excellency and abſolutenes of the Goſpel not a little. For vvhere other matters and doctrines becauſe they are imperfect, haue neede therefore of augmen-

That it was but once giuen it commen-

deth the Gospel.
Reu.22.18.19.
Heb.7.26, 27.
Rom.6.9,10.
H.b.9.24. 25,26.
Heb.10,10,11 12.
1.pet.3.18

tation or diminution, of commutation and alteration, of often repeating & much deliuering: yet the doctrine of faith, which is the glorious Gospell of Iesus Christ; must neither be encreased by adding to it, neither diminished, by taking from it, neyther chaunged, nor altered, neyther often repeated, nor again and againe deliuered, for it was once for all, deliuered, and that is sufficient: therefore it is a most perfect doctrine. Wherefore, as in holy scripture, the excellencie of Christes most glorious passion is set forth in this chiefly, that he once suffered, not often; and sacrificed vp himselfe but once and not often to God, and yet it sufficed; becaufe it was perfect: So the praise and commendation of the Gospell likewise is heere set forth; that once, not often, it was giuen to the Saints.

3. If the doctrine of faith were once deliuered, and that in the daies of Iesus Christ; then that doctrine of faith, which springeth vp after this reuelation, is but a bastard doctrine: that word which promiseth and preacheth other faith then that once giuen: is a lying word, and deceitfull preaching. All doctrines therefore of men, all decrees and Canons of generall or prouinciall councels, all traditions of the elders, all consent of manifold successions; seeing they come after the truth deliuered, and are brought vnder the warrant of mortall men, teaching any other faith then that once deliuered, any other Gospell, then that we haue already receiued, almost sixteene hundred yeares agoe; are altogether to be reiected. For if either men or angels from heauen (if it were possible) should preach any other faith, any other Gospell, then we haue receaued, not onely their doctrine is to be refused, but also their persons are to be accursed. For as *Tertullian* well and wisely saith: we need not to be curious after the comming of Iesus Christ: neither to inquire and be inquisitiue after the Gospell: for this one thing wee beleeue, that there is nothing els (or beside that) that wee ought to beleeue. Vnto whom S. *Ambrose* agreeing, would all new deuises, repugnant vnto the doctrine of faith once deliuered, to be condemned. To which purpose hee saith most discreetly: we worthily condemne all new things, which Christ hath not taught vs: becaufe Christ is the way, to all the faithfull, and if Christ hath not taught that, that we our selues teach:

what doctrine is not agreeable to the gospel, is a false doctrine.

Gal.1.8.

De prescriptione heretico.

Lib.3.de virginibus.

euen

euen wee our ſelues iudge it deteſtable. Then the faith and religon of the idolatrous kings and prieſtes of Tartaria in Aſia, the ſuperſtitious inuentions of the vaine people of Africa, and of Perſia, the fancie of the blaſphemous Mahomet, king and prieſt of the Saraſins, the falſe opinions of the Popes of Rome, and Romiſh heretikes, which change faith for workes, and Chriſtes merites, for their owne deſerts: the Mediation of the Lord Ieſus, for the interceſſion of Saints; the Sacrament of the Lords Supper, for the ſacrifice of their Maſſe: yea, that ſacrifice of moſt ſweet ſmell vnto God, the ſacrifice of the lambe of God immaculate and vndefiled, for the offeringes of their bald prieſtes and ſhauelings; their own rotten reliques for Chriſtes religion are here condemned. For as *Ciprian* writing vnto the people; ſaith, there can bee no other altar, or new prieſthood appointed, then one altar and one Prieſthood: And whoſoeuer gathereth elſewhere, ſcattereth. It is adulterine, it is impious, it is ſacrilegious, whatſoeuer is ordained by mans furie, to violate the diſpoſition & ordinance of God. The frantick fooliſh, and fond reuelations, which dronken ſpirits deuiſe vnto themſelues, the ſtrange opinions which vpſtart heretikes bring in, which ſeeme (as it were) to be lately raked out of hel; who vnder the pretence of faith, ſubuert religion and pollicie, Prince and Prieſthood, church and common wealth, are to bee caſt from vs: euen ſo many opinions in matters of religion, as haue not the ſeale and warrant of that faith, which was once deliuered.

Heatheniſh and ſuperſtitious inuentions with mens traditions condemned.

Epheſ.5.3. 1.pet.1.19.

Epiſt.lib.1. Epiſt.8.

For bee their number neuer ſo great, be their power neuer ſo mightie, be their followers neuer ſo many, bee their hereſies neuer ſo old, bee themſelues neuer ſo worldly wiſe wee muſt not regard them. For if Chriſt, (as S. *Ciprian* affirmeth) bee onely to bee heard, as the voyce of the father from heauen witneſſeth; then muſt we not attend or regard, what ſome before vs haue thought to be done, but what Chriſt, who is before all, hath firſt preached. His doctrine was once deliuered; what ſince ſpringing vp, is now thruſt vpon the Church, is to be reiected, not to be receiued, of the Saintes of Chriſt.

Lib.2. Epiſt.3, Matth.3 17. c.17.5.

3 Neither is it without force, that this faith once deliuered, was deliuered vnto the Saintes. For holy men of God were

Faith giuen to the Saintes.

were choſen by Ieſus Chriſt, to bee witneſſes of the heauenly doctrine, vnto whome, as vnto faithfull ſtewardes, the ineſtimable treaſure, the pretious pearle of our faith, was committed.

2.Cor.4.7.
Matth.13.34.

Which appeareth not onely euidently out of the Goſpell, where the preaching of this place is committed to *Iohn Baptiſt*, to the holy apoſtles, the ſeuētie Diſciples, the church: but alſo out of teſtimonies of the Apoſtles, who confirme the ſame: moſt conſtantly auouching, that they were witneſſes choſen, for this truth; and that the doctrine of faith was deliuered vnto them. For both Saint *Peter* affirmeth that he was a witneſſe of this doctrine, and of the glorie of Chriſt: And Saint *Paul* proteſteth of the Goſpell which hee preached to the Church of Corinth, that he had receiued the ſame from Ieſus Chriſt: confeſſing in an other place to the ſame purpoſe that, that worde of faith, that Goſpel of Chriſt, the very worde of reconciliatiō was deliuered vnto the Apoſtles: all things ſaith he, are of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt: and and hath giuen vnto vs the miniſtrie of reconciliation. For God was in Chriſt, and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them, and hath committed to vs, the word of reconciliation. And the ſame Apoſtle ſpeaking of the ſimplicitie of this ſincere doctrine of faith, that he might continue therein, writeth vnto his diſciple in thie wiſe: O *Timotheus*, keepe that is committed vnto thee, and elſewhere, that vvorthie thing (ſaith *Paul* to *Timothie*) vvhich vvas committed vnto thee, keepe through the holy Ghoſt, which dwelleth in vs. Finally, Saint Iohn ſpeaking of the doctrine of faith, and the glorious Goſpell, which is the word of life, which he preached vnto the church, affirmeth that he & others receiued it frō chriſt, & vvere therunto appointed to be vvitneſſes: that, ſaith he, which was frō the begining, which we haue heard, which we haue ſeen with theſe our eyes, which vve haue looked vpō, and theſe handes of ours haue handled of that vvord of life. For that life vvas made manifeſt, and vvee haue ſeene it, and beare vvitneſſe, and ſhevv vnto you that eternall life, vvhich vvas vvith the father, & vvas made manifeſt vnto vs, &c. And theſe teſtimonies, ſufficiently doe ſhevv, hovv truely this Apoſtle

1.Tim.6.20.
2.Tim.1.14.
2.Tim.3.14.
1.Iohn 1.1.2.

poſtle Saint *Iude* hath here affirmed, that the doctrine of faith vvas once deliuered and giuen to the Saintes. The holy Apoſtles then of our Sauiour Ieſus Chriſt, receaued (as it vvere) the doctrine of the Goſpell at the handes of Chriſt: confirmed by the teſtimonie of God the Father from heauen, and made manifeſt vnto the world by diuers wonders and manifold miracles among men, and ſo faithfully preached the ſame vnto the Church, which from time to time receiueth the ſame by faithfull miniſters, as from the mouth of the Apoſtles, yea of Chriſt himſelfe. And this is the excellent praiſe attributed vnto the Goſpell and word of faith in this place, that it vvas once deliuered vnto the Saintes.

In this laſt circumſtance of this entrance, the fift thing is, the maner hovv the ſaintes muſt contend, they muſt ſtriue earneſtly, vvith all might, vvith all maine, vvith all ſtrength, and vvith all the povver they can, remembring that vvee haue the battle before and behind, on the right hand and on the left, and are beſet on euerie ſide, ſo that euery vvay vvee haue cauſe to ſtriue earneſtly, and ſhevv all our diligence, for the defence of the Goſpell of Ieſus Chriſt. *How muſt the ſaints contend.* 2. King. 10. 9. 2. Cor. 6. 7.

The caſe thus ſtanding then vvith vs, not only they vvhich ſuffer the faith of Chriſt, vvithout aid miniſtring, to fall flat to the ground, and to be expugned of the aduerſaries, are condemned as idle ſouldiours, carnal profeſſours, fearfull Goſpellers, but alſo all ſuch, as like men, ſhal not ſet to hand and foot, arme and ſhoulder to ſupport and beare vp the truth, and vvith all readineſſe, ſtand themſelues in the gaps and decaied places of the Church, both to repaire the ruines, & keepe out the enemies thereof; knovving this, that both all ſuch ſhall bee accurſed of God; vvhich doe the vvorke of the Lord negligently, and alſo that all they ſhal be ſpued out of the mouth of God, vvhich are kay-cold, lukevvarme onely, and not feruent in the religion of Chriſt, and finally that all ſuch, as through feare ſhall betray the truth of Ieſus Chriſt, ſhall haue no place in the kingdome of God, and of Chriſt. For vvho ſo ſhall denie the ſonne of God before men, thoſe ſhall the ſonne of God denie before his father in heauen. Ezech. 13. 5. Ierem. 48. 10. Reue. 3. 16 Reue. 21. 8. Matth 10. 33. 2. Tim. 2. 12.

Which thing if we did wel remember, it vvould make vs not

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ſo ſquamiſh as we often are, neither ſo full of good manners (as we terme it) as at tables, in aſſemblies, in conferences among themſelues, or otherwiſe, to ſuffer the Goſpell of Ieſus Chriſt to be troden vnder foote of Papiſtes; religion to bee ſcoffed at by Epicures, and Atheiſts; Gods name to be diſhonoured by blaſphemous ſwearers: honeſtie to bee ſuppreſſed by filthie perſons; corrupt communication and vile ribaldrie to be vttered, by vnſauerie, and vnſeaſoned ſpeeches; vnſeemely geſtures to bee ſhewed; diſhoneſt thinges to bee attempted; euill example to be ſhewed by the wicked; vnreprooued, vnchecked, vnchaſtened. By the which we are ſo farre from earneſtly contending for the faith, as that we put on armour, and fight couertly, vnder the ſtandard of Sathan the diuel, againſt Chriſt, againſt faith, againſt honeſtie, and all religion. And let this ſuffice to haue ſpoken concerning the ſecond place of this Epiſtle, which is the entrance to the matter of this Apoſtle.

God for his mercie ſake open the eies of our vnderſtanding, that wee ſeeing the dangerouſneſſe of the time wherein we liue, and the multitude of the enemies of the Church, may arme our ſelues againſt the day of battle, and putting on the ſpirituall armour of God, may bee able to withſtand not onely men, but Satan; and ſtand faſt and immouable. And the God of all grace, giue vs grace, that our heartes being inflamed with zeale to his glorie, care of his religion, loue of his trueth, wee may like good ſeruants & ſouldiours of Ieſus Chriſt, earneſtly contend for the common faith, once deliuered vnto the ſaints; that in al boldneſſe, chriſtian fortitude, godly courage, & inuincible conſtancie, wee may ſo glorifie God in this our mortall life, that when this our pilgrimage ſhall bee ended; wee may be glorified of him in his eternall kingdome of glorie, which he hath purchaſed by his owne bloud, euen that ſonne of God, Ieſus Chriſt our Sauiour to whome with his eternall father, and the holy Ghoſt our moſt ſweet comforter, bee prayſe in the great congregation of the Saintes, now and for euermore,

Amen.

The end of the ſecond Sermon of Saint Iude.

Verſ.

Verſe 4. For there are certaine men crept in, which were before of olde ordained to this condemnation: vngodly men they are, which turne the grace of God into wantonneſſe, and deny God the onely Lord, and our Lord Ieſus Chriſt.

The third part of the Epiſtle.

NOw the Apoſtle proceedeth vnto his confirmation, why the Saintes of God ſhould contend againſt the deceiuers and wicked perſons, which were crept into the Church. Which part is begun here and is continued vnto the beginning of the twentieth verſe. In which confirmation, there are ſixe places. The firſt is from danger hanging ouer the heades of the godly, by wicked and vngodly perſons. The ſecond, from the horrible iudgement and puniſhment which ſhall befall the deceiuers which is proued by examples of Gods iudgementes and puniſhmentes vppon others in former times, powred out in great meaſure. The third from conferring and comparing the heretikes of his time, with like vngodly creatures. The fourth, from prognoſticating and foretelling their puniſhments, by remembring like examples, vvhome they followved. The fift, from a deſcription of theſe levvd fellovves, vvith the ſetting dovvne of their puniſhmentes, as was threatned in former time by *Enoch*, who prophecied of them. The ſixt, from foretelling of ſuch perſons by the former Apoſtles. Of which places more hath beene ſpoken in the general Analyſis: and ſhal bee alſo (God willing) in their ſeuerall places.

Six places of confirmation, in this *Epiſtle*.

Theſe wordes in the fourth verſe contained, appertaine then vnto the confirmation of the doctrine, and are the very firſt argument or place of the ſame, which is drawne from danger hanging ouer Gods Saintes, which ſhould moue them to contend with and againſt them, by whome the danger is intended.

This

This first place of confirmation, why Gods saints must striue and contend against deceiuers of the people, hath these foure members: videlicet that,

1. *These Heretikes, Schismatikes, and deceiuers of mindes, are certaine, many, not one only, therefore the danger is the greater.*
2. *These wicked ones are in the Church alreadie, therefore the perill is the greater.*
3. *The enemies are subtle, and crept in craftily, therefore more diligence is to be shewed, more feare to be conceiued,*
4. *They are also wicked, and stayned with two great euils.*
   1. *They turne the grace of God into wantonnes and take occasion of Gods goodnes to waxe more wanton.*
   2. *They also denie God the onele Lord, and our Lorde Iesus Christ.*

The first place of confirmation.



Oncerning the first place of his confirmation, which is drawen from present and imminent danger by the wicked, and therein the seueral circumstaces, whereuery one may stand for a seuerall argument and reason: the whole place hath this force, where there is great danger, present and imminent, at hand and hanging ouer our heades, there we ought to be more circumspect, and to contend more earnestly, In this present matter & cõdition of the Saints, there is great danger and present perill, therefore ought the Saintes

to

to be more circumspect, and to contend more earnestly.

Now what danger hangeth ouer the saintes by the aduersaries of Gods truth, the false Apostles, the heretikes, and deceiuers of the people, in foure seuerall circumstances, it apeareth.

1 The Apostle saith, there are certaine men crept in. Which some thinke to note the incertaintie of their persons as who should say, there are certaine wicked and vngodly persons in the Church; but who they be, we cannot tell very well. Being therefore vncertaine, and not known by name, you must diligently watch all, and earnestly contend with so many, as shall doe or speake any thing, against the Gospell of Iesus Christ. And surely the vncertaintie of their persons, which are wicked, will stirre vp those which are wise, and haue care of their saluation, to greater diligence, and more circumspectly to obserue & marke al men, least at any time, or by any meanes, they be deceiued.

The multitude of enemies must encrease our carefulnes, and circumspection, Mat. 7. 22, 23

But howbeit the number bee indefinite, in that they are certaine, yet it may seeme that hee giueth vs to vnderstand, that the enemies of the Church were diuers and sundrie, and therefore the Saintes haue greater cause to contend against them. And to stirre vp the heartes and mindes of men to giue all diligence to beware and take heede of wicked and vngodly persons, from the number of those wicked ones, against whome they must contend, and of whome they must beware; is vsuall in holy Scripture. Our Sauiour Christ foretelling the Saintes of such hypocries as shoulde say, Lorde, Lorde, and haue God often in their mouthes, and would pretend greate holinesse aud religion, and yet woulde not walke in the fruites of true sanctification, to the ende the Church might be more wary in that behalfe, he telleth them, that there bee many of that number: For many saith hee, shall say vnto mee in that day, Lorde, Lorde, haue wee not by thy name propheſied? and by thy name cast out diuels? and by thy name done many great workes? yet to them all, he protesteth, he knew them not. In like manner for warning of such as against his comming should deceiue, that thereof the elect might take better heed, our Sauiour telleth them, that those deceiuers are many. Take heede that no man deceiue you, for many shall come in my

Matth. 24. 5. Marke 13. 6. Actes 20. 28 29.

my name, saying, I am Christ, and shall deceiue many. Saint *Paul* also admonishing the Elders of the Church of Ephesus, of this circumspect heed taking of deceiuers, and of the earnest contending against the wolues of the Church which should deuoure and not spare the flocke of Christ; of them he speaketh indefinitely, and saith: Take heed vnto your selues, and vnto the flocke, whereouer the holy Ghost hath made you ouerseers, to feed the Church of God, which hee purchased with his owne bloud. For I know this, that after my departure,
Phil.3.18. shall grieuous wolues enter in among you, not sparing the flocke. Moreouer, of your selues shall men arise, speaking peruerse thinges, to draw Disciples after him. And admonishing the Philippians of the same thing, and entreating them to beware, and contend against false Apostles, he stirreth them vp to the greater diligence and care in that behalfe, in regard of the number of deceiuers, because they were many. Many saith he, walke, of whome I haue told you often, and now tel
1.Tit.10. you weeping, that they are the enemies of the crosse of Christ. And aduising his scholler *Titus* how to behaue himselfe in the Ile of Crete, towarde the enemies of the Gospell and with all sound aud wholsome doctrine to conuince them, and contend against them, hee moueth him so much more effectually, by setting downe their number, wherewith (if with any thing) he might be moued; there are saith *Paul*, many disobedient and vaine talkers; and deceiuers of mindes, chiefly they of the circumcision, whose mouthes must be stopped, which subuert houses, teaching thinges which they ought not, for filthie lucre sake. S. *Iohn* the holy and blessed Apostle, warning the ser-
1.Ioh.2.18. uants and Saints of God without delay, to prepare themselues against Antichrist, and the enimies of the Church, the rather to stir them vppe, he remembreth their number, and therefore saith; Little children, it is the last time, & as you haue heard that Antichrist shall come, euen so there are now many Antichrists whereby wee know that it is the last time. And not long after to the same purpose, willing the Saints to trie euery spirit, whether it be of God, because there were now many Antichrists,
1 Ioh.4.1. and false Apostles risen vp in the Church: and more earnestly to contend against euill and seducing spirits, because they were many

many, he giueth this heauenly, diuine, and apoſtolike caution and admonition: Dearely beloued, belieue not euerie ſpirite, but try the ſpirits whether they be of God; for many falſe Prophets are gone into the world. Finally, thereof aduertiſing, the elect Ladie, and foretelling her that there were alreadie deceiuers in the very boſome of the Church, which impugned both the office and the perſon of Ieſus Chriſt; hee ſtirreth vp her godly mind vnto greater courage in that contẽtion againſt them, in reſpect of their multitude; whereof hee ſaith: This is that loue, that wee ſhould walke after his commaundementes. This commaundement is, that as you haue heard from the beginning, you ſhould walke in it. For many deceiuers are entred into this worlde, which confeſſe not that Ieſus Chriſt is come into the fleſh. 2. Epiſt. Iohn v. 7.

As then in the dayes of *Elias*, *Iſaias*, *Ieremias*, and the Prophets, there roſe vp many which corrupted the people; and as, euen in the times of Chriſt and his Apoſtles, the miſterie of iniquitie begun to worke, and Antichriſt begun to appeare in the world, and many deceiuers & ſeducers of men, were ſprung vp in the Church to the danger of many; euen ſo chiefly in the latter dayes, whereat the Apoſtles aimed, ſhall this be verefied. Whereof Saint *Iude* in this place to aſſure vs, ſaith: There were certaine men crept in, that is many. Which ſhoulde make vs more carefull to watch them, and more earneſtly with all our power, to contend againſt them. 2. Theſ. 2. 7. 1. Iohn 2. 18.

When men paſſe by places ſuſpected, yea rather knowne to harbour many theeues: the more they thinke there bee, the more they prepare themſelues to reſiſt, and goe the ſtronger; ſo the more enemies wee know to be in the Church, the more muſt we arme our ſelues againſt them, and fight the earneſter. For the more enemies, the more danger, the more danger, the more diligence to make reſiſtance, is to bee required, whereof this place may enform vs, in that of the enemies of the church hee ſaith, they are certaine. By certaine then, whether wee take a number of vnknowne enemies, who though indeed they bee alreadie gotten into Gods vinyard, and there like wilde Boores roote it vp, and yet not certainly knowne who they be, that we might be more iealous ouer al, & trie euery ſpirit, whether psal. 80. 13. 1. Iohn. 4. 1.

ther it bee of God: Or whether by certaine, wee vnderſtand many, as like places of ſcripture may enduce vs to bee of iudgement; and therefore in regard of the multitude, wee ſhould bee more carefull to withſtand, reſiſt, and riſe vp againſt them; both wayes we ſee the danger great. The conſideration whereof, ſhould moue vs to contend earneſtly for the common faith and Chriſtian religion, againſt them; whereunto wee are here ſtirred vp, in this firſt circumſtance by the Apoſtle: for there are certaine ſaith he, crept in, &c.

2 As they are certaine, ſo are they within the boſome of the Church alreadie, therefore both the danger is the greater, and the contention muſt be the ſharper. When an enemie hath alreadie inuaded a land, and ſet drie footing in anothers country, the danger is the greater, the fight will bee the hotter, and the battle the ſorer to repell him. So ſeeing the enemies of the church, are not without the walles, where the better they might be dealt withall: but entred in alreadie, and walke in the midſt thereof, the greater peril is like to follow, and the greater courage muſt be ſhewed in this contending. And as we ſee when an enemie hath inuaded the land, the greater feare, the greater anguiſh, the greater grief poſſeſſeth the minds of men, & the more diligence they giue, & vndertake the ſorer labour, the ſooner to expell and remoue him: euen ſo, theſe enemies lurking in the boſome of the Church, and being conuerſant euen among the Saintes: the greater is the moleſtation of our mindes, and the trauell the ſpeedier, and the contention the bitterer, to deſtroy them, whereof briefly wee may be admoniſhed, in that theſe enemies are ſaid to be crept in alreadie.

Domeſtical enemies moſt dangerous;

3 And as they are alreadie within, ſo are they crept in craftily; they are gotten in cloſely and cunningly; and therein their ſubtle dealing is noted, whereby the danger is alſo encreaſed.

4 There is no greater danger, then that intended by a ſubtle enemie, whoſe perſon as it is moſt hardly diſcerned, ſo the danger by him is leaſt perceiued, and rarely auoided, but that peril is the leſſer, when the enemie is knowne, and the matter ſuſpected. And as S. *Cyprian* well ſaith; the prouiſion and remedie is the eaſier, where the feare is manifeſt, and the mind is before prepared to the battle; when by himſelfe, the enemie is confeſſed,

The ſubtle enemies moſt dangerous.

De ſimplicit. prælato.

confeſſed. And as Sathan himſelfe doth neuer more hurt, then when hee is not perceiued, but vnder a cloake of an Angell of light, playeth the roaring and ramping Lion, and goeth about ſubtlely, ſeeking whom he may deuoure: euen ſo men, enemies to Gods Church, neuer make more hauocke thereof, or bring it to neerer deſolation; then when keeping themſelues cloſe, they ſeeke to deſtroy it. Wherefore the cunning of the wicked, muſt ſharpen and whet our care, to contend againſt them. 2. Cor. 11. 14. 1. Pet. 5. 8.

And their cunning chiefly appeareth in this, that couertly and ſecretly they are crept into the people and church of God, by hypocriſie, by deceit, and counterfeit holineſſe. Such are hypocrites, ſuch are falſe brethren, ſuch are deceiuers of minds in all ages; therefore the more carefully muſt they bee marked, and more couragiouſly reſiſted. Our Sauiour Chriſt, teaching how craftily & cũningly falſe prophets creep into the church, affirmeth, that where in deed they are rauening wolues, yet they put on ſheepes clothing; wherefore we muſt be the more warie of them. Bevvare ſaith Chriſt, of falſe Prophets, vvhich come to you in ſheepes cloathing, but invvardly they are rauening vvolues: They put on the cloake of religion, that therein they might bee let into the Church, vvhen they are giuen to all ſuperſtition; and are in deede enemies of all righteouſneſſe: they put on lambes skinnes, and ſeeme ſilent and innocent, that they be not ſuſpected; vvhen they are vvolues vvithin, and giuen to all vvickedneſſe. They make the vvorld belieue, that they are builders vp of the Church, that they might bee admitted vnto the Lords Temple: vvhen vvith al ſubtle meanes, like the aduerſaries of Iuda and Beniamin, they endeuour the vtter deſtruction of the Lords building. And thus being one in pretence & ſhevv, another in truth & deed; they craftily like hipocrits, creep into the houſe of God, the ſociety of the ſaints. Matth. 7. 15. Hipocrites and heretiques deceaue vnder the cloke of religion. Eſd. 5. 1.

Theſe come not openly & plainely, in ſinceritie & ſimplicitie of heart, by the doore into the ſheepfold of Chriſt; but by ſubtletie and deceit, by fraud and cunning, they clime vp through the vvindovv, ſecretly creeping into the holy congregation: and therefore by the mouth of Ieſus Chriſt himſelfe, pronounced, theeues and robbers. Like the Camelion, vvhich turneth himſelfe into euerie ſhape, and ſo deceiueth John 10. 1. 2. Cor. 11. 13. Camelion.

ueth, they turne themselues into al fashions, euen transforming themselues into the Apostles of Iesus Christ, being yet false A-
2. Tim, 3. 5. 6. postles and deceitfull workers, they make a good & faire shew of godlines, when yet they denie the trueth thereof, and thus in
Galat. 2, 4, hipocrisie, they creepe into the Churches bosome. So doth Saint Paul describe the craftie, cunning and secret dealing of the false brethren of his time, that they crept in, and crope in priuily, to espie their libertie which they had in Christ Iesu. And Saint *Iude* in this place, in respect of their craftie dealing, to stirre vppe our diligence, telleth vs, that the enemies of the Church, are certaine, and alreadie crept into the same.

As in all times there haue beene such, which vnder shew of holinesse, vnder pretence of godlinesse, vnder cloke
Secret enemies there are alwaies in the Church. of vertue, vnder shadow of sanctimonie, creep into the church, and ioyne themselues to the Saintes of God, and yet greatest enemies vnto the Gospell and word of trueth: so now are there not a few, who vnder colour of zeale, vnder desire of reformation, vnder pretence of puritie, hath shrowded themselues vnder the winges of the Church, and yet therein craftily seeke decay of learning, remoouing of honour, disturbing of peace, bringing in of desolation vppon the silly sheepe of Christ. From vnder whose winges being remoued, they are returned vnto the venemous and viperous generation of their forefathers, the heretikes and professed enemies of the truth.

Thus Saint *Iude* noteth vnto vs their shamefull hypocrisie, which being enemies of the Church, yet could subtilly creepe into it, whence the greater perill ariseth. For
The greatest enemies of the church, are in the Church. the more subtill the enemie, and more secret the danger, the greater is the damage and hurt, which may ensue. Neither doth the Church euer sustaine greater harme by any, then by those which by craft are crept into the same already. For
Iere 20. 2. c. 26 8. c. 29. 27. neither did *Ieremie* the Prophet of God, sustaine greater harme by any, then by *Pashur* the Priest, craftely crept in-
Amos 7. 10. to the Church: neither did *Amos* the man of God, suffer
Cant. 1. 5. greater iniurie by any, then by *Amasiah* the dissembler and craftie Priest of *Bethel*: and the Church it selfe in *Solomons* song, thereof complaineth: the sons of my mother were angrie

angrie with me, they made me the keeper of the vines; that is, they which were craftily gottē into the church, which becauſe they were in it, ſhould moſt haue fauoured it, did notwithſtanding moſt afflict it. And S. *Paul* doth ſeeme to amplifie the danger by the wicked, to the end hee might ſtirre vp the ſaintes to greater carefulneſſe, in that they were alreadie in the Church, and ſhould come out of the bowels and boſome of it, which like rauening wolues would ſeeke to deſtroy it. Wherefore S. *Iude* to aduiſe & aduertiſe vs, telleth vs that theſe vngodly perſons and enemies of the Church, are crept in alreadie thereinto. Acts 20. 30.

Whoſe ſecret creeping in, leaſt wee ſhould aſcribe vnto fooliſh fortune, or blind chaunce, or haphazard: therefore the Apoſtle telleth vs, they were of olde ordained, and that by the foreknowledge of God, who had appointed them therunto, & prepared them before to iuſt condemnation. *Heretikes and enemies of the church, of old ordained.*

Which place teacheth vs two thinges: firſt, that nothing befalleth the Church in generall, neither any member thereof in particular, but at Gods appointment, and by his prouidence; ſo that neither Sathan, nor wicked perſons his inſtruments, can come thereinto, to moleſt it, but by his ordinance, which is our comfort. Secondly that as theſe wicked ones, are by Gods will appointed for the exerciſe of the Saintes; ſo are they ordained of olde, and reſerued by Gods eternall purpoſe of reprobation, vnto puniſhment and condemnation.

And for the firſt nothing befalleth the Church, or any of the Saintes, but by the purpoſe and prouidence of God. When *Iob* was wonderfully troubled, and that by the means of Sathan, yet hee confeſſed it to haue beene done by Gods will: wherefore he ſaith, as it pleaſeth the Lord, ſo come all things to paſſe. And when after the loſſe of his children, and ſpoile of his goodes, the Diuell did further ſolicite God againſt *Iob*: yet could hee not touch his bodie with the leaſt of his fingers, before God had giuen him authoritie: loe, ſaith the Lorde to Sathan, hee is in thy hand, but ſaue his life. When God woulde haue his will executed by the foure Monarches of the world, whome hee deſcribeth vnder foure chariots, the Prophet, to ſhewe that all thinges are by Gods eternall purpoſe directed: bringeth in thoſe chariots, asking *Nothing befalleth the church but by Gods will.* Iob. 2. 6. Zach. 6. 7.

1. King. 22, 22. 2. Chro. 18, 21. leaue before they could goe forth or doe any thing.

And albeit Satans will was good, and hee readie to tempt both the good and the badde; yet to teach that nothing happeneth to the very wicked, much lesse to Gods Saints, without the prouidence of God, and his direction, it is shewed that hee neither did, nor coulde tempt *Ahab*, before the Lorde had sent him and saide, goe forth and doe so. And Saint *Matthew* in the Gospell teacheth, that the foule spirites and diuels coulde not so much as enter into the heard of swine, before they were permitted by our Sauiour Christ Iesus.

Matth 8. 31.

Heretikes sent of God.

Deut. 13. 3. 1 5. Ezech. 14. 9.

And as touching this particular purpose, the sending out of Heretikes and seducers into the Church, *Moses* ascribeth it vnto the Lorde; affirming, that in so doing, the Lorde doth trie and proue his people. And the Lorde himselfe by his Prophet confesseth, that hee deceiueth the false Prophets, whereby the people were seduced. Whereunto *Ieremie* the man of God subscribing, plainely auoucheth the same, and therefore saith vnto God: ah Lorde God, surely thou hast deceiued this people, and Hierusalem saying, yee shall haue peace, and the sworde pearceth vnto the heart. Which wordes were the wordes of the false Prophets and deceiuers of the people, as a little after in the Prophet appeareth.

Iere. 6. 14. 8. Iere. 4. 10. 8. v. 11.

Whereby in few wordes, as generally it is true that no euill by men or Sathan is done to any, but by Gods prouidence, without whose knowledge, not so much as the least haire of our heades can perishe: so particularly this is euident, that seducers, and deceiuers false Prophets and heretikes, doe neuer creepe into the Church, but by the eternall purpose of God: who sendeth oftentimes such into his church, either for the triall, or punishment of his people.

Matth. 10. 30.

The wicked are reserued to eternal punishment.

2 As nothing generally befalleth the Church, without the foreknowledge of GOD, and therefore this verie creeping in of the heretiques into the Church, is knowne to GOD, and in his eternall purpose decreed: so

are

are they in like maner, ordeined by GOD vnto punishment and iust condemnation. VVhereby the doctrine of reprobation and most deserued condemnation of the wicked, is deliuered.

A matter in holy Scripture most truely and plainely preached. Whereof *Salomon* him selfe hath spoken. The LORD hath made all thinges for his owne sake, euen the wicked for the day of euill. For this cause our Sauiour calleth Iudas the childe of perdition, because hee was appointed before hand in the eternal fore-sight of God, vnto iust condemnation. Saint *Peter* telleth vs, that the wicked and disobedient of the world, were of olde ordeined to stumble at the Gospell preached, and thereby to incurre iust condemnation.

Prou. 16. 4.
Iohn 17. 12.
1. pet. 2. 8

And in as much as the wicked are ordeined of old vnto condemnation, therefore the Scriptures affirme, that hell fire, eternall paines, and endlesse destruction, is prouided for them: and that the vngodly and wicked of the world, are thereunto reserued. VVhich holy Iob hath in his wisedome taught vs, when hee saith: the wicked is kept vnto the day of destruction, and they shalbe brought forth to the day of wrath.

Iob. 21. 30.

The Prophet Isai speaking of hell tormentes, and the eternall destruction prepared from euerlasting for the wicked: auoucheth that Tophet (whereby hell is vnderstood) is prepared of olde, it is prepared for the King: hee hath made it deepe and large, the burning thereof, is fire and much wood, the breath of the Lorde as a riuer of brimstone, doth kindle it. VVhere the Prophet teacheth, that destruction is of olde ordained for the wicked, and that there is no estate or degree of men giuen to impietie, that can escape it. Our Sauiours words in the Gospel sound to like sense, who denouncing eternall destruction against the wicked, saith vnto the Goates on his left hand placed: goe yee cursed into euerlasting fire prepared for the diuell and his Angels. Finally, Saint *Peter* confirmeth the same, the Lord knoweth how to deliuer his out of temptation, and

Isai, 33. 33.
Matth. 25. 41.
2. pet. 2. 9.

to reserue the wicked vnto the day of iudgmēt, to be punished.

Whose damnation, albeit it be of God foreseene and ordained, yet are they condemned, not because God hath foreseen it, but because themselues in their time vse meanes, whereby they deserue iust condemnation: and so by their wickednesse bring to passe the eternall counsell of God, touching their destruction. And albeit God hath ordained them vnto destruction, yet their damnation and destruction is of themselues, as saith the Prophet; thy destruction (O Israel) is of thy selfe. And thus is damnation the iust and deserued punishment of their sinnes: for the recompence of sinne is death: as may appeare most euidently in *Cain*, *Pharao*, *Saul*, *Iudas*, and the like wicked persons, who being ordained vnto condemnation: yet were causes by their sinnes, of their eternall condemnation, and through sinne brought to passe the purpose of God, touching their destruction. *Cain* was ordained to destruction, but yet his hypocrisie, his enuie, his murther and crueltie, his desperation brought him thereunto. *Pharao* was appointed vnto eternall condemnation, yet his contempt of God, his cruell handling of the Israelites, the hardnesse of his heart, through the wilfull obstinacie of his owne minde, was a deseruing cause of that damnation. *Saul* was ordained vnto like iudgement, yet his bloudie persecution towardes *Dauid*, his rebellion against God, his seeking after sorcerers, his finall desperation, was the way to bring him to endlesse destruction. *Iudas* was predestinate vnto the same thing whereunto hee fell, and by the Prophet to that purpose foretold of; yet his couetousnesse and desire of lucre, his treacherous and vnkinde treason toward Iesus Christ, and vncomfortable heauinesse whereinto hee was plunged, vvas iust cause of his endlesse damnation.

The wicked are cause of their owne destruction and damnation.

Osee. 13. 9. c. 14. 1.

Rom. 6. 23.

Gen. 4. 4. 8. 13.

Exod. 5 2. & 7. 8. c. 8. 15. & 32. c. 9. 34. 1. Reg. 15. 19. c. 18. 11. c. 19. 10 c. 28. 7. c. 31. 4. Matth. 26. 15. Matth. 27. 5. Psal. 69. 26. Psal. 109. 7.

So heretikes, false Prophets, seducers and deceiuers of minds, and corrupters of manners, howbeit they bee of olde ordained vnto iust condemnation, yet by their pride, wickednes, vngodlines, and vnrighteousnes of life, they fall thereinto; and so are they the proper causes of their owne damnation.

S. *Iude* therefore entreating of heretiques, and seducers of the people, telleth vs that they cōe not into the church by foolishnesse

liſhneſſe of fortune, or temerity of chaunce, but by the foreknowledge of God, whereby they are before of olde ordayned to this condemnation.

And theſe heretikes and falſe teachers, thus ordayned of olde, howbeit to the weake they bring oftentimes great daunger, yet are they not ſent, but to the profite of the Church. Profites redounding to the Church by heretikes and falſe teachers.

1 For by hereſies ſpread abroad in the Church, the ſincere profeſſors of the Goſpell, and the true ſaintes are tryed & diſcerned from the counterfeite Chriſtians, and diſſembling hypocrites among the people, Therefore Saint *Paul* ſayeth, There muſt be hereſies among you, that thoſe which are approued among you, might be manifeſt. They then which are ſound in faith, are hereby diſcerned from diſſemblers, they that are conſtant in Religion, are knowne from the fearefull: they that are bolde profeſſors, are tryed from the drie watred ſouldiers of Ieſus Chriſt. Saint *Auguſtine* to this purpoſe therefore ſayth well: there bee innumerable in the holy Church, approued and ſound men in the faith, but they are not knowne and made manifeſt among vs, ſo long as wee delighted with the darkeneſſe of our vnskilfulnes, deſire rather to ſleepe thē to behold the light of the truth. Wherefore many, to the end they might ſee the day of the Lord, and might bee glad, are by heretikes ſtirred and rouſed out of ſleep. For as a friend is knowne in aduerſitie, and a man of valour in extremitie: ſo the ſound and conſtant profeſſors of Ieſus Chriſt, are made manifeſt by wicked mens hereſie. 1. Cor. 11. 19. Lib. de vera relig. c. 8.

Seeing hereſie and heretikes then tend to the diſciphering and diſcerning of the true members of the Church from the falſe, the certaine from the counterfeite, the liuely from the rotten, and the approued from the forged; their creeping into the Church, is not therefore without this profite.

2 And beſides this, when heretikes and deceiuers, falſe opinions and errors grow and ſpring vppe in the church, and ſpread their braunches farre and neere, broad and wide therein, all men in whome there is deſire of truth, are ſtirred vppe to greater diligence. Hence the ſcriptures are more diligentlie ſearched: hence places which are difficult and doubtfull are more carefully conferred: controuerſies in Religion, are more

narrow-

narrowly ſearched, euerie thing is with greater aduiſement ſifted and bolted, to the bran, whereby the open light of the truth ſhineth to all men, and many men come to ſingular knowledge in the will and word of God. Which thing, alſo S. *Auguſtine* confeſſeth, affirming that heretiques profit greatly, not, by teaching things they know not, but by ſtirring vp carnall men to ſearch and ſeeke out, and by mouing the ſpirituall Catholikes to make manifeſt the truth of God. And if wee looke into the hiſtories eccleſiaſticall, containing the ſtories of the Church, wee ſhall finde, that in no time there were eyther more men of learning, or any more excellent and ſingular for knowledge, then whē hereſies moſt abounded, & when falſe opinions were ſpreade abroade into the worlde. By occaſion whereof, both learning flouriſhed, and tongues were examined, and men of excellent giftes, were multiplyed, as is moſt euident.

Lib. citato.

When were the reuerend and learned Doctors, and fathers of famous memory together in greater number, thē whē the heretikes were many, and their opinions ſet wide open to the world? When were the worthy men, *Auguſtine*, *Ambroſe*, *Chryſoſtome*, *Ierome*, *Epiphanius*, *Nazianzen*, and ſome other which liued in the ſame age, : but then when *Arrius*, *Manicheus*, *Pelagius*, *Nouatus*, *Donatus*, and diuers the like heretikes abounded : by thoſe learned & excellēt men, moſt ſingularly confuted, repulſed and confounded. In Aſia, the Eunomian, Anomæan, and Macedonian heretikes, found *Baſil*, *G. Nazianzen*. *Chryſoſtome*, *Apollinarius*, *Didimus Alexandrinus*, *G. Niſcene*, to withſtand them. The Donatiſtes and others in Affrica, were withſtoode and repelled by *Auguſtine* and others. In Europe, *Hierome* and *Ambroſe*, as the valiant ſouldiers of Chriſt, put to foile and to flight the heretikes of their ages. When ſprung vp *Ierome* of Praige, *Iohn Huſſe*, *Martin Luther*, and the reſt, mē of worthy memory? but when the popiſh hereſie was at the full, and higheſt? And to come to our own times, when were the Scriptures better examined, when were they more carefully to their originall reſtored, when vvere the tranſlations more narrowly ſifted, when vvere the Cenſures of the church

Neuer more learned fathers in the Church then when moſt heretikes were in the worlde.

of

of all times better peruſed? When were places doubtfull in ſhew, and repugnant in ſight, more learnedly reconciled? vvhen were controuerſies more largely haudled: when did learning euer more generally flouriſh, or when was the number of rare and excellent men greater, then at this preſent day, wherein not onely many of the olde hereſies are reuiued, but infinite new are ſprung vppe among vs? So that by heretikes and Schiſmatikes, the Church and true Saintes of GOD haue no ſmall profite. So that herein Gods greate prouidence appeareth wonderfull, in that, that where and when heretikes abounded, then and there moſt excellent teachers flouriſhed. For alwayes vvhere Sathan ſtirred vp proude ſpirites to deceiue the people of GOD, by ſpreading falſe doctrines, and erronious opinions among men: there and in thoſe places, did the Lord rayſe vppe men inſpired with a diuine ſpirite, who both fought for wholeſome doctrine, and confuted the wicked opinions of the vngodly. Neyther was there euer any ſo tempeſtuous a ſtorme of heretikes, but there vvere alſo ſufficient learned Fathers to calme and appeaſe it,

3 Moreouer, when Heretikes abound and the number of deceiuers is great: then followeth reformation in the Church, eyther of errors in doctrine, or ſuperſtitious rites in holy worſhippe, then followeth determination of controuerſies, vnitie and conſent among the brethren, in the moſt chiefe pointes & principles of Chriſtian Religion. For as in common wealths when many men breake foorth and riſe vppe, which doe vvickedly, liue careleſly, corrupt mightily others by their exãple: then good lavves are made, ſtatutes decreede, and order taken for reformation of manners, brideling of mẽ, puniſhing of ſin, euen ſo in the Church, reformation is vndertaken, vvhen hereſies are multiplied. Thus the hereſie of Poperie in Germany, firſt vvrought the remouing of Images out of the church: the correcting of vaine and ſuperſtitious deuiſes in diuine ſeruice: the determinating of many controuerſies, by conſent of the princes and of the Cleargie, the vniforme gouernement in the Church, and almoſt in all things, vnitie and conſent among the brethren.

And

And how great good, euen in our church of England, the ripeneſſe of hereſies haue cauſed, both in regard of doctrine, and in reſpect of reformation of ceremonies, and in vniformitie of diuine worſhippe, and vnitie of the faith: who is ſo blind that ſeeth not? who is ſo ignorāt that knoweth not? who is ſo wicked, that reioyceth not? And I beſeech the Lord God, euen the father of our Lord Ieſus Chriſt, that the multiplying and increaſing of heretikes & peruerſe, ſtubborn and wicked perſons of our time, may worke yet a further reformation of thinges diſordered, and an amendment of al things amiſſe, and an eſtabliſhing of true diſcipline (not of that deuiſed and imagined diſcipline, whereof many vaine heades haue dreamed) that ſound doctrine may euery where be maintained, vertue euermore encouraged, vice dayly more and more ſuppreſſed, and Gods glory, not mans pleaſure, in all thinges may be deſired, through Ieſus Chriſt our onely Lord and Sauiour, Amen.

Mat. 8. 24. The church of Chriſt, is the ſhippe of the Apoſtles, toſſed and troubled with the windes, waues and ſtormes of ſūdrie hereſies: whereat our Sauiour for a while ſleepeth, and for theſe iuſt cauſes ſuffereth to be diſquieted: but if wee ſhal like the holy Apoſtles, labour in rowing, and ſhall awake our Sauiour Ieſus Chriſt, by calling for his helpe againſt the aduerſaries of his truth: we ſhall ouercome them, and haue quietnes, as ſoone as Chriſt was waked and entreated, there followed a calme: for theſe and like cauſes, we ſee that by hereſies, there commeth profite vnto the Church.

4 In this firſt place of confirmation, the fourth thing is, that theſe heretikes, deceiuers and ſeducers are impious & vngodly: and their vngodlineſſe ſtandeth in two thinges, firſt, that they turne the grace of God into wantonneſſe: ſecondly, that they denie God, and our onely Lord Ieſus Chriſt.

What it is to turne the grace of God into wantōnes. 1 To turne the grace of God into vvantonneſſe, is to take a pretence and occaſion to waxe wanton, by the grace of God, whoſe fauour the greater it is towardes them, the more wicked and wanton they be.

Ecclus. 5. 6. Such there haue beene in former ages, ſuch are there in theſe dayes, and ſuch ſhall there bee to the end of the worlde, which

which shall take occasion to sinne the more, by the mercy of God bestowed vpon them, and to waxe wanton through the grace of God, shewed towardes them. Such are the presumptuous sinners, which will therefore sinne of purpose, because God is mercifull, and say as the wicked doe; the mercy of God is great, hee will forgiue me my manifold sinnes, therfore they heape sinne vpon sinne. Such are the drunkardes adulterers, and other wicked persons, which say, this once more, will I doe it. I know God is mercifull and patient, long suffering and willing to forgiue. These are they which in the Apostle say, let vs doe euill that good may come thereof: let vs sinne that God may be mercifull: let vs commit iniquitie, that Gods glorie may bee reuealed: yet is their condemnation iust. Such are all men and women, who presume to sinne, by reason of Gods mercie: and doe wickedly by occasion of his fauour towardes them. Such as take occasion to liue lewdly, loosely and licentiously, through the liberty of the Gospell; whereunto they are called. Which euill Saint *Paul* disswadeth the Galathians: Brethren, yee haue beene called vnto liberty, onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another. For this is the vse of Christian liberty, that wee should seeke one anothers saluation through loue; and not abuse our libertie to the cõmitting of wickednesse, and walking after the flesh, as the wicked doe. And Saint *Peter* thereof forewarneth the Saintes, as free, and not as hauing the liberty, as a cloake of malitiousnesse, that wee take not occasion by the liberty wee haue in Christ, through the grace and mercy of God, to giue our selues to malitiousnesse, and all manner vngodlines, as of these wicked persons, Saint *Iude* affirmeth, they turne the grace of God into wantõnesse.

Ose. 4. 2.

Rom. 3. 8.

Gal. 5. 13.

1. Pet. 2. 16.

How gods grace is turned into wãtonnes

And this grace, mercy and fauour of God, is turned into wãtonnes of diuers and diuersly.

1 When we thinke our selues exempted & discharged frõ all duties, homage, and seruice to men, because wee are freede by Iesus Christ. Such are the Anabaptistes of all times, who drawing and sucking the dregs and drosse of their heresie frõ their forefathers, the Arch-Anabaptistes of former ages, will doe

doe no dutie to Princes, becauſe they are the freemen of Ieſus Chriſt, the Prince of Princes. Who denie ſeruice vnto men
Iohn 8.36. becauſe they are freede by Ieſus Chriſt, And whome ſoeuer he freeth, are free indeed. Not knowing this, that the libertie of the *S*aintes of God, ſtandeth not in diſcharge from ciuill & chriſtian duties, but in redeeming of the conſcience from ſlauiſh bondage, and in the deliuery of the ſoule from Sathan, ſin and death. Wherefore thus to abuſe our liberty to the neglecting of ſuch duties, is plainely to turne the grace of GOD into wantonneſſe, and to take pretence and occaſion to waxe more wanton, by the fauour, grace aud mercy, which wee haue receyued. Whereof, as the common people of Germany were guiltie, by the preaching of their lewde libertie, by the Anabaptiſtes of that time: ſo are many guiltie now, who throgh the very perſwaſion of imagined libertie, and by the ſtrong illuſion of diueliſh ſuggeſtions, exempt themſelues from authority, almoſt both of Princes and Prelates, of Church and common-wealth.

2 They alſo turne the grace of God into wantonnes, which outwardly profeſſe the Goſpell, frequent the worde of God, heare the wholeſome doctrine of Ieſus Chriſt: but turne it, & wreſt it to maintaine their wanton fleſh and filthie deſires. One heareth that pride lurketh in the hart: therefore ſhe ſaith with himſelfe: So that I keepe my hart frō pride, I may in outward apparrell doe as others doe. I may cut my clothes, & iagge thē as I thinke beſt: I may put on what clothing I thinke good: for pride is ſeated in the heart, not in the clothings if my heart be cleare, my clothing maketh me not proud in the preſence of God. But ſuch a one turneth the grace of God into wantonnes:
Eſay 3.16. and is wilfully ignorant, that the outward vanitie argueth the
Eccl. 19.28. inward pride. Therefore God condemned the haughtineſſe of the heartes of the daughters of Sion, by the outward ſtretching out of their neckes, the wantonnes of their eyes, and mincing of their feet. And the ſon of *Sirach* ſaith. That a mans garment, exceſſiue laughter, and going, declare what he is. Others heare, that all thinges are lawfull for the ſaintes, and that to the
1. Cor. 10.23. pure, all thinges are pure, and that euery creature is good, and
1. Tit. 1.15. to be receiued with thankeſgiuing, therefore perſwade they them-

themselues they may vse the good creatures of God disorderly; 1.Tim.4.3.6.
and so that with their tongs they giue thankes, they perswade
themselues they may eate, drinkē, bāquet, surfet without check Rom.13.13.
or controll. These also turne the grace of God into wanton- Tit.2.13.
nes, forgetting that Christian moderation and sobrietie in the Ephe.5.18.
Saintes, which should of them be vsed touching the vse of the 1.pet.4.7.
creaturs of God. Some heare the great infirmities of the Saints,
that they also did fall into manifolde iniquities, and yet Gods
deare children, and in his high fauour, thereby take they cou-
rage to doe wickedly, presuming of like fauour from God, who
hath borne so great imperfections in the holiest of the Saintes.
Noe (say they) was intemperate, and in his drunkennesse was Gen 9.21.
discouered. *Lot* in like manner beeing made drunken, fell in- Gen.19.35,35
to horrible incest. *Abraham* dissembled both with *Pharao* Gen.12.10.
in Egypt, and with *Abimelech* in Palestine. *Moses* was weake Gen.20.2.
in faith, and impatiency of spirit: *Aaron* committed idolatry *Da-* Num.11.1.
uid committed adultery, & so foorth. If we fall into the like, will Exod.32.4.
not God forgiue vs? Thus they also turne the grace of God into 2.Kig.11.4.
wantōnes. In which many carnall persons greatly offend, who
wrest & wring the wholesome doctrine of the Gospell, to the
satiffying of their carnall lustes and fleshly desires whereunto
they are giuen. 3. They furthermore turne the grace of God
into wantonnes, who professe the Gospell, that vnder colour
thereof, they may play the wagges and vvantons more freely,
and may liue therevnder more idely. Such are they which vn-
der shevv, pretence, and shadow of Religion, get great promo-
rions, great dignities, great reuenevves, great liuinges in the
Church, that so they being ful, they may fare more delicioully Luk.16.19.
eucry day, that they may be apparraled more costly: that they
may liue more riotously, that they may spend their dayes more
iocondly, and passe their times more pleasantly in this present
vvorlde, vvherin not onely the idle men of the Ministerie, who
hourde and heape vp liuing vpon liuing, dignity vpon digni-
tie: promotion vpon promotion in the Church, that they may
sleepe and snort without care, trauell and labour in the Lords
haruest and vineyeard (a thing most intollerable,) offend, but
also such of the temporall calling, which vnder pretence of re-
ligion, vnder colour of zeale, vnder desire of reformatiō, scrape

and

and ſcratch together into their hands, diuerſe reuenews of the Church, and thereof liue licentiouſly, looſely aud wantonly (a thing not ſufferable in a Chriſtian common wealth,) do grieuouſly ſinne. Theſe are they, who ſerue not the Lord Ieſus, but their owne bellies, and with faire ſpeech and flattering, deceiue the heartes of the ſimple, couertely and cunningly beguile Princes, and ſuch as are in authority, that they may attaine to the places of dignity, and obtaine matters of the chiefeſt profite and vtilitie. Theſe are they, whoſe ende ſhall bee cõdamnation, and their glorie (which they ſo earneſtly ſeeke after at the handes of men) ſhall bee to their ſhame and confuſion, becauſe their bellie is their God, and they mind onely earthly thinges, who loue pleaſure more then God, and in their due time ſhall iuſtly be deſtroyed, for that they turne the grace of God alſo into wantonnes.

Rom. 16. 18.

Phil 3. 19.

2. Tim. 3. 4.

4. Finally, whoſoeuer, in what manner or kinde of wickednes ſoeuer it be, whereunto they take occaſion, by the preaching of the Goſpell of Ieſus Chriſt, to fall, ſhall preſume to doe wickedly, becauſe God is the God of all grace, all might, and all mercy, are vnder the ſame condemnation of theſe wicked ones, and in the ſame predicament with theſe perſons, of whõ S. *Iude* ſpeaketh, they are vngodly, turning the grace of God into wantonnes.

The ſecond euill, wherein theſe mens vngodlineſſe doth appeare, is, that they denied the Lorde, and our Lorde Ieſus Chriſt, they denied both the Father aod the Sonne, as S. *Iohn* ſpeaketh, or as Saint *Peter* ſpecially recordeth: that deny the Lorde who hath bought them, euen the Lorde Ieſus Chriſt, true God, and our onely Lord and Sauiour, who hath bought them, euen with the price of his precious blood.

To denie god.

1. Ioh. 2. 12.

2. Pet. 2. 1.

1. Cor. 6. 20.

How god and chriſt is denied

God the onely Lord, and our Lord & Sauiour Ieſus Chriſt, is diuerſly and ſundrie waies denied of men.

1 God the onely Lord, and our Lorde Ieſus Chriſt, is denied in profeſſion: when men will not acknowledge God, nor his Sonne Ieſus Chriſt, neyther make acknowledgement of his religiõ. Thus *Pharao* King of AEgypt denied God the only Lord, whẽ in the inſolency and pride of his heart he ſayd vnto *Moſes* and *Aaron*, Who is the Lord that I ſhould heare his

Exod. 5. 2

Se: Iob 21 14. 15.

Mal. 3. 14. 15

his voyce, and let Israel go? I know not the Lord, neyther will I let Israel go? He would not know God, he renounced his Religion, and therefore may bee said in profession to denie God. So did the idolaters of the Heathen, seruing the creature more then the Creator, who is to be blessed for euermore; and not submitting themselues vnto the yoke of his holy worship denied God in profession. The wise Philosophers of the gētiles, and the peruerse people of the Iewes, vnto whome the Gospell was a stumbling-blocke, and the doctrine thereof, foolishnes, denying their seruice vnto Christ, and refusing his holy discipline, in profession denied God, and our Lorde Iesus Christ. The Turkes, Sarasins, Tartarians, and Pagans, whersoeuer and whatsoeuer, which yeelde not their names vnto Christian Religion, and refuse to bee named after Iesus Christ: denie God and his sonne Iesus Christ in profession. For howbeit those Pagans confesse the Father, & deny not altogether the law of *Moses*, yet in that they deny Iesus Christ his son to bee the onely Messiah and Sauiour of the world, they denie God also. For hee that confesseth not the Sonne, confesseth not the Father, and he that denieth the sonne, denieth the father also, as auoucheth the Apostle. Finally, fearefull professors, when they are among the Pagans, or among the Papistes, the cruell and bloody persecutors of the Gospell: through feare eyther of the one, or of the other, if they deny their Religion, they haue in profession denied Christ. Wherof our sauiour speaketh; Hee that denieth mee before men, I will also denie him before my father which is in heauen. And the holy Apostle, if wee denie him, hee will also denie vs. And what is more shamefull thē this? that we should denie him, who with his precious blood hath bought vs? what more intollerable, then that we being his peculiar people, and onely inheritage should renounce him, our king and our God? what greater sin then for vs, which are the right of Christ, by perfidiousnes, timiditie & fearefulnes to forsake him? this is also to deny him.

Iob 22.17
Psal. 2.3.
Rom. 1.25.
1. Cor. 1.23.
1. Ioh 2.22.23
Mat. 10.33.
2. Tim. 2 12.

2 As in profession, God the onely Lord, and our Lorde Iesus Christ is denied, so is God and Christ denied in doctrine. When any article of Christian Religion, or any part of heauēly and wholesome doctrine is denied, then is God and Christ

denied. For hee that denieth Gods word, denieth God: and hee that denieth the doctrine of Christ, denieth Christ. The heretikes which held infinite errors repugnant vnto Gods word, and the euident truth of the Gospell, haue thus denied God, and his sonne Iesus Christ. Our aduerrsaries the Papistes which in part denie the offices of Iesus Christ, who make him but halfe a Sauiour, ascribing saluation in parte to their workes, against the manifest truth of the worde of God, which affirmeth, that without our workes wee are redeemed and iustified through Iesus Christ, who take from him the office of intercession, and apply it to Angels and Saints, against the expresse word of Scriptur: there is one Mediator betwixt God & man, euen the mā Iesus Christ, as S. *Paul* affirmeth. If any man sinne, wee haue an Aduocate with the father, Iesus Christ the righteous, and he is the propitiation for our sinnes, as Saint *Iohn* auoucheth. Who is therefore by way of preheminence and excellency, by the Apostle called the Mediatour of the new Testament. Who also take from him his office propheticall, and denie him to bee our onely teacher, when they will teach another doctrine in many pointes repugnant (as is euident) to the expresse worde of Christ. And thus in the rest, they doe most plainely denie God, and his Sonne Iesus Christ. These are lyers against the truth: thus denying Iesus to bee Christ. For as Saint *Iohn* saith, Who is a lyer but he that denieth that Iesus is that Christ? the same is that Antichrist, which denieth the Father and the Sonne. For in preaching, that by fastings and pilgrimages vnto the reliques of the Saintes: by building of Churches, Monasteries and religious houses, by giuing of Almes, and keeping of hospitality, by voluntarie pouerty, by singlenes of life, and virginity, by worshipping of Images, praying vnto saintes, and such like, which all greately derogate from the vertue of the death of Christ, we shall obtaine life, and come vnto saluation: They plainely deny God and our Lord Iesus Christ. For by these they counterpeizing our sinnes, they deny the priesthood, & sacrifice of Iesus christ. If thou see any thē which impugneth the diuinitie, the humanity, the offices of Iesus Christ, eyther in part or in whole, holde them for Antichrists:

Ro. 3. 20. & 24
Eph. 2. 8 9.

3. Tit. 4.
1. Tim. 2. 22.
Heb. 9. 15.

Deut. 18. 18. 19
Mat. 13. 10.

Iohn. 2. 22.

let

let thē be more odious (if it may be) then they, which in *Caiphas* house spat in Christs face, couered and crowned his head with thornes in contempt, and stroke him with the reed, & bad him propheſie who it was that stroke him, These are profeſſed enemies of Christ, and such as also deny him. Mat. 11,19. Mat. 26. 67, 68

3 God the only Lord & Iesus Christ our Sauiour, is denied of mē, in cōuersatiō, whē in words we giue our names to Christes religon, and in shew pretend our selues to be Christians, yet in our deeds will not be obedient, neyther in conuersatiō answer to the vocation whereunto wee are called: such were they of whom S. *Paul* spake, crept into the church of Crete, who profeſſed, & in word bore the world in hand they knew God, but by their works they denied him, being abhominable, & disobedient, & to euery good work reprobates. These make a shew of godlines, but in their liues, deny the power & the truth thereof of whō we must be wary & watchful. Thus the Epicures & carnal profeſſors & Gospellers of our time, who reioice to be called christians, & glory to be seen at the exercises of the saints; & yet giue themselues to all riotousnesse of life: The adulterers & adultereſſes, which preſent themselues in the Temple of God, and are partakers of the holy Sacramentes and seales of our profeſſion, and yet weary and waste their bodies in vncleannes, & spend their daies in adultery and fleshly filthines, the couetous and cruell vsurers, who ioyne themselues to the holy congregation and assembly of Gods Saintes, & yet by al hardnes of heart and monstrous cruelty, eate vp and deuoure their brethren, the extortioner & oppreſſor, who cōmeth into the house of God and maketh shew of Christiā profeſſiō, yet afflicteth his neighbour with violence & iniury, the liar, blaſphemer, slanderer, deceiuer, and all the reſt of that rabble & rout, who in outward appearance pretend godlines, but walke on still in the race of their owne wickednesse as many men and women of all callings do in these daies, to the dishonour of God, the griefe of Gods saints, the slander of the Gospell, & the iust cōdēnation of their owne soules (if speedily they repent not) haue & do deny God the onely Lord, and our Lord Iesus Christ. 1. Tit. 16. 2. Tim. 3. 5. Psal. 14. 4.

4 God and our Lord Iesus Christ is denied of men by vainely trusting in worldly thinges, and not trusting, and reposing

Iob.31.24.25. 26.27.28. all confidence in God and our Sauiour Ieſus Chriſt. Whereof *Iob* ſaith in this wiſe: If I made golde my hope, or ſaide to the wedge of golde, thou art my confidence, If I reioyce becauſe my ſubſtance was great, or becauſe my hand had gotten much: If I did behold the Sunne when it ſhined, or the Moone walking in her brightnes, (flattering himſelfe in his proſperitie) If my heart did flatter me in ſecrete, or if my mouth did kiſſe my hand, (whereby hee might ſeeme to haue beene delighted with his owne doinges (this alſo had beene an iniquity to bee condemned: for I had denied the Lord aboue, namely, by putting confidence in any thing, but in him onely. Which thing Pro.30.9. *Agur* the Wiſe-man well conſidered: ſeeing that they which truſt in their riches,, deny and forget God, and that too much wealth pricketh rich men thereunto, deſired not great riches: leaſt hee being full, ſhould denie the Lord and ſay, who is the Pro.10,15.c. 18.11. Lord. Thus the wealthy which truſt in their riches, the mighty which truſt in their ſtrength, the wiſe which put confidence in their wiſedome, the honourable which relie vpIer.9,23. 1.Cor.1.30.31. Gal.6,14. pon their nobility, and all other perſons, which truſt in any thing, ſaue onely in God, the onely Lord, and our Lord and ſauiour Ieſus Chriſt, haue denied God and Chriſt alſo.

5 God and our Sauiour Ieſus Chriſt is denied, by reuolting back-ſliding and falling away from the Religion of God, and the profeſſion of our Sauiour Ieſus Chriſt: Whereof all ſuch are guilty, who hauing once ſeemed zealous in Religion, afterwarde waxe colde; (& as it were) fall away from that which Reu.2.4.c.3. verſe 3. firſt they pretended. Wherewith the Angell chargeth the Church of Epheſus, for that ſhee had denied her firſt faith: and the Church of Sardi, which had forgotten what ſhee had receiued and heard in the beginning. Thus Chriſtians that turne Mooriſh, and fall vnto the Religion of Turkes, Tartarians, Pagans, and Heatheniſh people, profeſſors of the Goſpell, falling from the truth in reformed Churches preached, to the Antichriſtian Religion of the Romiſh cleargie: they which from zealous profeſſing of Godlineſſe, are ſliddē backe to Atheiſme and irreligiouſnes: theſe haue alſo denied God and our Sauiour Ieſus Chriſt: in that they crucifie vnto themſelues againe the Sonne of God, and make a mocke

of

of him, as men which through hating of him, would haue him againe to ſuffer, and ſo to become, & be made a mocking ſtock vnto the world: for which their ſinne, they cannot bee reſtored againe through repentance: but incurre by iuſt deſert, the heauie iudgement of God againſt themſelues, for that ſo vngratefully, and ſo traterouſly, they treade vnder foote the ſon of God, and count the bloode of the new Teſtament an vnholy thing, wherewith they were ſanctified, and deſpiſe the ſpirit of grace: As *Porphirius* the Philoſopher, & *Iulian* the Emperor, moſt wretched Apoſtataes haue done. For whom it had beene better neuer to haue acknowledged the word, the waye of righteouſneſſe, then after they haue acknowledged it, (by denying it through back-ſliding) to turne from the holy commaundement giuen vnto them, as S. *Peter* writeth.

Heb. 6. 6.

Heb. 10. 29.

Tripert. hiſt. l. 7. c. 2. &c.

2. pet. 2. 21.

6 Finally, when we doe not deny openly, the doctrine of the Goſpell, & the word of God, yet notwithſtanding, we will not obey the admonitions of the Prophetes and Miniſters of Ieſus Chriſt, nor feare the threateninges and puniſhment by their mouthes founded out againſt our ſinnes, wee deny the Lord Ieſus, as *Ieremy* complayned, they haue denied the Lord and ſaide it is not hee, neyther ſhall the plague come vpon vs, neither ſhall wee ſee ſworde or famine. And in this wiſe is God and our Sauiour Ieſus Chriſt, by many, which doe dayly profeſſe the Goſpell denied: in that they doe not beleeue the minaces and threatninges of the faithfull Miniſters of Ieſus Chriſt, againſt their cruell couetouſneſſe, biting vſury, counterfaiting in Religion, hypocriſie in life, intollerable pride, extream oppreſſion, violent dealing, backbiting, ſlaunder, blaſphemous ſwearing, deceitfull lying, filthy fornication, riotous banqueting, beaſtly ſurfeyting, deteſtable ingratitude, & all other the like ſinnes, (which raigne euen in ſome that profeſſe the Goſpell, denounced and threatened.

Ier. 5. 12.

Theſe enemies of Gods Church, here pointed out by this Apoſtle, did not in profeſſion deny God & Chriſt, as Turks, Paganes, and open aduerſaries of all godlineſſe, neyther as Academical Philoſophers, which deny the prouidence & care of God ouer the world, but eyther by doctrine, denying his offices as the Romiſh heretikes, or by backſliding, falling from

Reue. 2. 4. c. 3. ver. 3.

their firſt loue, as reuolters: or by repoſing truſt in themſelues, as iuſticiaries, or by life and cõuerſation, as notorious hypocrites. And theſe are the two vices and ſinnes againſt them here obiected.

Sith then euery way there hangeth danger ouer the Saints of God, by deceiuers: they muſt with careful circumſpection and attentiue watchfulnes, earneſtly contend againſt them, as here they are exhorted, and this is his firſt argument and place of confirmation, as we haue heard:

Now the God of all wiſedome, and ſpirituall vnderſtanding, illuminate the darkenes of our heartes, with his heauenly light, that we through his inſpiration being taught, how to diſcerne and know the ſubtle and ſecret enemies of the church: may giue all diligence to auoide the poyſon of their venemous infections, and ſhunne the ſubtle grinnes of their deceitfull allurements, that conceiuing hatred againſt their falſhoode in our heartes, wee may bend all our force and power earneſtly to contend againſt them, that with inuincible courage and cõſtancy, we finiſhing this good fight in the Lord, may receyue
2. Tim. 4. 7. 8. that crowne of righteouſneſſe, which to thoſe, which endure the battel, is promiſed by the righteous Iudge, euen by Ieſus Chriſt our Sauiour, not for our merits, but of his onely mercy, to whome with his Father, and the holy Ghoſt, bee all prayſe, might, maieſty, and power for euer, Amen.

The end of the third Sermon of Saint Iude.

Verſe

S. IVDE. Sermon 4. ver. 5. 6. 7.

The ſecond place of confirmation.

Verſe 5. I will therefore put you in remembrance, foraſmuch as ye once know this, how that the Lord, after that hee had deliuered the people out of Egypt, deſtroyed them afterward, which beleeued not.

6 The Angels alſo which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkenes, vnto the iudgement of the great day.

7 As Sodome and Gommorrah, and all the citties about them, which in like manner, as they did, committed fornication, and followed ſtrãge fleſh, are ſet foorth for an example, and ſuffer the vengeance of eternall fire.

These wordes containe the ſecond reaſon or place of confirmation, why Gods Saintes ſhould contẽd earneſtly againſt the deceiuers from example of horrible puniſhment vpon others the like, that ſo he might terrifie thẽ from folowing theſe deceiuers, the examples here propounded are three.

1 *From the Iſraelites who comming and being deliuered by God, out of Egypt, periſhed afterward for vnbeliefe, in the wildernes.*

2 *From the Angels which keeping not their former eſtate, but falling from their owne habitation, are reſerued in chaines, vnder euerlaſting darkenes to be puniſhed.*

3 *From the fiue Citties, whereof two are mentioned, which through their vncleanely conuerſation, were deſtroyed.*

NOw to come vnto theſe thinges, for aſmuch as theſe heretikes, hypocrites, diſſemblers, impoſtours, and deceyuers, did teach and perſwade things pleaſant and delightſome to the fleſh, and did moue to car-

nall delightes, whereby as by pleasant baites, many are caught and ensnared, and follow, as Saint *Peter* saith, their deceiuable
2. pet. 2. 2 wayes, least the saintes of God also by their enticing allurementes, should bee carried into like destruction: therefore in this second place Saint *Iude* proposeth the fearefull end, the miserable euent, the dreadefull destruction, whereunto they shall bee subiect, by setting before their eyes the example of Gods iust indignation and wrath, vpon others in former times executed and inflicted: that through the recording and recoũting therof, the Saintes might be terrified from following their perswasion, whose end shall be also iust condemnation. And the examples set downe are three as wee see. First, of the Israelites perishing in the wildernesse: secondly of the Angels, who falling from the state wherein they were created, are reserued to eternall punishment: Finally and thirdly of the Sodomites, and men of Gomorrah, who giuing ouer them selues wholy vnto wantonnesse, and carnall vncleannesse perished from heauen with fire and brimstone.

And in this discourse the Apostle sayth, that hee will put them in remembrance, albeit they knew these thinges aforehand. Wherein wee see how necessary a thing it is to bee admonished and put in remembrance of the things which wee haue knowne before: Which not onely Saint *Iude* in this place teacheth, but Saint *Peter* in like manner did the like vn-
2. pet. 1. 12. to the Saintes, whereas he sayth, Wherefore I will not be negligent to put you alwayes in remembrance of these thinges, though you haue knowledge, and are established in the pre-
1. Iohn, 2. 2 sent truth. And Saint *Iohn* to like purpose saith vnto the children of GOD: I haue not written vnto you, because you know not the truth: but because you know it, and that no
3. phil. 1. & 18. lie is of the trueth. And Saint *Paul* did very often also write vnto the Saintes, which had receyued before the knowledge of the Gospell, and was bolde to put them in remembrance of those thinges, which before they had receyued. VVhereby it may appeare most euidently, that admonition and putting in remembrance of thinges, which we haue knowne before, is necessary, and that for diuerse causes, and in sundry considerations.

Admonition in thinges before known necessary.

1 In regard of our naturall infirmitie and great dulneſſe, who are not readie, well to conceiue a thing at the firſt teaching, ſo that it fareth with vs as it did with the dul Iſraelites, who ſo hardly did come on at the firſt, that they had great need to heare the ſame thinges often: in ſo much as the Prophet thereof complaineth of them, precept muſt be vpon precept, line vnto line, there a little and there a little: and are very ſoone ignorant or forgetfull of that hath beene taught vs: and therefore it is neceſſary that wee bee put in mind of thoſe thinges whichwe haue learned andknowne before. Iſay 28.10.

2 Satan like an enemie of our ſaluation, ſeeing that the ſeed of Gods word is ſowen in our heartes, alwaies endeuoureth to cath this ſeed away, as in deed hee doth from the wicked, vvho trudgeth about and runneth hither and thither like a roaring Lion ſeeking vvhome hee may deuoure: And is neuer buſier in any thing, then to hinder ſaluation in the Saintes. And for as much as the Goſpel is the povver of God to ſaluation to all that beleeue: and that vvord vvhich is able to ſaue our ſoules: therefore doth he chiefly labour to choake this in vs, leaſt therby vve ſhould beleeue, and ſo ſhould be ſaued. Seeing then the doctrine preached is thus by Satan mightily hindered, who caſteth other cogitations into our heartes, vvhen vvee heare it, vvhereby vvee retaine oftentimes but little, of that vvhich a long ſpace hath beene taught vs: to the end that vvee may better remēber that vvhich the diuell by carnall cogitations hath hindred: it is very requiſite and neceſſarie, that vve ſhould bee put oftentimes in remembrance, and alſo admoniſhed of the thinges vvhich before vve haue knovvne and learned. Matth. 13.19. Luke 8.12. 1. pet. 5.8. Rom. 1.16. 1. Iames 21.

3 By admonition and putting in remembrance, our knowledge is reuealed in our breſtes, be we neuer ſo holy, neuer ſo diligent, neuer ſo carefull to preuent the ſleights of Satan; therfore it is neceſſarie.

4 By admonition and putting in remembrance, vvee are confirmed in knowledge, and encouraged to perſeuere in our knowledge, and in our profeſſion: and daily to grow vppe in ſpiritual vnderſtanding. For which cauſe, the holy Apoſtles haue with great carefulneſſe, both ſpoken and written againe

and

and againe: those thinges which in former times the Saintes had learned. Which shall appeare both in the booke of the Actes, where the Apostles visited the brethren & taught them againe those things wherein before they had beene enformed: and in Saint *Paul* in sundrie places, who wrote most graue admonitions, and Apostolike remembrances vnto the Saintes, to confirme their heartes, and establish their mindes in the receaued religion of Iesus Christ. Whereunto in this place S. *Iude* seeming to haue respect, doth call vnto their remembrance, thinges which they knew before, the better to confirme them in the present truth, and therunto he alledgeth examples, as appeareth.

Act 14:21. 22. Epist. Cor. Epist. Eph. Epist. Phil. &c.

Now the place of example is of great force to perswade both wayes; when that we remember what rewards God hath giuen or promised to vertue, and what sore punishments hee hath inflicted or threatned against wickednesse.

The place of example, forceable.

Whereof, as we haue the Prophets, who by former punishments from God, terrified the people from like transgressions: and our Sauiour in the Gospel, laying before the eyes of the world, the example of *Lots* wife, the destruction of the first world, and diuerse the like, and the Apostles by his example, endeuouring to withdraw the men of the world, from like impietie, by calling to remembrance the former examples of iust destruction for iniquitie: so hath Saint *Iude* in this present place in like manner, laying downe the fearefull examples of Gods dreadfull iudgements against the wicked, that thereby he might terrifie all others from committing like iniquitie.

Luke 17. 32. Matth. 24. 38. 1. Cor. 10. 5. 6 7. 8. 9. 10. 2. Pet. 2. 4. 5.

To come to the examples here set downe by the Apostle, whereby hee sheweth what punishment should befall those lewde libertines, carnall professours, beastly and craftie deceauers: the Apostle beginneth with the people of Israel: who being by God miraculously, and with a mightie and outstretched arme deliuered out of Egypt, and through drie passage by the red sea, saued from the crueltie of *Pharao* and his people; yet when they came into the wildernesse, and were there a little pinched with penurie, distressed with famine, touched with scarcitie: they distrusted God, and beleeued not his promises, but gaue themselues to greedie lust; and were ouercome with

The first. Example, is of the Israelites.

with carnall and fleshly desires, and therefore perished in the wildernesse.

This storie by *Moses* is plainely written: who in sundrie places of his bookes doth at large shew the diffidencie, the incredulitie, the murmuring, and impietie of the Israelites, now mightely deliuered out of Egypt, and brought through the red sea, into the wildernesse. When the congregation of the people were come to the wildernesse of Sin, which lieth betwixt Elin and Sinay; they murmured against *Moses*, and *Aaron*, and said: O that we had dyed by the hand of the Lord in the land of Egypt, when we sate by the fleshpots: when we eate bread our bellies full, for ye haue brought vs out into the wildernesse, to kill this whole companie with famine; vvhich murmuring rising from distrust, *Moses* telleth them to haue beene against the Lord himselfe. A little after, describing the like distrust and vnbeliefe in the same place, vvherethrough they likevvise murmured against the Lord: *Moses* saith, that vvhen they vvere departed from the vvildernes of Sin, vvhere they before tempted God through vnbeliefe, for bread: they came to Rephidim, and there distrusted and tempted God, for vvant of vvater. For seeing there vvas no vvater in that place for the people to drinke: they therefore contended vvith *Moses*, and said; giue vs vvater to drinke. This distrust being indeed against God: the Prophet answvered them, vvhy contend you vvith mee? vvherefore do ye tempt the Lord?

Exod. 16. 1. 2. Verse. 8. Exod. 17. 1. 2. 3.

When in like manner they distrusted Gods povver, and through infidelitie and vvant of faith murmured against God, and vvith weeping teares cried, vvho shal giue vs flesh to eate? wee remember the fish vvhich vvee did eate in Egypt for nought, the cucumbers, the pepons, the leekes, the onions, and the garlike: but novv is our soule dried vp, vve can see nothing but this Manna. With this their mistrustfulnesse, murmuring, and incredulitie, the Lord was displeased, & sent them quailes in great plentie; but togeather hee punished them in great seueritie, and vvhilest the meat vvas in their mouthes, his heauie hand vvas vpon them, & destroyed them. And vvhen 40. yeares after their departure out of Egypt, they vvere come to the vvildernes of Zin vvhich in the Kadis, their distrusting

Num. 11. 4. 5. 6. &c. c. 14. 2. 3. 4. &c.

Num. 20. 1. 2. 3. &c.

God

God, as before they did in Rephidim, and murmuring for water, as there they did: they chid with *Moses*, and said, woulde God we had perished, when our brethren died before the Lord. Why haue you thus brought the congregation of the Lord into this wildernes, that both we and our cattle should die there? Thus *Moses* setteth downe the distrustfulnesse, the vnbeliefe, and incredulitie of the Israelites, for which God stroke them, and consumed them in the wilderneſſe.

psal. 78.6.7. *Dauid* likewise setting downe the storie of the Israelites, and the great distrustfulnesse and infidelitie which was in their forefathers: saith, that God gaue a law and statute vnto them, that their posteritie and children, which as then were not born, might know it: to this end, that they might set their hope on God, and not forget the workes of God, but to keepe his commandements; and not to be as their fathers, a disobedient and rebellious generation, a generation that set not their heart aright, and whose spirite was not faithfull vnto God. And setting downe their incredulitie and want of faith, which appeared in their murmurings and temptations in the vvildernesse, hee addeth vvhat came thereof: and saith, therefore the Lorde heard

Verse 21.22. and vvas angrie, and the fire vvas kindled in *Iacob*, and also vvrath came vppon Israel, because they beleeued not in God, and trusted not in his succour. And the same princely Prophet remembring the same storie in another Psalme, after diuers prouocations and arguments of rebellious distrustfulnes, in former times against God committed, for vvhich they were pardoned: he commeth vnto this matter in handling and saith, they contemned that pleasant land, and beleeued not his vvord:

psal. 106.7. 8. &c.

Verse 24. there is their infidelitie, the effect vvhereof, is murmuring:

Verse 25. vvherefore hee addeth: they beleeued not his vvord, but murmured in their tentes, and harkned not vnto the voyce of the Lorde, for vvhich they vvere punished therefore saith *Dauid*, he lifted vp his hāds against them, to destroy thē in the vvildernes, & to destroy their seed among the heathē,

verse. 26.27.

1. Cor 10. 5.6. 7.8.9.10. & to scater thē throughout the natiōs. The apostle S. *Paul* calling vntoour remēbrāce the manifold sins of Israel, & the punishmēt which they sustained for the same, affirmeth that as for

their

their other greate ſinnes againſt God committed: ſo for their murmuring, proceeding from infidelitie & diſtruſting of God; they were puniſhed, plagued, and mightely deſtroyed in the wilderneſſe, as by God was threatned. So that it was not any one ſigne of their incredulity & want of beliefe in God, at once vttered (albeit ſome thinke it was for their feare ſhewed after the ſpies were returned out of Canaan) but euen all their murmurings and teſtimonies of infidelitie againſt God from time to time committed: wherefore ſuch grieuous diſtruction came vpon them in the wilderneſſe. Theſe ſtories and teſtimonies of holy ſcripture, make cleare this place of the Apoſtle: I will therefore put you in remembrance, for as much as yee once know this, how that the Lord, after that hee had deliuered the people out of Egypt, deſtroyed them afterward which beleeued not. Num. 14. 37. c. 26. 65. Num. 14 2. 3. &c.

For as much then, as God had moſt miraculouſly ſhewed his power in Egypt, and with an outſtretched arme, had deliuered his people thence; and yet for all that, they afterward beleeued him not, but prouoked him to anger through incredulitie: therefore were they iuſtly deſtroyed in the wilderneſſe. Their incredulitie, and want of faith, as it was cauſe of all other euils and wickedneſſe in the Iſraelites: ſo, it ſo prouoked almightie God to wrath and anger, that therefore hee deſtroyed them in the wilderneſſe, and they thereby debarred themſelues of the land of promiſe, the place of their reſt: as Saint *Paul* out of *Dauid* teacheth. Heb. 3. 16. 17. 18. 19.

The force of this example is this: If God ſpared not Iſrael his owne people, to whō he had ſo often promiſed that he would be their God, and they ſhould be his people: if hee ſpared not them, who of all the nations of the world, he had choſen to bee a ſpeciall treaſure vnto himſelfe, and his owne and peculiar inheritance; if he ſpared not thoſe, whom hee in Egypt defended againſt Prince and ſubiects, and brought them thence with ſignes and miracles among the people; but in greate ſeueritie deſtroyed them in the wilderneſſe, for their diſtruſtfulnes and infidelitie: ſhall not the ſame God likewiſe, yea much rather alſo puniſh theſe vile perſons, and deceiuers of the people; guiltie of no leſſe impietie and iniquitie? And ſeeing then they Leuit. 26. 12. Iere. 31. 33. 2. Cor. 6. 18. Exod. 19. 6. Deut. 7. 6. c. 14. 2. c. 29 18. 1. pet. 2. 9.

ſhall

ſhall be ſubiect vnto ſuch puniſhment, it ſhall bee your dutie to take heed, leaſt you ſhould be deceiued by them, and ſo bee partakers of their puniſhment: and to giue all diligence, that earneſtly and with all your power, you contende againſt them.

1 Now leaſt any in theſe caſes ſhould pleade ignorance, the Apoſtle appealeth vnto their owne knowledge and conſcience, who for certaine knew theſe thinges to be true, which hee alledgeth. Therefore he ſaith, he will put them in remembrance of that they once knew.

To appeale vnto mens knowledge, is vſuall in ſcripture.

To reaſon from mens knowledge, and in matters ſpoken and intreated of, to appeale vnto their owne experience, is a thing both vſuall and alſo verie effectuall. S. *Paul* exhorting the Romanes vnto ſanctification, and with Chriſt, to die vnto ſinne vrgeth them therunto from their owne knowledge, that they knew that alreadie, and therefore ſhould they the rather doe it. Know ye not, that al wee which haue beene baptized vnto Ieſus Chriſt, haue beene baptized into his death? wee are buried then with him into his death, that like as Chriſt was raiſed vppe from the dead to the glorie of the father, ſo wee alſo ſhould walke in newneſſe of life. For if wee bee planted with him to the ſimilitude of his death, euen ſo ſhall wee be, to the ſimilitude of his reſurrection: knowing this, that our olde man is crucified with him, that the bodie of ſinne might be deſtroyed, that henceforth wee ſhoulde not ſerue ſinne. And diſſwading the Saints from all oppreſſion, and from doing wrong and iniuries to their brethren, becauſe ſuch vnrighteous perſons ſhould not inherite the kingdome of God: He vrgeth his argument vppon their knowledge, and ſo preſſeth them more narrowly and more ſtraitly: Know ye not, ſaith hee, that the vnrighteous ſhall not inherite the kingdome of heauen? And in the ſame Chapter a little after, diſſwading them from defiling of their bodies by vncleane luſt, hee breaketh out in like manner: Know you not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid. And diſſvvading in an other Epiſtle from the ſame vice and wickednes, hee appealeth vnto their knovvledge, and telleth them no other

Ro. 6. 3. 4. 5. 6.

1. Cor. 6. 9.

1. Cor. 6. 15. 16 19.

Ephes. 5. 5.

other thing: then they themſelues knew: for this (ſaith he) you know, that no vvhoremonger, nor vncleane perſon, nor couetous perſon, vvhich is an idolater, hath any inheritance in the kingdome of God and of Chriſt. Many ſuch like places might be alledged, but theſe are ſufficient to giue (as it vvere) a taſte in this matter, that to appeale vnto the knovvledge of men; for the truth of the matters vvee ſhall entreate or ſpeake of, is vſual in holy Scriptures, and effectuall in like manner. So our Apoſtle to take avvay all pretence and excuſe by ignorance, and to vrge and preſſe them the more with the conſideration of theſe thinges: calleth vnto their remembrance thoſe thinges vvhich they themſelues once knevv, and vvhereof novv therefore, they could not, nor ſhould not be ignoraut.

From the vnbelieuing Iſraelites, and their puniſhmentes for the ſame, the Apoſtle falleth vnto the example of the backſliding angels the angels; alſo, which kept not their firſt eſtate, but left their ovvne habitation, he hath reſerued in euerlaſting chaines vnder darknes, to the iudgment of the great day. The ſecond Example is of the backſliding Angels.

In the diſcourſe hereof, theſe fiue thinges or circumſtances offer themſelues verie naturally out of this place, briefly to bee conſidered. The firſt, vvhat Angels are. The ſecond, vvhat is the number of Angels, and vvhether they bee many. The third, to vvhat vſe, ſeruice or office, they vvere created. The fourth, vvhat vvas their fall. The fift, vvhat is their puniſhment.

1. Touching the Angels in the ſcriptures, hovvbeit there are not many thinges ſpoken, as vvhen they vvere created, and vvhere they vvere created, and ſuch like, as of other thinges & creatures more large mention oftentimes is made: yet is there in ſcripture ſufficient deliuered for neceſſarie knowledge. And out of the ſcriptures it appeareth, that angels by nature and of their ovvne eſſence, are diuine ſubſtances and natures incorporeall and vvithout bodies, of ſingular intelligēce, of vvonderful perfectiō & integritie by creatiō, excelling in ſtrength, of great might and povver, as both holy *Dauid* and Saint *Peter* confeſſe. Of a fierie nature, as Saint *Paul* deſcribeth them out of *Dauid*; hee maketh his ſpirits his meſſengers, and his miniſters, a flame of fire. And for this cauſe they are called Seraphins An Angel what? Pſal. 103. 20. 2. pet. 2. 11. Heb. 1. 7. pſal. 104. 4. Iſay 6. 2. Why Angels called Seraphins.

raphims, which is fierie. Partly becauſe of their beautie and brightneſſe, partly by reaſon of their celeritie and quickneſſe, partly by reaſon of their agilitie and nimblenes, partly becauſe of their power and mightineſſe, wherein they excell: and partly becauſe they appeare often vnto men in firie colour: as the Angels did to Elizeus and his ſeruant, beſet with the armie and hoſte of the king of Syria, appeare in forme of fierie charrets: as alſo before to Elias and Elizeus there appeared a charret of fire, and horſes of fire, and caried vp Elias into heauen. Now that the ſcriptures call them ſubſtances and ſpiritual intelligences, it declareth their nature; but in that they are called angels, that is meſſengers, and Miniſters, it ſheweth their office.

4. King 6. 16 17.

4. Kinges 2, 11.

Angels created by God in the beginning.

These celeſtiall ſubſtances and ſpiritual natures, were created of God in the beginning. But whether they were made before the forming and faſhioning of the heauen and earth, or together with them; it is a queſtion not fully reſolued vpon, among the ancient. But Saint Auguſtine and the moſt learned of the fathers are reſolute, that they were created with the heauen and earth; who by heauen and earth, vnderſtand the heauenly and the earthly creatures, whoſe reaſon is grounded vpon the firſt words of Moſes: affirming, that in the beginning, the heauen and earth were created; and before the beginning, there coulde bee no creating, therefore muſt they needs together with the creation of the heauē, alſo be created, being heauenly creatures.

In Geneſ. ad Littuum.

Geneſ. 1. 1.

The numeer of Angels.

2 These ſpirites by God created, are many in number: But what the certaine number of them is, no man can determine. It is enough for vs that we know they be many, and their number exceeding greate; that thereby our faith, our truſt, our confidence in God, might bee the ſurer, in that for our ſafegard hee hath created ſo many ſpirites and Miniſters. And to ſhew the indefinite number of Angels; firſt, in many places of Scriptures they are ſet downe in the plurall number, whereby is argued they are many. Beſides that, other places and teſtimonies of ſcripture beare record that they are many. For Moſes ſaith to Iſrael the people of God, that the Lord came from Sinai, and roſe vppe from Seir vnto them, and appeared clearely from mount Paron, & came with ten thouſand of ſaintes; meaning

ning infinite Angels. The holy Prophet and man of God Deut.33.2.
ſpeaking of the iudgement which the Lorde ſhoulde execute Dan.7.9.10.
vpon the foure Monarchies, expreſſed in the viſion of foure beaſtes, & of the innumerable and infinite number of Angels which ſhould then attend vpon God to execute his will, ſaith, I beheld till the throne was ſet vppe, and the ancient of dayes (God) did ſit, whoſe garment was white as ſnow, and the haire of his head, like the pure wooll; his throne was like the fierie flame, and his wheeles as burning fire, A fierie ſtreame iſſued, and came forth from before him: thouſād thouſands miniſtred vnto him, & tenne thouſand thouſands ſtood before him: here is the infinite number of the Angels. *Dauid* ſaith, that the pſal.34.7.
Angell of the Lorde pitcheth his tentes and pauilion round a- pſal.68.7.
bout the Saintes. Whereby is implyed an armie and number. The ſame prophet and holy man of God, ſpeaking of the number of the Angels, ſaith, The Charets of God are 20. thouſand thouſand of angels, & the Lord is among thē as in the ſanctuary in Sinai. When the armie of the Syrians had compaſſed a- 4.Kings 6.15.
bout Eliſeus and his ſeruant, and enuironed them in the Cittie 16,17.
wherein they were, the ſeruant of Eliſeus the Prophet was wonderfully afraid and ſayde. Maiſter what ſhall wee doe? the Prophet anſwered, feare not, for there are more with vs, then with them. And the Prophet prayed that his ſeruant might ſee the aid, that God had ſent for their defence: and the ſeruantes eyes were opened, and hee ſaw the mountaine full of horſes and charets of fire round about Eliſha: which were innumerable Angels, ſent from God for the reſcue of his ſeruants. Our bleſſed Sauiour Chriſt, diſſuading al men Matth.18.10.
from giuing offence vnto his little ones, and his holy Saints, giuith this reaſon why they ſhoulde not offend them, becauſe in heauē, their angels alwaies behold the face of his father which is in heauen, When S. *Peter* at the attaching and apprehending of Chriſt, had drawne his ſword like a man, in defence of his Matth.26.51.
maſter, and ſtrooke a ſeruant of the high Prieſt, and cut off his 52.53.
eare: Our Sauiour biddeth him put vp his ſword; for that all
that tooke the ſword, ſhould periſh by the ſword, and addeth; A legion what number it conteineth.
Either thinkeſt thou, that I cānot now pray to my father, & he
wil giue me more then 12. legions of angels? now euery legion

in wars, cõteined sixe thousand footmen, seuen hundreth, two and thirtie horsemen. So then this number of twelue legions, must needs be great, and thereby innumerable angels are indeed vnderstood. Saint *Paul* speaking of the ioyes of Gods Saintes, and the glorious companies wherunto they come in heauen, saith, Ye are come vnto the mount Sion, to the citie of the liuing God, the celestiall Hierusalem, and to the company of innumerable Angels, and to the assembly and congregation of the first borne, &c. Saint *Iohn* shewing by the consent of all the companie of heauen, which are innumerable angels, that Iesus Christ the lambe of God, was onely able and worthie to open the booke of Gods vnsearchable counsels, saith, I beheld, and I heard the voyce of many angels round about the throne, and about the beastes, and the elders, and there was ten thousand times tenne, that is an exceeding great number of Angels. Finally, S. *Iude* our Apostle, describing the comming of our Sauiour Christ to iudgement, whose comming should be with companies of angels, as all the Euangelists haue affirmed, saith, Behold the Lord commeth with thousands of his Saints, thousands of his angels, by which places, and euident testimonies of holy Scripture, it appeareth, that the angels of God are many, yea innumerable.

Heb. 12.

Reuel. 5. 11.

Iude 14.

3 And the office, vse and seruice of angels, whereunto they were appointed generally of God; is to minister, execute and serue the will of their Creator which is God, in respect wherefore, they are called angels; Ministers, messengers. Thus *Dauid* setteth downe their office and seruice: Hee maketh his spirites his messengers, and his ministers a flaming fire.

The office of Angels.

Psal 104. 4. Heb. 1. 7.

Now this seruice generally is to serue Gods will, and in all pointes to fulfill his commaundement: as *Dauid* the princely Prophet writeth: Prayse the Lord saith he, yea his angels, that excel in strẽgth, that do his cõmandemẽt, in obeying the voice of his word. To the which end, all the angels were first created.

psal. 103. 20.

But perticularly they were created to serue God, in the sounding forth of his praises, in singing, holy, holy, holy is the Lord the whole world is ful of his glorie: as the Seraphins did in the Prophet, and for, and at his pleasure and commaundement, to serue and minister vnto men, as Saint *Paul* teacheth, affirming

Isay. 6. 3.

Heb. 1. 14.

that

that they are miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhall be heires of ſaluation.

And the Angels from their creation, were appointed to be imployed to execute Gods will towardes the children of men, towards the Saintes, for good, towardes the wicked for euill, and for terrour and puniſhment.

And touching the ſeruice and miniſterie of the Angels towardes the Saintes, as it is in ſundrie things performed, ſo chiefly they ſerue for three ends and vſes: The firſt, to inſtruct in Gods wil, and direct in his wayes: The ſecond, to comfort and encourage in feare and perplexitie: The third, to defend, protect and ſhield, in affliction, diſtreſſe, and miſerie. Angels ſeruice toward the Saintes.

That God vſeth his angels for the inſtructing of men, and the directing of his in the will and wayes of his commaundements, it is euident, for not onely *Agar* by the angel of God was willed to returne & humble her ſelfe to *Sarah* her miſtreſſe, and inſtructed what ſhe ſhould doe with *Iſmael* her ſonne: but alſo *Lot* was by the Angel of God taught, to take whomſoeuer he had in his houſe, & flie out of Sodome, before the deſtruction. And *Abrahams* hand was ſtayed by Gods Angell from heauen, from ſlaying his ſonne *Iſaac*, and he enformed what he ſhould doe. *Ioſeph* the huſband of *Mary* the virgin, by the angell was willed with the child and his mother, to flie into Egypt, and againe to returne, as the ſcripture teacheth. And Philip likewiſe willed to goe, and ioyne himſelfe to the Chariot of the Eunuch of Candaces, Queene of Ethiopia. And this part of miniſterie in all ages hath God vſed in the Angels. Inſtruction by Angels. Gen. 16. 9. c. 21. 17. Gen. 19. 12. Gen. 22. 11. Matth. 2. 13. 19 Luke 1. 13. Act. 8. 26. 27. c. 10. verſe 3.

2 As God vſeth the angels to informe and teach his people, ſo alſo in their anguiſhes, troubles & perplexities to comfort them. When *Iacob* by reaſon of his brothers threatning, was forced to flie from his fathers houſe, vnto his vnkle *Laban* in Aram: In the way he ſaw a viſion of angels, aſcending and deſcending, and the Lorde by them comforted him, and repeated the promiſes to *Abraham* and *Iſaac* before mentioned. To this end God againe ſent his angell, to meet *Iacob* his ſeruant, & to comfort him. Which a little after, God alſo did by the angel, whom hee ſent to wraſtle with *Iacob*, thereby to teach him, ſeeing he had now preuailed with God, therefore man ſhould Comfort by Angels. Ge. 28. 12. 13. 14 Gen. 32. 1. 2. v. 24 25.

Exod. 23. 20. c. 32. v. 34. c. 33. 2. Iosu. 5. 13. 14.

not preuaile against him to hurt him. In this respect almightie God promised his angell to *Moses* and Israel his people, to assure them and comfort them in their iourny, that in deed they should come to the place for them prepared. When *Iosuah* the captaine of Israel was now come before Hierico, he saw a man standing against him, hauing a sword drawen in his hand: and *Iosuah* said vnto him, Art thou one of our side, or on our aduersaries? Nay saith hee, but as a captaine of the hoste of the

Iudg. 6. 12

Lord, am I come. Thus by this Angell was *Iosuah* comforted, And so the Angel to comfort *Gedeon*, and assure him of the presence and protection of God, saith, the Lord is with thee, thou valiant man. When the king of Israell with purpose to haue

1. King. 1. 5.

done displeasure to *Eliah*; had sent certaine Captaines of fiftie, to fetch him, the Lord at the last sending, sendeth his Angel to comfort his seruant, against the threatnings of the tyrant, and saith; Goe downe with him, be not afraid of his presence. The Lord sent his holy Angel to comfort the three children in the fierie furnace, whereinto they were cast by the idolatrous king *Nabuchodonosor*, at the sight whereof, the king himselfe giueth prayse to God. So the Lord sent his Angell for the comfort

Dani. 3. 28.

and conseruation of *Daniel* in the Lions denne, as himselfe confessed vnto *Darius* the king. To *Iehoshuah* the high Priest in

Dan. 6. 22. Zach. 6.

in like manner. And in the scriptures of the new Testament wee haue sufficient proofe hereof also. For when *Ioseph* the

Matth 1. 20.

husband of *Mary* the virgin, was in perplexitie and great anguish of mind, seeing his wife was now alreadie with child, and yet hee had not knowne her: the Angell of God was sent to comfort him, and thereto saith to *Ioseph*: *Ioseph* the sonne of *Dauid*, Feare not to take vnto thee *Mary* thy wife, for that which is conceiued in her, is of the holy Ghost. When our blessed Sauiour was now in the midst of his fearefull agonie, in the garden, the Lorde sent his Angell from heauen to comfort

Luke 22. 43.

him. Finally, God sent his Angel to Saint *Paul*, when hee and

Actes 27. 22. 23. 24.

the company with him, were readie to be drowned, to comfort him, which saide vnto him, feare not *Paul*, for thou must bee brought before Cæsar, and loe, God hath giuen vnto thee freely, all that saile with thee.

Defence be Angels.

3 Finally the office of the Angels, wherefore they were first created

created, was, that in time they might minister vnto men for defence, to preserue and keepe the saints of God from destruction. Whereof we may fully be assured by that of the Prophet: Psal. 19. 11. 12.
He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes: they shall beare thee vp in their handes, that thou dash not thy foote against a stone. Which as it was properly meant of Christ the head, so is it true in all the members of his bodie, which are the saints. To this end God sent Horses and 4. King. 6. 17.
fierie Chariots round about *Elisha* the Prophet, to rescue and deliuer him from the army of the Syrians. Thus were the Angels sent to *Lot*, to deliuer him from the flaming fire of the So- Gen. 19. 12.
domites and Gomorrheans, in their destruction from heauen, Thus was the Angell promised to *Moses* in all his troubles a- Exod. 23. 20. c.
mong the nations; thus was Gods Angel sent to the three chil- 32. 34. c. 33. 2.
dren to preserue them from the flaming fire, and the fierie furnace of blasphemous and idolatrous Nabuchodonosor king Dan 3. 24. 25.
of Babilon, and also to *Daniel* the man of God in the den, to res- Dan. 6. 22.
cue and deliuer him from the mouthes of the Lions, And this is that the Propet *Dauid* telleth vs, the Angel of the Lord pit- psal. 34. 7.
cheth round about the righteous & those that feare the Lord, to deliuer them.

And in the executing of this office and seruice (as in the performance of the rest) one onely Angell doth not attend vppon one, as many haue affirmed, that euerie man hath his good Angell to helpe him: and his euill Angel to assault and assaile him: but no doubt euerie one of Gods children hath many good Angels to helpe him, when as the Diuell and his Angels, goe about to destroy him. Whereof wee may the better bee assured, for that in holy scriptures, sometimes one Angel is said to minister vnto one, sometimes manie are sayd to minister vnto one, sometimes, one to minister vnto many. One to one, as to very many in particular it is sayde, the Angell of God came, not the angels: and it is said of the Church, when *Peter* knocked at the doore of *Iohn Markes* mother, they sayd it is his An- Actes 12. 15.
gell. To one many ministred, when the Angels met *Iacob* in his iourney to Laban: as also when horses and fi- Gen. 32. 1. 2
ery chariots were sent, which were the angels of God, to rescue 4. King. 6. 17.

Eliſha, And *Dauid* ſaith of one in particular, which is true of euery one of Gods children: God hath giuen his angels charge
Pſal.91.11. ouer thee, to keepe thee in all thy wayes, &c. And our Sauiour ſaith, that the Angels of his little ones; not one Angell for euerie little one, both their Angels, ſtand before his Father in heauen. And one angell for many, as one angell was promiſed for all Iſrael, one for the kingdome of Perſia, one for the kingdome of Grecia; which place albeit it may bee otherwiſe vnderſtood, yet by many men of excellent learning, it is ſo vnderſtood, but ſhamefully corrupted by the Papiſts.

Matth.18.10. Exod.23.20. Ioſ.5.13,14. Dan.10.13.

Albeit almightie God, had in the creation of all angels reſpect hereunto, and therefore made them of ſingular excellencie, mightie power, and great perfection, yet for as much as the euill angels fell before man was created, therefore doe not they ſerue to theſe offices, but onely and altogeather to tempt and trie the godly, and to afflict and plague the wicked.

Seruice of euill angels towards men.

Gen.3.1.2.3. Iob.1.12.c. 2.6.7.

As Satan ſerued to tempt *Euah*, *Iob*, the Saintes, Chriſt himſelfe, and all the reſt of his members, and ſeruantes, who there againſt are armed by Chriſt, by prayer, leade vs not into temptation, but deliuer vs from euil: by *Paul*, with all ſpiritual armour: put on all the armour of God, that ye may bee able to ſtand againſt the aſſault of the Diuell, and by Saint *Peter* through faith, bee ſober and watch, for your aduerſary like a roaring Lion runneth about, ſeeking whom he may deuoure, whom reſiſt ſtedfaſt in the faith: ſo ſerueth hee, both to tempt and afflict the wicked as in *Saul*, *Achab*, *Iudas* and the reſt, appeareth.

Matth.4.3. Matth.6.13. Ephes.6.11. 1. Pet.5.8.

And as all the Angels were of God created for theſe ends of ſeruice, for the Saintes; ſo haue they an office in generall, concerning the wicked. The execution whereof, we haue in the angels of both ſorts. For the good angels of God were ſent to deſtroy the cities of Sodom & Gomorrah: And *Dauid* ſpeaking, of or rather praying againſt the wicked, whoſe deſtruction he foreſaw, deſireth that the angel of the Lord might perſecute them. And the Lords angel of defence to *Hezechiah*, was an angel of deſtruction to the armie of the Aſſirians, of whome at once hee ſlew, one hundred, foureſcore and fiue thouſand: and

Angels ſeruice toward the wicked.

Ger.16.13. pſal.35.6. 2.King.24. 15.16. 1.Chro.21.15, 4.King.19.35. 2.Chro.32.21.

and the ſame angell which deliuered *Peter* from the rage of *Herod*, did ſtrike the ſame *Herod*, and inflicted puniſhment vppon him from the Lord. Acte. 12, 7. Verſe 2. 3.

And of the euil angels it is witneſſed, & clearely affirmed, that they were ordained for puniſhment. Wherefore it is ſaid, that an euill ſpirit from the Lord came vpon *Saul*, and afflicted him. And *Dauid* rehearſing the puniſhment which God ſent vppon the wicked, anger, indignation and wrath, with greate vexation, he addeth the inſtrument whereby theſe things were done, euen ſaith hee, by ſending out of euill angels. Finally in the puniſhment of *Achab*, by the euill ſpirite which tempted him, it is moſt euident. And theſe are the chiefe offices whereunto God had reſpect in the creation of angels, as moſt clearely out of holy ſcripture, appeareth. 1 King. 16, 14. pſal. 78. 49. 3. King. 12. 21.

4 And albeit all Gods angels by him were made and created in perfect beautie, and to theſe offices and endes appointed, yet did they not all keepe that eſtate, and continue in that condition, wherein they were created, but left as *Iude* ſaith, their owne habitation, and ſo fell and tranſgreſſed. *The fall of Angels.*

And here firſt where Saint *Iude* ſaith, they kept not their eſtate, but fell away from their owne habitation; it confuteth thoſe which hold, that euill angels were created euill from their originall. But this is not ſo, for it is here ſaide, they kept not their firſt eſtate, but fel from their owne habitation; wherefore at the very beginning of their creation, they were of good eſtate, of perfect eſtate and created in integritie; and were good by order of their creation. For if they were the creatures of God, as may not bee denyed, and God taking ſuruay of all his creatures, and all the workes of his handes which either in heauen or in earth hee had made, approued them for good, yea for verie good, as *Moſes* witneſſeth, then muſt they bee good which thing to intimate, our Sauiour ſaith, that Satan continued not in the trueth, therefore it is euident that he was created in trueth, in innocencie, in perfection. Moreouer if they had beene euill by creation, God might ſeeme vniuſt in puniſhing them, but hee puniſheth them iuſtly, neither can they charge God therefore & therfore they muſt be confeſſed to haue ben once good; which goodnes they leauing & falling *All Angels were created good.*

from obedience therefore were they iuſtly puniſhed by God. By which places and reaſons it is moſt apparant, that whereas the euill ſpirits were created in integritie, yet they therein not continuing conſtantly, neither perſiſting ſtedfaſtly in the faithfulneſſe and vprightneſſe of their creation, fell.

The time of Angels fall.

Secondly, concerning the time of their fall, howbeit the ſcripture doth not plainely teach vs, and therefore therein we may not bee curious or confident: yet it ſeemeth by probable coniecture, that they fell not immediatly after their creation: for then they coulde not haue beene in the trueth, but verie ſhortly after; as *Auguſtine*, and Gregorie, and the fathers haue confeſſed.

How the Angels fell.

Thirdly, concerning the manner how they fell, being created in perfection, this may bee ſufficient: that God in his eternall counſell, and moſt exact iudgement, thinking good to leaue them, and giue them ouer to the freenes of their willes tooke away his grace, whereby they were vnderpropted and ſupported, and ſo being left vnto themſelues, through the freenes and libertie of their willes, flexible to good and to euil, they turned aſide from their integritie, and fell from the excellent ſtate of their creation.

God not cauſe of the Angels fall.

Neither is God cauſe of their fall: for hee being of abſolute right and not bound to miniſter grace to any of his creatures; much leſſe to continue it once being miniſtred, creating them in freedome of will, left them vnto themſelues, and ſo through their owne willes, they fell to rebell againſt God, and to enuie his creatures.

The Angels fall, plaine by holy ſcripture. Iob. 4 27. Luke 10. 18.

Touching which fall; though the Scriptures ſpeake but ſparely, leaſt men being too curious in Angels matters, ſhould forget their owne condition, yet haue they ſpoken ſufficiently. *Eliphaz* in holy *Iob* ſaith: ſhall man be more iuſt then God? or ſhal a man be more pure then his maker? behold he found no ſtedfaſtneſſe in his Saintes, and laide follie vppon his Angels. Our bleſſed Sauiour hauing regard to the fall of Satan; and euil ſpirits, (which daily may be ſaid to fall from heauen, when their power is aboliſhed by the voyce of the Goſpel) ſaith, I ſaw Satan like lightning fall from heauen. And in the Goſpell after Saint *Iohn*, he ſpeaketh moſt euidently thereof, when hee ſaith,

Iohn 44.

That

That Sathan vvas a murtherer from the beginning, and continued not in the truth. And Saint *Paul* not obſcurely teacheth vs, that there are damned ſpirites, who are fallen from their original creation, and now expect iudgement, when hee ſaith: Know you not, that vve ſhall iudge the Angels? how much more thinges that appertaine to this life. Saint *Peter* vrging this example to the like end, wherunto here it is applyed, ſaith If God ſpared not the Angels, that had ſinned, but caſt them dovvne into hell, and deliuered them into chaines of darkenes to bee kept vnto damnation, &c? Saint *Iohn* in his heauenly Reuelation, ſetting dovvne the battle in Heauen, betvvixt (*Michael* and his Angels, and the Dragon (that is the Diuell) and his Angels, ſaith, that the Diuel and his Angels preuailed not, neither vvas their place found any more in heauen. And that, that olde ſerpent called the Diuell and Sathanas was caſt out, which deceiued the world: he was caſt out into the earth & his angels with him. Finally, S. *Iude* maketh mention of their fal, as is apparant. Whereby we ſee, what the ſcriptures of the old and nevv Teſtament haue ſpoken, concerning the *fall* of the Angels. The very Heathen likevviſe haue confeſſed their fal: For *Plutarke* ſaith out of Empedocles, that the euill ſpirites vvere thruſt and caſt dovvne from heauen.

1. Cor. 6. 3.
2. Per. 2. 4.
Re. 12. 8. 9.
Iude. 6.

And hovvbeit the ſcriptures thus ſpeake of their fall, yet it is not manifeſtly deliuered therein, vvhat vvas their firſt and chiefe ſin, through vvhich they fel. Therefore ſome ſay diſobedience: ſome ſay enuy, becauſe he is called the enuious man, & it appeareth that hee enuyed mans eſtate in Paradiſe; therefore of ſome he is thought alſo to haue enuied God his Maieſty, & therefore to haue fallen from heauen, and to haue left his ovvn habitation. Moreouer, falſhood, and lying, ſome take to haue beene his ſinne, becauſe it is ſaid, hee abode not in the trueth. Some ſay murther: becauſe Chriſt ſaith, that he vvas a murtherer from the beginning, in as much as he purpoſed the deſtruction of man vvhich vvas in Paradiſe. Some one thing, ſome another. Moſt agree, that it vvas pride, partly becauſe *Iſai* the prophet ſaith; Hovv art thou fallen from heauen, O Lucifer, ſonne of the morning? and cut dovvne from the ground, vvhich didſt caſt lots vpon the nations? yet thou ſaydeſt in thy heart, I

Mar. 13. 25.
Gen. 3. 1. 2. &c
Ioh. 8. 44.
Iſai. 14. 12. 13.

vvil

will aſcend into heauen, and exalt my throne aboue, beſide the ſtarres of God,&c. Which place beeing ment of *Nabuchodonoſer* the prouo prince, who in the pride of his hearte thought himſelfe moſt glorious, and (as it were) placed in heauen, and therefore is compared vnto the morning ſtarre *Lucifer*: yet haue many of auncient time, applyed it to the ſinne of Sathan. Partly, becauſe holy *Iob* in the deſcription of the huge and great monſter Leuiathan, vttereth theſe words: He beholdeth all high thinges, hee is King ouer all the children of pride, which many take to bee a notifying of the pride of Sathan, vnder that great monſter, and thereupon ſuppoſe that pride was his ſinne, whereby hee fell from the beginning: partly, becauſe the wiſe *Sirach* ſaith, that pride is the originall of ſinne: partly, becauſe through pride, hee ſeemed to haue tempted our Sauiour Chriſt. Partly, and rather by that of Saint *Paul*, who would not haue the Miinſter of God to bee a young ſcholler, leaſt hee beeing puffed vppe with pride, ſhould fall into the condemnation of the Diuell. But for aſmuch as they being left of God to the freedome of their willes, were inclinable vnto all vices, aſwell as applyable to all vertues, therefore it may bee coniectured not abſurdly, that euen in one inſtant of their declining, they fell into all manner impiety and vngodlineſſe, and ſo plaide the vile Apoſtates from the Lord their holy Creator: and fell into all wilfull rebellion againſt GOD their onelie maker.

Iob.41.25.

Ecclus.10.24.
Math.4.9:
1.Tim.3.6.

If God forſaw that the Angels woulde not keepe their owne habitation, nor remaine in the ſtate and condition of their creation, but would be ſo great enemies vnto mankind, and chiefly to the true members of the church of Chriſt, which are the Saaints, why would God ſuffer them to fall.

queſtion

I aunſwere: Firſt, that wee are not to ſeeke ſo deepe into the vnſearchable counſels of God, whereunto the weakenes of oulr witte is not able to attaine, but that wee muſt rather in al ſuch hidden thinges crie out with *Paul*, O the deepenes of the riches both of the wiſedome and knowledge of God? how vnſearchable are his iudgements, and his wayes paſt finding out.

Anſwere.

Rom.11.33.

Secondly

Secondiy, God would haue them to fall, and ſo become enemies vnto Chriſt and his Church, that the Saintes might ſo be exerciſed with a continall battle, wherein acquiting them ſelues like men, they might in fine receiue a greater crowne of glory.

5 The Angels then through the rebellion of their nature, not keeping the excellent eſtate of their creation, and falling away from the diſobedience of Gods wil, for executing wherof they were ordained, are henceforth reſerued in euerlaſting chaines vnder darkenes. vnto the iudgement of the great day. The puniſhment of the backſliding Angels.

Where the Apoſtle ſpeaketh according to the ciuill proceedinges of men: who hauing founde wicked perſons guiltie of hainous and horrible iniquity: and therefore receiue ſentence of iuſt and deſerued condemnation: caſt them into darke dungeons, and keepe them vnder chaines in darkneſſe, vnto the day appointed for their finall execution. So Sathan and all euill and rebellious ſpirites, for their falling away from GOD, worthilie condemned, are caſt down into the lower partes, and there are reſerued in euerlaſting chaines of darkenes, vnto the greate daye of general iudgement, when they ſhall receiue the meaſure of full finall condemnation. So that, how greate ſoeuer the puniſhmentes of helliſh ſpirites bee in the preſent time: yet are they reſerued for greater, in the daye of iudgement, to bee executed: when they ſhall for euer be ſubiect vnto moſt miſerable pains and tormentes, according to the tenor of this preſent ſcripture. Sathan and all the wicked are reſerued to future iudgement.

To bee reſerued and kept in euerlaſting chaines vnder darkeneſſe, is to bee kept in moſt miſerable bondage, in moſt cruell priſon, in moſt dreadefull darkenes, in moſt grieuous tormentes, baniſhed the preſence, thruſt out of the fauour, bereaued of the glory of God. What it is to be reſerued in chaines of darknes.

By darkeneſſe then I ſuppoſe, wee may not neceſſarily vnderſtand any palpable darkenes or dungeon voide of all light: but by way of figure, by a metaphor and borrowed ſpeech, we muſt vnderſtand the extreame miſerie, whereunto the euil ſpirites and backſliding Angels are ſubiect. For as in Scripture darkenes vſually ſignifieth miſerie: as appeareth by diuerſe pla- Darkenes ſignifieth miſery.

Isai.8 22.c.9.1. c.59.9.c.60.1. Ier.13.16 Ezech.34.12. Lamen.2.1.c.3.2. places chiefly of *Isai* and *Ieremie* the Lords Prophetes: and in the whole body of holy Scriptures, as in their seuerall places may be obserued: so extreame darkenesse, thicke darkenes, the mist of darkenes, and vtter darkenes, signifieth extreame miserie, endles trouble, comfortlesse afflictions, eternall tormentes and finall destruction, as by that of our Sauiour appeareth, when pronouncing sentence of endlesse condemnation against the rebellious Iewes, who vvere chosen to haue beene heyres of Gods kingdome, but contemned it: hee sayth, many shall come frō the East, & from the West, and shall sit downe with *Abrahā*, *Isaac* and *Iacob* in the kingdome of Heauen, & the children of the kingdome shall bee cast into vtter darkenesse, there shall bee weeping and gnashing of teeth. In like manner, when he telleth what shall be done to the vnbidden guest; then saide the King, saith Christ; bind him hand and foote, and take him away, and cast him into vtter darkenes, there shall be weeping and gnashing of teeth. Finally, shewing the endles tormentes, which the idle and slothfull seruant should suffer, hee saith, cast the vnprofitable seruant into vtter darkenesse, there shall bee weeping and gnashing of teeth.

Mat.8,12. Mat.22.13. Mat.25,30.

To conclude, Saint *Peter* in like phrase noteth like punishment to those wicked and vngodly persons, whome with Saint *Iude* in this place hee painteth out, whereas hee saith of them, that vnto them, the blacke darkenes, or the mist of darknes is reserued for euer. By darkenesse, then according and after the vse of holy Scripture, miserie, torment, punishment, and calamitie is vnderstoode by the Apostle.

2.Pet.2,17,

Whatsoeuer then becommeth of the foule spirites, and reprobate Angels, whether for a time they be conuersant among men in this world, as in the dayes of *Iob*, *Ahab*, Christ and his Apostles they were, and shall bee also vnto the end of the world, for that great enemie of ours, shall neuer leaue walking vp and downe, and going about, seeking like a roaring Lion whom he may deuoure, before the comming of Iesus Christ, when hee shall bee chained, fettered, bound and manacled for euer in eternall and intollerable torments for aye to continue: or whether they goe down to the deepe, and place of torment: or whether they occupy and possesse the aire, as Sathan is said

1.Pet.5.8

to

to do, and therefore is called by S. *Paul* the Prince that ruleth in the aire, the ſpirit that worketh in the children of diſobedīēce, and ſpiritual wickednes, which is in high places, yet are they Epheſ. 2. 2. in chaines vnder darkenes, in that they are euermore miſera- Eph. 6. 12. ble, damnable, accurſed, voide of Gods fauour, depriued of his glory, exiled his kingdome, and ſubiect to eternall calamity in hell fire.

And in this ſtate of miſerie, the euill ſpirits and reprobate Angels are reſerued vnto the puniſhment of the great day.

As condemned perſons thruſt downe into darke dunge-ons, and there chained and bound, beginne their torments thē and are in caſe both wofull and miſerable, and yet receiue not their full puniſhment, but are ſo reſerued to the day of their ex-ecution: ſo Sathan, whileſt this world continueth, is hampered and fettered with euerlaſting chaines, & vnder darkenes, great torment and miſerable calamitie, yet is hee reſerued to the great day of iudgement, what time he ſhall receiue not onely ſentence, but execution of eternall condemnation.

And this place moſt notably may teach vs, that albeit both wicked ſpirits, and wicked perſons, euill men and euill women after they are diſſolued out of this life, haue their tormentes and puniſhmentes, as of the euill Angels, by plaine teſtimo-nies, and of euill and vngodly men, is manifeſt by euident ex-ample of the wicked glutton, in the goſpell mentioned, whoſe Luke 16. 23. ſoule the Diuell immediately, after the diſſolution out of his body, caught and carried downe into torment: yet neyther Sathan his extreame tormentes are inflicted vpon him in full meaſure before the day of iudgement, neyther the full viols of Gods wrath, in plentifull manner powred out vpon the wic-ked, before the great day of our Lord and ſauiour Ieſus chriſt. Reu. 16. 1. &c But as the excellency of the Saintes glory, the fulneſſe of their ioy, and the perfection of their felicity, is reſerued vnto the day of generall reſurrection, when in body and ſoule they ſhall be glorified: ſo the extreame tormentes of Sathan and his Angels, and the full meaſure of the puniſhment of al the wicked perſons, is kept in ſtore againſt the great day of the glorious appearing of the mighty God, and of our Sauiour Ieſus Chriſt, when wicked men ſhall both in ſoule and in bo-

dy

dy be tormented. Of the reſeruing both of the crowne of Gods Saints, and alſo of the puniſhment of the wicked vnto the great day of the Lord, there is more ſpoken in my expoſition vppon Saint *Iames*, c. 5, Sermon. 25.

The day of iudgement a great day.

And here the day of iudgement is called the great daye, as the Prophetes of God ſpeaking thereof, vnder the day of Gods wrath, vpon his people haue called it. For the Prophet *Sophony* denouncing the deſtruction of Iuda and Ieruſalem for their iniquitie, thereunder propheſieth of the laſt day, which hee calleth a great day: the great day of the Lord is neere, and haſteneth greately, euen the voyce of the day of the Lord. And the Prophet *Ioel* to like purpoſe, vnder the day of the Viſitation of Iuda, fortelling of the day of Ieſus Chriſt, when hee ſhall viſite the whole world, writeth in this wiſe: the Lord ſhall vtter his voyce before his hoaſt: for his hoaſt is verie greate, for hee is ſtrong that doth his worke, for the daye of the Lord is greate, and very terrible, and who can abide it? Out of whome Saint *Peter* entreating of the daye of iudgement, calleth the day of Chriſts comming, a great day: the ſunne ſtall bee turned into darkenes and the Moone into bloud, before that great and notable day of the Lord come.

Soph. 1. 14.

Ioel 2. 11. & 31

Act. 2. 20.

Why the daye of Chriſt is a great day.

And the daye of Chriſtes comming to iudgement is called great, becauſe of the muſtering together of the whole worlde: becauſe of the generall citing and ſummoning of all men before the Iudge Ieſus Chriſt, becauſe of the great troupe of innumerahle Angels, which at that day ſhall attend vpon the bleſſed Sauiour: becauſe of the exceeding great glory of the Iudge, which then ſhall be reuealed in perfect beautie. And vnto the iudgement of this day are theſe curſed Angels reſerued.

The force of which place then is this, if then the Angels themſelues were not ſpared by God, but for their Apoſtacie from him, for their pride, rebellion, falſhood and many other their ſinnes, are now reſerued in euerlaſting chaines of darknes vnto the greate daye of Ieſus Chriſt, when they ſhall receiue the full meaſure of all puniſhment, then ſhall not wicked men bee leſſe ſpared, if they fall away by rebellion, impiety,

etie & iniquitie from God: but ſhal for euer ſuſtain the iudgement of eternal condemnation, and ſuffer the torments of endles deſtruction, with Sathan and his Angels.

If therfore the feareſull puniſhment of the Iſraelites, who for their vnbeliefe periſhed by Gods hand in the wildernes; cannot moue you: let the dreadfull deſtruction of the Angels, who for their manifolde iniquities againſt God, are reſerued in euerlaſting chaines vnder darkeneſſe, vnto the iudgment of the great day, terrifie you; that you bee not ſeduced by theſe falſe Apoſtles; which ſhall be ſubiect vnto like condemnation: but that rather thorough the conſideration of their extreame miſery, you giue all diligence moſt earneſtly to fight and contend againſt them. And this is the force of his ſecond example, drawne from the puniſhment of the backſliding Angels; whereof thus much may be ſufficient to haue ſpoken.

The third example is of Sodome and Gomorrha

After the example of the Angels, S. *Iude* returneth againe vnto the example of men: and maketh mention of the people of *Sodom* and *Gomorrah*, and the cities therevnto adioyning; who giuing themſelues to ſtrange, wanton, vagrant and vnnaturall luſts, were therefore ſtrooken from heauen, with fire and brimſtone from God.

In this example there are two things chiefely to bee conſidered. Firſt what the ſinnes were of the Sodomites, and them of Gomorrah, and the cities adioyning. Secondly, what puniſhment followed thoſe ſinnes.

The ſinnes of Sodom, were chiefly two here mentioned:

Touching the ſinnes of the Sodomites, Gomorrheans, and the cities adioyning, in this place there are two ſet downe by S. *Iude*, which were the chiefeſt ſinnnes in thoſe wicked perſons raigning. The firſt fornication: The ſecond, following of ſtrange fleſh.

Fornication. Mat. 15.19. 1. Cor. 6.9. Gal 5.19. Act. 15.19. 1. Cor. 10.8. *Num.* 25.1. Epheſ. 5.3.

1 For fornication, howbeit it be ſometimes diſtinguiſhed from adultery; and containeth the vnlawfull coupling and ioyning of man and woman in carnall manner, not being man and wife, when eyther both of them are vnmarried, which is ſimple fornication, or at the leaſt one vnmarried & it is fornication common, whereas adulterie is in the carnall coupling of man and woman, not being man and wife, when both

both parties are married, yet in holie Scripture, they are often times confounded. So that fornication most commonly signifieth the coupling of any man or woman in carnall manner, being not man & wife together. So in this place fornication
Gen. 19.8 signifieth. The which sinne to haue beene in the Sodomites, and the rest of the fiue Cities, *Moses* not obscurely intimateth, by the profer, which *Lot* made vnto them, touching his two daughters.

Following of strange flesh.

2 Concerning the second sinne in them, it was defiling themselues with strange flesh: which was the sinne of buggarie. Whereof there are two kindes in Scripture mentioned.

Double Buggary.

The 1. when mankind ioyneth carnally with any bruite beast: whereof God in his law gaue speciall charge and cõmaundement. Thou shalt not lie with any beast to bee defiled therewith, neyther shall any woman stand before a beast
Leuit. 18.23 to lie downe thereunto, for it is abhomination. Whereof *Mo-*
Leuit. 28.15.16. *ses* a little after, setteth downe the punishment: also the man that lyeth with a beast, shall die the death, and yee shall slay the beast. And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast, they shall die the death, their bloud shall bee vpon them.

The second kind of Buggarie is, the defiling of a mans selfe with his owne sexe: when man vseth mankind in stead
Leuit. 18.22. of womankind. Whereof also, as of a speciall wickednesse, Almightie God admonished Israel his people: to which
Leuit. 20.23. purpose thus saith *Moses* from God: Thou shalt not lie with the male, as one lyeth with a woman, for it is abhomination. And a little after, he addeth the punishment of this, as of the other: The man that lyeth with the male, as one lieth with a woman, they haue both committed abhomination;
Ro. 1.24.26.27 they shall die the death, their bloud shall be vpon them. Of this kind Saint *Paul* accused the heathen and Gentiles, whome God gaue ouer to their heartes lustes, vnto vncleannes, to defile their owne bodies betwixt themselues. For their women did chaunge the naturall vse into that which is against nature: and likewise also the men, left the naturall vse of the woman, and burned in their lust one towardes another, and man with

man

man with man wrought filthineſſe, and receyued in themſelus ſuch recompence of error as was meet, of which elſe where the ſame Apoſtle. Of this euill, and kind of buggarie, S. *Iude* ſpeaketh and ſaith, they followed ſtrange fleſh. For them to defile themſelues with their owne ſexe and kind, was a luſt moſt monſtrous and ſtrange. Of this ſtrange & monſtrous ſinne, that the Sodomites & the reſt of the Cities were guiltie, *Moſes* moſt euidently declareth. Who writeth, that when they heard and vnderſtoode, that there were two Angels come to *Lot*, whome they tooke for men, they came out of all quarters of the Cittie to *Lots* houſe, and asked him where the men were which came vnto him, and willed him to bring them out vnto them, that they might know them. This vnnatural villany was properly called the Sodomicall ſinne in former ages, but marriage being interdicted the Romiſh prieſtes, this euill ſo inuaded them, that I feare it might not amiſſe now bee called the ſinne of the Romiſh Cleargie, who are not onely guilty thereof, but alſo ſuch vncleane perſons, as to auoide the charges & incumbrances of mariage, like vnnatural wretches, ſeek by ſin againſt nature, to fulfil their monſtrous luſtes, rather then to vſe the remedy by God himſelfe appointed.

1. Cor. 6. 9. Tim. 1. 10.

Gen. 19. 4. 5.

The Sodomicall ſin, is now become the Romiſh ſinne.

2 These briefly were the ſinnes of Sodome and Gomorrha, for the which, heauy puniſhment, and ſore indignation fell vpon them, for they were ſtroken with fire and brimſtone frō heauen, and ſo were deſtroyed, and ſuffered the vengeāce of eternall fire, as both holy *Moſes*, and alſo ſundrie of the other Prophets haue witneſſed. If God ſpared not the Sodomites and the reſt of theſe Cities, which notwithſtanding were a ſtrange people, , and not the proper people of God, neyther in his will and word, as theſe heretikes here mentioned were, how much more will he puniſh theſe deceiuers, and all ſuch hypocrites, as pretend themſelues to bee Gods onely Saintes, Gods onely Church, if they defile themſelues with like wickednes.

The puniſhment of Sodom.

Ge. 19. 24. 25

Iſay 13. 19.

Ierem. 48. 18. c 50. 40.

Amos 4. 11.

The ſinnes of ſuch as haue knowledge & pretend godlines are greater.

For the ſinnes of ſuch as pretend Religion, and haue knowledge of Gods truth, are the greater, and therefore their puniſhments ſhall be the heauier. Let vs therefore which haue knowledge of Gods word, and make profeſſion of his holy

Gospell, take heede, least wee through deceite of the wicked, be carried vnto wickednesse, and so be made partakers of their punishment.

Obseruations. Out of which place to conclude, we may in few wordes obserue. 1. That in asmuch as Saint *Iude* here saith; That the So-
1. Cor, 10. 11 domites were set foorth as examples: therefore God woulde examples of punishment against horrible sinnes, alwayes to be extant for the knowledge of all posteritie, that by the remembrance of Gods seuere iudgementes against sinne, they might bee withheld from committing like iniquitie.

2 Also we may see, that howbeit God suffered these Cities long wallowing and weltering in their sinnes: yet when the measure of their wickednes was full, God looked down from heauen thereupon, and destroyed them in their wickednesse:
Isai. 42. 14. and how much longer God spareth, so much more sharpelie
Eccles. 8, 12. 13 he punisheth, as by his holy Saintes hee auoucheth. See *Augustin ciuit. Dei.* 21. c. 10. 11. So how be it, he be of long suffering, and for a long season beare our iniquities: yet if wee continue therein, hee will visite our wickednesse vpon our heades, and take vengeance vpon our sinnes. And assuredly, his wrath will come vpon vs so much more heauily, how much more patiently hee hath attended our conuersion, if we continue in our wickednes. It is truely saide, as I thinke in *Valerius*, that God wil re-
Valerius. compence the slowneesse of his anger, with the seuerity of pun-
Lib. 1. instit. c. 1 nishment when it cōmeth. And *Lactantius* saith, that how much more slowly, so much more sharpely God wil punish the wicked.

3 S. *Iude* saith, that these suffer paine of eternall fire. Wherby wee are giuen to vnderstand, that the rewarde of sin is not temporall, but eternall punishment. And if wee aske, why mē temporally offending, are eternally punished: the aunswere is easie: because hee against whome the sinne is committed, is eternall, which is God, and therefore deserue our offences against him done eternall punishment. Therefore in the lawe, Prophetes, Gospell, euerlasting destruction is threatened against sinnes, which in very short time are committed. In like manner, an inestimable and an eternall rewarde is promised to the temporall and momentany afflictions, which men suffer,

and

and endlesse blessednes to the short time, which is spent in vertue, because hee that promised is eternall. Let filthie pleasure and deadly delightes in men cease, and let sinne be remoued far from vs, seeing the short time of committing wickednes, doth cast vs into the bottomlesse pitte of eternall destruction. And let the wholesome meditation of vertue continue, & the carefull obedience vnto the law of the Lord, be precious vnto vs, which beeing but temporall, is by God rewarded with endlesse happinesse in the kingdome of God, and of Christ our sauiour for euer. 2. Cor. 4.

4 In that not onely the men of Sodome and Gomorrha, were thus punished, but also the Cities thereunto adioyning, which defiled themselues with the sins of the Sodomites, were likewise afflicted: we may see, that if wee be fellowes with any in sinne, we shall also be partakers with them in their punishment.

5 Finally, we see that the whole Cities sinning are punished, to teach vs, that wee cannot be safe by the multitude of offenders. For be there neuer so many which sinne with vs, yet thereby shall wee not be excused, but rather by that meanes Gods wrath shall be the more kindled, as in this example is apparant. And thus by these dreadfull examples of fearefull punishment vpon these wicked persons so iustly inflicted, the Apostle doth dissuade from following the allurementes & subtle temptations of deceyuers, least wee with them taste of like punishment: yea rather in regarde that such iudgement shal befall them, the Saintes of God must be admonished to flie them asmuch as in them lyeth, and with al their might and maine earnestlie to striue against them.

God for his mercy sake giue vs grace to take heed by these examples of Gods iudgement inflicted vpon the wicked: that we considering the heauy hand of God vpon them for sin, may learne to auoide their wickednesse, and to giue our selues wholy to the practise of true holynes and righteousnes al the daies of this our mortall life: that in so doing, wee may glorifie God here, and be glorified of him in the life to come, not for our merites, but of his mercy, through Iesus Christ our Lord and Sauiour, Amen.

Verse 8 *Likewise these dreamers (or sleepers) also defile the flesh, despise gouernement, and speake euill of them that are in authority.*

9 *Yet Michael the Archangell, when hee strowe against the diuell and disputed about the body of Moses, durst not blame him with cursed speaking, but said, the Lorde rebuke thee.*

10 *But these speake euill of those thinges they know not, and whatsoeuer thinges they know naturally, as beastes which are without reason, in those things they corrupt thē selues.*

The third place of confirmation is drawne from comparing of these seducers with other wicked persons, in which 4. thinges may be noted. Namely.

- *1. The comparing of these seducers with others, and the conferring it selfe of them with others, likewise these.*
- *2 The name which the Apostle giueth thē and wherewith these lewde Libertines and vile hypocrites are called, sleepers, or dreamers.*
- *3 The vices against them obiected, which are three, namely,*
  - *1. The defiling of their flesh.*
  - *2 The despising of gouernment & magistracy.*
  - *3 The speaking euil of men in authority which is handled,*
    - *1 simply,*
    - *2 by cōparison.*
- *4 The conclusion, in which he reproued these wretches for two euils.*
  - *1 That they speak euil of things they know not*
  - *2. That they corrupt themselues in those things which naturally they knew.*

This

THis third place of confirmation, wherby S. Iude perſwadeth the Saints to contend earneſtly againſt the wicked hypocrites, heretikes and ſeducers which were now crept into the Church, is drawne from a comparing of them with the former wicked perſons: and an applying of the former examples vnto them, ſo farre forth, as vnto them they agree. In the diſcourſe whereof, foure things you ſee are obſerued: whereof the firſt is the briefe, and ſhort comparing and conferring of theſe with the others. The third place of confirmation.

1 Cocerning then the conferring of them, and the applying of the examples propoſed: The Apoſtle ſaith; likewiſe theſe. Wherein we may not preciſely apply theſe examples of the incredulous Iewes, the backſliding Angels, the filthy and fleſhly Sodomites, vnto theſe ſeducers, as if theſe ſeducers; whereof here he ſpeaketh, were in all the former ſinnes, culpable and faulty, but it may ſuffice vs, that eyther in ſome of the ſame, or in ſome other ſinnes, they be like. And they are like vnto the former wicked perſōs; generally, in that they are veſſels of Gods wrath, and reſerued to endleſſe damnation as they were: that they gaue themſelues ouer to wanton luſts, and defiled themſelues in all filthyneſſe of conuerſation, as they did. And in other ſinnes they were alſo ſtrange, and therefore for their great impiety, may they worthely (with the Iſraelites which beleeued not, the Angels which obeyed not, the Sodomits which conteined not, but gaue themſelues to all mōſtrous luſts and filthy defires of the fleſh) be compared. The comparing it ſelfe.

Neither are men in all compariſons bound to conferre like with like, in particular things: but if in the general they agree howbeit in particular they vary, it is enough and ſufficeth for the compariſon. So theſe deceiuers in generall impiety and vngodlineſſe agreed, for they were, as the other alſo, giuen to all impiety and wickednes, but their particular ſinnes were others, and yet worthely to be compared. Wherefore S. Iude in reſpect that theſe vile hipocrites, and deceiuers of mens minds, were great and grieuous ſinners, as the former perſons were: Therefore he ſaith, likewiſe notwithſtanding theſe.

The name giuen to these deceiuers.

2 The name wherewith they are tearmed here, and called by Saint *Iude*, is sleepers or dreamers. Which name he giueth them, because they were so blockish, so dull, so senseless, and voide of all reason, as if their wits, their senses and vnderstanding, were ouerwhelmed and couered (as it were) with a most deepe and drowsie sleepe, and themselues (as it were) in a continuall dreaming, and neuer long remēbred what they did, nor what vvickednes in their drowsie and snorting security in sinne, they committed. But as sleepie and drowsie persons, are euermore dreaming, & by dreaming, are deceyued, embracing euill for good, vice for vertue, pleasure for honesty, shew for certainety, appearance for veritie: and so in their vaine imaginations and cogitations are still deluded, and oftentimes perswade themselues to haue that which they haue not: as the hūgrie man dreameth, saith the Prophet, that hee eateth, yet whē hee awaketh, his soule is emptie, and a thirsty man dreameth that hee drinketh, and when hee is awake, hee is faint, and his soule longeth, and so is beguiled in his conceite: and thus by their conceiued fancies, are they seduced. So these vngodlie persons, remember not what iniquities they fal into, what impietie they embrace for pure vertue, what shamefull sinnes they runne after, as after perfection and sinceritie: and wallowing and weltring in their wickednesse, still promise vnto themselues rest, quietnesse, Gods fauour, & louing kindnesse, when notwithstanding they are farre from it: destitute of all grace, voide of all goodnesse, estranged and alienated from the life of God, banished and for euer exiled the kingdom of christ, the presence of God, the societie of the Saintes, and so are most shamefully deceiued.

Isay. 29. 8.

Ephes. 4. 18.

For as a man dreaming, imagineth hee is wealthie, when he is in pouertie, perswadeth himself of health, when he is sore diseased, thinketh that hee eateth, when penury dooth pinch him, promiseth to himselfe liberty, when he is in thraldome, and strong in durance, conceiueth with himselfe one thing when in deede hee suffereth the contrarie, and so is vtterly deceiued: so these men, as in a perpetuall dreame, thinke one thing, but trie another, perswade themselues of good thinges, being subiect to the contrary. And this is the state of heretikes

tikes and vile hypocrites in all ages: they deceiue themselues in their owne dreames: they thinke they are in the right path, but they runne the high way to error, they thinke they holde the truth, but they are defenders of falshood: they suppose they do well, but they liue most wickedly: they imagine they hold god by the hand, when they embrace Sathan altogether: they flatter themselues with hope of heauen, r when they are to bee cast downe into hell, and there to be reseued vnto endles destruction: and therefore for their vain imaginations and fond perswasions of their own braines, they may most worthily be called dreamers: likewise these dreamers or sleepers

Seeing then the continual sleeping in security, and the drowsie dreaming of our own integritie, causeth vs to be blockish and senseless in sinne, as were these wicked ones: let vs be raysed and rowsed, thence by the counsell of the Apostle: the night is past, the day approcheth, let vs therefore cast away the workes of darkenes, and put on the armour of light, that we may walke honestly, as in the day time. And seeing we are not of darkenes but of light, and children of the light, and of the day, not of the night, nor of darkenesse, let vs not sleepe, (in security) as others doe, but watch and be sober. Let vs remēber the aduise of Saint *Paul*: Awake thou that sleepest & stād vppe from the dead, and Christ shall giue thee light: let vs call our wits together, and remember our selues, let vs giue our selues to study of vertue, & passe our pilgrimage here in feare running on the race of sanctification, and true holines that is set before vs, least we with these vngodly persons, continue in sin, and like sleepers and dreamers he senseless, and deceiued, & so with them be subiect vnto euerlasting destructiō, frō which Christ deliuer vs for his great mercy.

Rom. 13. 12.
1. Thes. 5. 5. 6
Eph. 5. 14.
11 Pet. 1. 17.
Heb. 12. 2.

3 Now commeth the Apostle in the next place, to the euils and sinnes, whereof they were guiltie: which are in number 3. First defiling of the flesh: secondly, despising of gouernement: thirdly, speaking euill of such as excell in dignity.

The euils or vices condemned in these men.

1 And as touching the 1. they defile their flesh, wherein they agreede with the filthy Sodomites, they wholy gaue ouer thēselues to wanton lustes, to monstrous desires, to filthy pleasures of the flesh: they wasted their bodies with adulteries:

they wearied themselues with fornications, they polluted themselues with Sodomitical iniquities, they stayned themselues with incestuous voluptuousnes, they gaue ouer themselues to all intemperancy and extreame riotousnes, they spent their time in surfeiting, banqueting, and beastlie drunkennes, they prostituted themselues to all vncleannes: and as Saint *Paul* speaketh, they loued pleasures more then godlinesse. They walke saith *Peter* after the flesh, in the lustes of vncleannes, this is the first crime, in this place obiected against them. According whereunto, if wee examine the Libertines of our time, and the wicked hypocrites of this present age: the sects that are newly, as it were budded foorth, and newly crept out from the venemous roote of all impietie, which is heresie: who notwithstanding, pretend greatest holinesse in wordes, and in the conceite of their ovvne braines, condemn all others as Antichristian vve shall find them also as dreamers and sleepers, defiled in the flesh, & to commit in darknes such things which is a shame to bee vttered. They goe too farre in the Anabaptisticall communitie, and will haue money, and women to goe as currant and common among them. And some of them haue not blushed to say, that a woman may take another man then her husband, her husband being a sleepe, for hee is then as deade, and a man may take another woman, and vse her as his ovvne, his wife beeing a sleepe, for then and so long, shee is deade: and this thing some of our impure, yet pretended religious, and immeasurable zealous persons, who condemn al men besides themselues, haue confessed, If they bee not sleepers and dreamers, mentioned in this Apostle, I know none. If this be not a defiling of the flesh, what is it to defile it? but I vvil not in this case vrge this further against them, but I desire (that if it bee the vvill of God, the eyes of their vnderstandings may bee opened, vvhich in their proud hypocrisie so peremptorily condemn all others, that they may see both hovv farre they are sunke dovvne to hell in their damnable doctrines, and hovv shamefullie they haue defiled themselues in their vnchast liues and polluted their flesh, vvith their carnall filthines.

2. Tim. 3. 4.

2. Pet. 2. 10.

Eph. 5. 12.

2 The next crime laide vnto their charge is, that they despise gouernement. Wherevvith also S. *Peter* chargeth thelike,

2. Pet. 2. 10.

entreating

entreating of the ſame argument and matter with this Apoſtle, who ſeemeth thence to haue drawne his greateſt matters, for to ſhew the heauēly harmonie & ſweet comfort betwixt them.

Here wee may marke, that neither Saint *Peter* not S. *Iude*, forbiddeth the condemning of the faultes, ſinnes, wickedneſſe, and iniquitie of Magiſtrates, vvhich the Prophets in their times haue roundly done: but they reproue ſuch as condemne their place and calling, their povver and authoritie, vvhich is of God, and therefore haue they the very names of Gods in holy ſcripture giuen them. pſal. 82. 1. & 6. Iohn 10. 34.

To deſpiſe and contemne gouernment, vvhat is it, but to deſpiſe and contemne God, from vvhome all gouernment is, vvhether the gouerment bee ciuill or eccleſiaſticall? for ciuill gouernment, *Moſes* telleth the Iſraelites, who contemned him, and murmured againſt him and *Aaron*, that the contempt, deſpite, the murmuring vvas not againſt him & *Aaron*, but againſt God. When *Core*, *Dathan* and *Abiram*, had caſt off *Moſes* gouernment, and had conſpired againſt him, in ſeeking the office of the high Prieſt, hee plainely telleth them, that their rebellion, confederacie and conſpiracie, was againſt the Lorde, who is then deſpiſed, when the gouernment by him eſtabliſhed is deſpiſed. When the people of Iſrael waxed wearie of Samuels gouernment, and caſt it from them, and would needs haue a King to rule ouer them according to the manner of the Gentiles; God telleth *Samuel*, that they had not caſt him away only, but God himſelfe they caſt away alſo, that the Lord himſelfe ſhould not rule ouer them. Contempt of gouernment, is the contempt of God. Exod. 16. 8. c 17. v, 5. Num. 16. 11. 1. Kings 8. 7.

And in gouernment mere churchly and eccleſiaſtical, our Sauiour telleth his apoſtles, that who ſo contemneth them, contemneth him. So that all deſpite to gouernment done, redoundeth vpon the Lord himſelfe, the author of all power, all empire, all gouernment. Loke 10. 16.

If all gouernment bee from God, as the wiſedome of God it ſelfe teacheth, by mee ſaith ſhee, doe Princes raigne, and by me doe Iudges diſcerne and iudge aright: by me Princes rule, and the nobles, with all the iudges of the earth, which the princely Prophet auouched alſo, to come to preferment, is neither from the Eaſt, nor from the Weſt, nor from the South, but God pro. 8. 15. 16. pſal. 75. 6. 7.

is

Rom.13.2. is the Iudge: he maketh low, & he maketh high: And Saint *Paul* confirmeth it: let euery soule be subiect to the higher powers, for there is no power, but is of God, and the powers that are, are ordained of God: then can no man despise power or gouernment, but therein he despiseth God, from whome it is, and by whome onely it is ordained.

Gouernement is necessary. Who so despiseth gouernment, and powers in the world, despiseth a calling most needfull and most necessarie, and such a one, as without which, neither priuate house, nor common wealth, nor church of God can consist or continue, without which men shall not sleepe in bed without danger, nor trauell abroad without fear, nor dwell among men, without iniurie. Without this, our wiues shall bee violently rauished before our eyes; as for want of gouernment, the wife of the Leuit, was of the Beniamites, in the Iudges. Wthout this, all oppression and extortion also raigneth, and no man shall possesse his owne in quiet, for want of iustice. For want of gouernment, religion falleth into superstition, diuine seruice, into mans inuention, holy worship, into open idolatrie, as in the daies of *Moses* came to passe, who being absent and wanting for fortie dayes, the people had made a golden calfe, and had worshipped; and in the dayes of the iudges, is too manifest. Without gouernment, the weake are wronged, the poore are oppressed, the righteous afflicted: Therefore *Salomon* saith truly, where no gouernment or councell is, there the people fall, but where many counsellers are, there is health.

Iudges 19.1. & 25.

Exod.32.1. 23.&c. 2.Iud.19.c.8. 33.c17.v.6.

Prou. 11.14.

Wherefore, as for want of a shipmaister, the shippe is in daunger, for want of a Captain, the armie neare confusion, for want of a shepheard, the sheepe are scattered; so for want of power, gouernment, and orderly regiment, townes, countries, comon wealthes and kingdomes, come to destruction. Wherefore Saint *Chrisostome* sayeth well; where there is no gouernment, there is great euill, occasion of much slaughter, and matter of confusion; for saith hee, it is euill where there is no gouernment, and the want thereof, is occasion of many slaughters, and the beginning of confusion and perturbations. So then the calling being most necessarie, who so despiseth it, is enimie to peace, enimie to iustice

Hom.31 in epist. Heb.

iuſtice, enemie to honeſtie, enemie to religion, enemie to both church, and common wealth.

Gouernment and power is ordained for executing of iuſtice in common wealthes, as out of the Prophets, *Dauid* and Iſaias, out of the hiſtorie of the Kinges, and the writings of the Apoſtles appeareth, and for eſtabliſhing of religion in the Church of God, as by ſundrie places, admonitions, exhortations by the Prophets to Princes, is euident. For which cauſe, Princes are called nourcing fathers, and nourcing mothers vnto the Church, who ſo then deſpiſeth gouernment, deſpiſeth the rule of all religion and right. Such notwithſtanding, haue there beene in the time of the Apoſtles, ſuch were the brutiſh Anabaptiſts, in the ſucceeding ages, ſuch are vnbridled ſpirites in our dayes, who would bee exempted from all lawes, from all authoritie, from all power, and endeuour to caſt off all gouernment from them.

The end of gouernment. Pſal. 72. 13. Pſal. 82. 34. 2. Kin. 3. 9. 10. Iſay 32. 1. 2. Rom. 13. 4. 1. Pet. 2. 14. Iſay 49. 23.

And haue not weee in our age, ſuch as infringe all lawes, who violate all ſtatutes of Princes, which will not ſubmit themſelues vnto ordinances by Magiſtrates, peeres, and high officers eſtabliſhed, not repugnant vnto Gods word, but ſomething varying from their lewd fancies, heads and willes? is not this to deſpiſe gouernment? Chriſt himſelfe was content, in token of well liking of gouernment, to pay tribute, and alſo commaunded men to doe the like, euen to heathniſh princes. The Apoſtles obeyed in thinges not againſt godlineſſe, the ordinances of men, and ſo enioyned the profeſſours of the Goſpel, and ſhal men refuſe to ſubmit themſelues in things not vngodly, not repugnant to Gods word and diuine obedience, to gouernment, to powers, to Princes and Magiſtrates, and doe they not then deſpiſe gouernment?

Matth. 17. 27. Matth. 22. 21. Rom. 13. 1. 2. Pet. 2. 13.

Wherefore if God hath giuen vnto Princes authoritie, in their ſeuerall common vvealthes and countries, to make lawes, ordaine ſtatutes, and inact and ſet forth decrees, being not againſt his vvord, both for the ſtate of their common vvealthes, and for the good of the church, vnto them committed, and men are bound to giue obedience vnto them, not onely for feare, but alſo for conſcience, as Saint *Paul* teacheth, then vvith vvhat

pro. 8. 15.

Rom, 13. 5. what conſcience, can men pretēding holines, making ſhew of more pure religion, then do the reſt of their brethren, ſeeming in words more preciſe euerie way, then the reſt of the members of Chriſtes Church, in theſe caſes denie their obedience, and yet be not in the number of theſe deceiuers, whoſe wickedneſſe this alſo is, that they deſpiſe gouernment? with what conſcience can they refuſe to ſubmit themſelves to lawes for thinges meere indifferent, inacted, & yet not fal into the ſinne of theſe impoſtours, which deſpiſe gouernment? with what feare of God can they endeuour to wring necke out of coller, and caſt of the yoke of moſt godly Princes in thinges (by conſent of the moſt learned, moſt wiſe, moſt godly, not only of our owne countrie, but of other nations) held in ſome caſes tollerable: & yet be not in the ſame caſe & predicament with theſe deſpiſers of gouernment, ſo ſharply reprooued by this Apoſtle? How Matth. 23. 24. can they ſtraine at a gnatt, and ſwallow a cammel; leape ouer a blocke, and ſtumble at a ſtraw, take offence at nothing, & be themſelues diſobedient, vntractable, rebellious, and yet not be culpable of this wickedneſſe, with theſe lewd, looſe, and licencious Libertines here mencioned, that they deſpiſe gouernment? God open their eyes, mollifie their heartes, illuminate their minds, that they may follow the truth in loue, & in al chriſtian obedience, with all good conſcience, ſeeke the peace of Epheſ. 4. 15. the Church of God, to the eternal glory of our Sauiour Chriſt, and to their owne ſaluation, in the day of his glorious appearing.

Thus this Apoſtle as Saint *Peter* did before him teacheth that the Heretikes, Schiſmatikes, Libertines, & vnbridled ſpirites, of his time did, and the like wicked and vngodly perſons, toward the end of the worlde, in like manner ſhould deſpiſe gouernment. Wherefore when we ſee or heare any ſuch, what religion, what holineſſe, what godlneſſe and puritie ſo euer they outwardly pretend: if they ſeeke to caſt off the yoke of Princes, and contemne and deſpiſe gouernment, we may worthily hold them as hypocrites, and condemne them as falſe brethren, impoſtours and deceiuers of Gods people, of whom this is a marke infallible, to deſpiſe gouernment.

3 The laſt and third crime obiected againſt them, is that they

they ſpeake euill of ſuch as excell in authoritie, what ſo euer they be, Princes, Kings, or men in high authoritie, are euil ſpoken of by theſe wicked ones. A ſin which God would not his people to commit, therfore gaue he ſpecial charge therof vnto Iſrael, by *Moſes* his ſeruant: Thou ſhalt not raile vpon the iudges, neither ſpeake euil of the ruler of thy people. And S. *Paul* being challenged for ſpeaking euill, & reuiling the high prieſt Ananiah, anſwered, I wiſt not brethren, that it was the high Prieſt: For it is written, thou ſhalt not ſpeake euil of the ruler of thy people. This vice S. *Peter* alſo obiected vnto theſe deceiuers, that they ſpeak euill of ſuch as excelled in dignitie.

Exod. 22. 28.

Actes 23. 5.

2. pet. 2. 10.

Theſe wicked and vngodly men, reproch the Parſons, ſlaunder the calling, diſcredite the order of gouernment of Princes, and ſuch as are chiefe men vpon earth, they miſreport thē, they diffame their good meaning, they impeach their roial credites, they backbite and ſlaunder their carefull proceedings, they rent at table and in their conferences and communications, al their tollerable and lawful doings, they find one fault or another alwaies in their Princes and gouernours, and ſo they ſpeake euill of them that are in authoritie, and raile on ſuch as excell in dignitie, which is no ſmall wickedneſſe.

Now men ſpeake euill of Princes, and ſuch as excell in dignitie, not only when they vtter with their mouthes ſpeeches which tend to the reproach and diffamation of Princes, but when rebelling againſt them, they denie their obedience, and ſay as they ſay in the Goſpel, we will not haue this man to rule ouer vs; and finally, when they ſpeake euill of their lawes and ordinances vvhich they haue enactad, and condemne them as vnwiſe, vniuſt, vngodly, and not to be obeyed, being notwithſtanding, neither againſt equitie, charitie, nor godlineſſe.

How and when do men ſpeake euill of ſuch as excel in dignitie.

Luke 19. 14.

Such haue we too many amongſt vs, that are alwaies buſie with Princes matters, alwayes harping vpon their imperfections, euermore miſliking their proceedings, and condemning their gouernment, ſometimes of too great lenitie, ſometimes of extreame ſeueritie, ſometimes of too great negligence, ſometimes of too great forwardnes, ſometimes of one thing, ſometimes of another. And would God they vvere onely hereof guiltie, vvhich are open & profeſſed enemies vnto the Goſpel and

and not onely Baroniſtes which condemne Chriſtian Princes for defenders of Antichriſtian, and altogether vnlawfull gouernementes: but wee haue too many euen profeſſing greate holineſſe, which launch and lauiſh out too too farre in the condemning of godly princes, lawful and tollerable proceedings. Who (I thinke,) ſay as they did in the Prophet. With our tongues will we preuaile, our lips are our owne, who is Lord ouer vs? And therefore they dare moſt boldly ſet vpon Princes and mightie men of the earth, and rent and teare them with the teeth of reuiling and reproach, and ſo ſpeake euil of them, that are in authority, and excell in dignity.

pſal. 12. 4.

And albeit S. *Iude* here chiefly ſpeake, of the ſpeaking euil of ciuill powers and Magiſtrates, yet ſeeing God is author of the gouernement of his Church, and placeth men in authority therein, aſwell as in the common wealth, and hath at all times no leſſe care of his church, then of the common-wealth: it is manifeſt that hee would not haue the gouernours in eyther to bee euill ſpoken of. For God was not angry onely at the reuiling and euill ſpeeches of the people vttered against *Moſes* the ciuill Magiſtrate, but againſt *Aaron* alſo the Prieſt & gouernour in the Church. And an example of Gods feareful iudgement for reuiling his Prophet *Elizeus*, is ſet downe in ſcriptures, in that God cauſed Beares to come out of the wood and deuoure thoſe children, which reuiled and mocked his Prophet. And Saint *Paul* doth proue the ſame out of the law of God it ſelfe, who applyeth the place of *Moſes* ſpoken, cõcerning the ciuill Magiſtrate, to the high Prieſt and Eccleſiaſtical ruler in the Church. Wherefore when hee was reproued for reuiling the high Prieſt, hee ſaide, I wiſt it not brethren, or I knew not that it was the high Prieſt: for it is written. Thou ſhalt not ſpeake euill of, or reuile the Prince or ruler of thy people.

Eccleſiaſtieall gouernement is not to bee reproached.

Exod. 5. 21. c. 14. 11. c. 16. 2 4. Kin. 2. 23.

Actes 23. 5.

And if we look into all times, we ſhall ſee that God did neuer more puniſh the contẽpt of Magiſtrates and the ſpeaking euill of thẽ, then he hath puniſhed the contẽpt of eccleſiaſtical gouernours, & the reuiling and mocking of them, as the examples of the Prophetes, Apoſtles, & the faithful miniſters of Ieſus Chriſt, may teach vs.

For

For if almightie God had founded and planted his church with his owne hand, and therein hath placed gouernours, Paſtours, Prophets, and teachers of his people, as in the old law & Prophets vnto Iſrael his ſeruant, and in the new Teſtament & holy goſpel of his deare ſonne Chriſt, both by him, and his Apoſtles, hee hath promiſed to his elect ſeruants, the true Iſrael, that is of God, then aſſuredly are they as wel greeuous ſinners, & ſhal in due time be puniſhed with great ſeueritie, which raile on, reuile, and ſpeake euill of the gouernours of the Church, as they which ſpeake euil off, and reuile ciuill officers, and ſuch as excell in ciuil dignitie. And theſe men doe not conſider, that in ſpeaking euill of the prelates of our church, and the dignities whereunto they are exalted, they ſpeake againſt thoſe titles, thoſe places, thoſe dignities, which the auncient fathers not only haue accepted of in themſelues, & not contēned in others, but which the beſt learned of our times, both ſtrangers and of our owne, haue allowed. And albeit, we make no compariſon betwixt the Prince in the common wealth, and the Prieſt and Prelate in the church, yet to ſpeake euil of either, is grieuous in Gods preſence, and ſhall bee puniſhed with his heauie hand of wrathfull indignation, if not alwaies in this life preſent, yet doubtleſſe at the day of the glorious appearing of Ieſus Chriſt.

See Ignatius his 2. Epiſtle ad Magnetianos, & Cyprian lib. 1. Epiſtolarum. epiſt. 3.
Iere. 3. 15.
Eze. 34. 23.
Iohn 20. 21.
Actes 20. 28.
Epheſ. 4. 11.
1. Cor. 12. 28.

Which when I conſider, I maruell not a little, at our Donatiſts, the Baroniſts, Familiſtes, Martiniſtes, and at the fained lunatike perſons which of late, rent both Prelate and Peere, with the teeth of vile reproach. Much more I muſe at them, which would bee counted more holy, more pure, more zealous then their brethren, whoſe common table talke oftentimes is, the diſgrace, the diſcredite, the diffaming, the reproching, the euil ſpeaking, the railing on, & reuiling of the chiefeſt perſons in the church of Chriſt, and ſuch as therein excell in greateſt dignitie. And therefore aſſuredly, they are culpable of this crime, and to be condemned for the ſame fault with theſe lewd Libertines, and vngodly perſons, that they ſpeake euill of ſuch as are in authoritie.

Ac. 1591.

Now if againſt this place of S. *Iude* and S. *Peter*, the example of *Iſay*, the Prophet ſhall be vrged, who called the Princes of Iſrael, Princes of Sodome and of Gomorrha, or the example

of

of our ſauiour Ieſus Chriſt, vvho calleth *Herod* a Foxe, or the
Actes 23.5. example of *Paul*, vvho calleth *Ananiah* the high Prieſt, painted
2. Tim. 4.17. vvall, and *Nero* the Emperour, Lyon, and ſuch like in holy
ſcriptures: vvhereby Gods Saintes doe ſeeme to haue ſpoken
euill of Princes and ſuch as excelled in dignitie, the anſvvere
therunto is eaſie.

The anſwere. 1 Concerning *Iſay* he doth not reuile or ſpeake euil of the
Iſay. 1.10. Princes of Iſrael, but ſheweth that they were ſo farre degene-
rate from the people of God, that they in impietie and wick-
ednes, were like the vngratious Sodomites and Gomorrheans,
and reproued them of their ſinnes, reporting but the truth of
them, moued thereunto by the ſpirite of God. Whereby hee
was directed in the executinig of his office, and not to diſgrace
them among men, but to touch their heartes with the feeling of
their ſinnes, and the due conſideration of deſerued puniſhment,
that ſo they might be conuerted and ſaued.

Ioh. 2. 24.25. 2 As for our Sauiour Chriſt, in as much as he was perfect
Luke 13.32. God, and knew all men, and needed not that any man ſhoulde
teſtifie of man, for he knew what was in man, therefore ſeeing
the craftie and ſubtle diſpoſition of *Herods* heart, and the de-
ceitfulneſſe and traiterouſneſſe of his mind, hee might without
ſpeaking euill, ſhew what impietie and vngodlineſſe vvas in
him, and therefore alſo reproue him bitterly,

Actes 23.5. 3 As for *Pauls* ſpeach to *Ananiah*, for aſmuch as hee being
the high Prieſt, yet wilfully vvithſtood the truth, maliciouſly
perſecuted the Goſpel, cruelly raged againſt the Miniſters and
Preachers, the maintainers and profeſſours of the ſame, & con-
trarie to al lavv, equitie and iuſtice, commaunded the Apoſtle
to bee ſmitten, before his cauſe vvas fully heard and hee con-
demned, Therefore Saint *Paul* tooke him not for high Prieſt,
in whome he ſaw nothing vvorthie ſo great an office, and ther-
fore might vſe thoſe wordes vvell enough againſt him. Beſides
that, as Saint *Auguſtine* ſaith, this vvas rather a prophecie what
i. Li. Ser. dom. in mon. ſhould befall him, then any taunt or bitter and cruell ſpeach a-
gainſt *Ananiah*. And for calling *Nero* Lyon, it is no more
2. Tim. 4.17. then trueth, for like a rauening & roaring Lion hee rent in pie-
ces, tore in ſunder, and deuoured moſt cruelly, the ſillie ſheepe
and innocent lambes of Ieſus Chriſt.

4 It is one thing iuſtly to reproue Princes, mightie men, and high perſonages which excell in dignitie, for neglect of iuſtice, contempt of religion, oppreſſing the innocent, fauouring the wicked, ſpoyling their ſubiects and for committing notorious ſinnes, and that for zeale to Gods glory, and loue to their ſaluation; and another thing, wrongfully to reproch, maliciouſly to diſcredite, vnreuerently to reuile, and curſedly to ſlaunder them, and that to the ſatiſfying of our diſcontented mindes, and the ſpuing out of the venim and poyſon of our heartes. That is permitted the Miniſters of God, in reuerent and dutifull manner, as by the holy Prophets before hath been performed, but this is a marke of halting hypocrites, deceiuing heretiques, corrupting impoſtours and ſeducers of the people.

And if ſuch cenſours and iudges of all men, as take pleaſure to ſpeake euill of Princes, and chiefe gouernours, woulde tell thoſe Princes & honorable perſonages, in their owne hearing, of the thinges they condemne them for, that ſo they might examine, whether iuſtly or vniuſtly they were reproued; the caſe were in ſome meaſure tollerable. But when they ſit on their benches, when they are at their tables, when they are in their priuate conferences, & among ſuch, as whoſe eares itch at theſe things, & who take pleaſure & delight in ſuch ſlanderous ſpeaches; they ſhal ſeeke nothing but deprauing, diſgracing, diſcrediting and diffaming of high perſons; they cannot bee deliuered from this accuſation, nor diſcharged of this ſinne, that they ſpeake euill of ſuch as excell in dignitie.

Vices are to be reproued in the hearing of them which commit them.

2. Tim. 4. 2.

If they, in whoſe mouthes the chiefeſt Prelates and greateſt mens doings in the Church are alwaies, whoſe meate & drinke it is daily to rip vp their liues, and examine their dealings, and to ſpeake of them at their pleaſures! if Martin the malipert, malicious and miſchieuous, with his adherents, houndes of the ſame haire, whelps of the ſame litter, chickēs of the ſame hatching, the offspring and generation of that viperous and venemous kinde would face to face, haue charged thoſe reuerend fathers, whome with ſlaunderous penne, and in wretched writing they haue defamed, it might haue borne ſome ſhewe of zeale, and carried ſome pretence of deſire of reformation of offences. But in the manner of Libels to re-

proch them, without iuſt proofe to condemne them, without all order to cenſure them, without all honeſty and common ciuilitie to diſcredite them, without al ſhame to reuile them, without all charitie to diſgrace them, and as much as in them lay, for euer to haue defamed them: what is this but the note of heretikes, ſchiſmatikes, hypocrites, libertines, ſeducers, and deceiuers of the people of God, and to ſpeeke euill of ſuch as are in authoritie? And a plaine euidence and demonſtration, that therein they ſought not Gods glorie, but powred out their owne malice: that they endeuoured not the amendmēt of their brethren, but declared their priuate quarrels conceiued againſt them.

The amplifiing of the third crime.

Thus the Apoſtle ſimply hath handled this third euil which furthermore by compariſon he amplifieth in this manner: yet *Michael* the Archangell, when he ſtroue againſt the Diuel, and diſputed about the bodie of *Moſes*: durſt not blame him with curſed ſpeaking, but ſaid, the Lord rebuke thee. Wherein, by compariſon of *Michael* the Archangel, which ſpake not euil of Sathan himſelfe, their ſinne is encreaſed, exaggerated, and amplified, which being but men, and alſo oftentimes of the worſt ſort of men; ſhall be bold to ſpeake euill of ſuch men, as excel in dignitie.

2. Pet. 2. 11.

If the Angels of God, which are greater both in power & might, and farre excell both in perfection of nature, and excellencie of glorie, the ſonnes of men, whom God hath made inferiour vnto Angels, as Saint *Paul* out of *Dauid* the Prophet auoucheth: which might doe more againſt Sathan, then theſe ſhameleſſe deceiuers and vile diſſemblers might doe againſt Princes and ſuch as excell in dignitie, or men againſt men placed in authoritie: if *Michael* the Archangel, one of the Princes of the heauenly hoſte, yea the captaine generall of Gods armie royall and angelicall, the thruſter downe of the old Dragon frō heauen, durſt not reuile Sathan, nor blame him with curſed ſpeaches, but onely ſaid the Lorde rebuke thee: ſhal theſe men be ſo proud in heart, ſo arrogant in ſpirit, ſo haughtie in themſelues, to dare to doe that againſt men excelling in dignitie, which *Michael* himſelfe durſt not to do againſt Sathan the Diuel, the anthor of al iniquitie? what preſumption, what impiety,

Heb. 2. 7, Pſal. 8. 6.

Reuel. 12. 5.

what

what wickednesse is this? *Michael* the great Prince, was content to leaue Sathan a common enemie vnto all vngodly persons, and professed aduersarie vnto God himselfe, vnto Gods iudgement, and shal these vngracious libertines speake, euil of and condemne worthie, famous, excellent, and godly Princes, rulers and magistrates, in common wealth, and reuerend Prelates, Pastors and Preachers in the Church, and thinke they sin not? what intollerable pride is this? And let our English Donatists defend their slaunderous speeches and false accusations neuer so smoothly, yet the course they take, is to the condemning not of the manners onely, but of the men also, neither of the conuersation alone, but of their calling in like manner: and therefore can no wise be defended.

Touching the story here recorded, concerning the contention and disputation of *Michael* and the Diuel about the bodie of *Moses*, it is not in any other place of holy scripture plainly deliuered. For howbeit there is in sundrie scriptures, mentioned, a contention betwixt *Michal* and Sathan, yet plainely and in expresse words, to haue beene about the bodie of *Moses*, it is not in any other place, to be auouched. Wherefore some haue referred this place to one, and others to other authorities of the Scriptures. *Daniel* the great Propet maketh mention of *Michael*, and saith that at that day *Michael* shal stand vp, that great Prince, which standeth for the people: wherein hee seemeth to note that *Michael* was a Prince from God, for the defence of his people: then must their bee an enemy intended, which may be Sathan. And so it is. For our *Michael* and great Prince Iesus Christ, shall rise vp in the latter day to rescue and deliuer his people and Church, from the tyranny of Sathan and his adherents. But this cannot be the place, where hence this storie may bee alledged: becausse here the standing vppe of this great Prince, and the cause of setting forth himselfe as a Prince prepared to the battaile, is not *Moses* body, by the deliuerance of his people, which shall bee in the last day effectually performed; wherefore immediatly after, the Prophet speaketh of the generall resurrection, and of the glorie that then shalbe reucaled vnto the Saints. Zacharie maketh mẽtion of a mater in words very near this, who writeth that the

Dan. 12. 1.

Verse 2. 3.

Zac. 3. 1. 2.

Angell of God in a relation or viſion ſhewed him *Iehoſuah* the high Prieſt, ſtanding before the Angell of the Lord, and Sathan ſtoode at his right hand to reſiſt him. And the Lorde ſaid vnto Sathan, the Lord rebuke thee Sathan, euen the Lord, that hath choſen Hieruſalem, rebuke thee. In which place, howbeit halfe the wordes of our text bee found, the Lord rebuke thee: yet can not this place be it, where hence this whole hiſtorie is deriued. Becauſe that prophecie, is a plaine prophecie of Chriſts kingdome, vnder the tipe of *Iehoſuah* the high Prieſt, for as *Iehoſuah* in the building vp of the cittie and temple of Ieruſalem after the captiuitie, was hindred by Sathan, who raiſed vp the neighbours round about, the enemies of the Iewes, to hinder the building, ſo when our true *Iehoſuah*, our high Prieſt and Captaine Ieſus Chriſt, ſhall endeuour the reparing of his decaied Church, and ſpirituall Temple, the heauenly Hieruſalem which commeth downe from God, Sathan ſhall euermore, as much as in him lieth, hinder the building, againſt whome Chriſt, as the mediator of his Church, ſhall pray vnto God, that he would rebuke him, as Iehoſuah ſeeing the hinderance of the building to haue beene by the malice of Sathan, in the enemies of Gods people, prayed vnto Chriſt the preſeruer of his Church, that he would checke and ſharply rebuke the Diuel, for hindring their building. Touching the battaile betwixt *Michael* and his Angels, with the great Dragon and his Angels, mentioned in the holy reuelation, that cannot be the fountaine or ground of this place. For the cauſe of that battaile, was the defence of the womā trauailing with child, which ſignifieth the Church, whoſe children the great Dragon, the Diuell, would haue deuoured. And beſide that, it ſeemeth that S. *Iude* had written before the holy and bleſſed Apoſtle S. *Iohn* his reuelation, which is thought to be the laſt thing written by the Apoſtles. There remaineth yet one other place, wherhence ſōe think this place of *Iude* to be gathered. Whē *Moſes* the great prophet was dead, in the lād of *Moab*, according to the word of the Lord, the angel of the Lord buried him in a vallie, in the lād of *Moab*, ouer againſt Bethpeor, but no man knew of his ſepulchre vnto this day. The cauſe, why Gods Angell buried him thus ſecretly, is moſt probable ſuppoſed to haue beene, leaſt the

Eſd. 4. 2. &c.

Reu. 12. 2.

Reue. 12. 7.

Deut. 34. 5. 6.

the people of Israel, should haue committed Idolatrie with the bodie of *Moses*, whome they knew to haue beene a Prophet, mightie both in worke and in word. And many thinke that then Sathā would haue made the burial place of *Moses* known, that thereby the Israelites might haue fallen into Idolatrie, but hee was resisted by the Angell of God. And this contention most of the reuerend fathers haue thought to bee meant in this place. This is most probable, & cometh neareſt vnto the mater.

Notwithstāding, it can not precisely be determined whence this place is deriued. Wherfore some of the latter writers haue imagined, that the whole storie was recorded in some of the bookes which perished in the captiuitie, which books are manifestly expressed in the scriptures, whose names are also mentioned, as in vers. 14. hereof, shall appeare.

Some others thinke, that the Apostles had receiued it by some long continued tradition of the fathers, who by holy tradition were accustomed to deliuer vnto their posteritie, many things, not expresly written in the scriptures. Which holy custome of the Saintes, first the Scribes and Pharisies, the corrupters of the law of *Moses*, & then the Papists, the peruerters of all truth, and the falsifiers of all Scriptures, haue abused, who vnder pretence of traditions, haue brought in many vnwritten verities (as they call them) quite contrarie vnto Gods word, and flat repugnant to the Gospel of Iesus Christ.

But for vs, this is enough, that wee assure our selues that this Apostle was inspired with the holy Ghost, and through that inspiration, to haue writen this Epistle, and that to be inspired from aboue, as all other Scriptures are, for the whole Scripture, saith *Paul* is inspired from aboue, which spirit being the spirit of trueth, as by our Sauiour hee is termed, coulde not then deliuer vnto the church any thing, but truth. So then the whole scripture of God, being true, whence soeuer this be deliuered and gathered, it skilleth not: And it is of vs to be taken without curious scrupulositie, as sacred and vndoubted scripture, seing it was written by the holy Apostle, into whome the holy Ghost was inspired, as is witnessed.

2. Tim. 3. 16.
Iohn 14. 17.
c. 15. 26. c. 16. 13.
Iohn. 20. 22.

If *Michael* the great Prince, did not curse or speake euill of Satan, but deliuered him ouer vnto the iudgement of God to be

rebuked, then much leſſe is it lawful for men to ſpeake euill of ſuch as excell in dignitie.

Obſeruations. The obſeruations out of this place to be gathered, in few wordes are theſe. Firſt, that men may not of priuate malice, ſo much as curſe or ſpeake euill of Satan himſelfe; for *Michael* the Archangel, when he ſtroue with Satan, in a matter tending to Gods glorie, which was the reſtraining of Iſraell from committing Idolatrie, by worſhipping the bodie of *Moſes*, whereunto Satan would haue had the dore opened, would not curſe him, did not ſpeake euill of him, much leſſe may wee, in the priuate malice which we beare vnto Satan, ſpeake euill of him, or of any other inſpired with his wickedneſſe.

2 If *Michael* committed the reuenge of Sathans malicious wickedneſſe vnto God, then much more muſt men remit the reuenge of their iniuries vnto the almightie, who challengeth it vnto himſelfe as proper. Deut. 32. 35.

3 If Sathan be to be left vnto Gods iudgement, much more Princes, be they good, be they contrary, are therunto to be referred, as vnto their propper iudge.

4 If curſed ſpeech be not to bee vttered againſt Sathan the Diuel, then much leſſe of malice may we curſe, vſe execration or bitter ſpeeches againſt Chriſtians our brethren.

5 If men may not ſpeake euill of any ſuch, as excel in dignitie, without falling into the crime in heretiques, hipocrites, vngodly perſons, & ſeducers of the people condemned, much leſſe may they ſpeake at their pleaſures, and giue out vnreuerend words againſt Princes & men excelling in dignitie, which eſtabliſh religion, profeſſe the Goſpell promote the kingdome of our Lord and Sauiour Ieſus Chriſt, and ſay their rule is vnlawfull, and their gouernment Antichriſtian. Wherein if there be blemiſhes and imperfections, as in all gouernments there hath beene, (as in *Dauids*, *Hezechiah*, *Ioſiah* his gouernment, and the beſt of the kings is too apparant, yet they holy, and their gouernment from God) and to the end of the world, there ſhall be, yet are they not with bitter backbiting and euill ſpeaking againſt men excelling in authoritie, but by praier vnto God, in whoſe hands the harts of princes are, & who turneth them as riuers of waters, to be amended; & thus much touching 1. pet. 3. 9. pro. 21. 1.

the

the vices & crimes, here against these drowsie sleepers obiected
4 In this discourse the last thing is the conclusion, but these speake euil of those thinges they know not, and what thinges they know naturally, as beastes which are without reason, in those thinges they corrupt themselues. Whereby wee are taught that the wicked persons before mentioned, are to bee condemned of a double fault. First of rash folly in condemning some, for thinges they know not; Secondly, of shameleſſe abusing of their knowledge, which they had gotten, wherein they liued like beastes without reason.

The conclusion.

Two faults in these dreamers condemned.

1 Their rash folly in this appeareth, that they condemne things they know not. They know not what they condemne, when they condēne rulers, they know not whom they speake euil of, when they speake euil of those that excel in dignitie.

Rash folly.

Magistrates and rulers in common wealths, are so necessarie, that one said wisely among the heathen, that it is better to be gouerned by a tyrant, then to haue no gouernour. Therefore in speaking euil of them, they speake euill of thinges they know not, they know not how necessarie they are in a common wealth, they know not what they doe, when they speake euill or condemne them.

Tyranny better then Anarchie.

They know not that rulers are from God, from whom all power is, as by the scriptures hath vpon the eight verse beene shewed. And the very heathen themselues were not so senseleſſe, so dul, so blind, so blockish, but did see and confesse it. For *Hesiode*, and *Homer*, Poets of the gentiles, haue both to like purpose acknowledged the same. For *Hesiode* saith, kingdomes & kings likewise are from God, & *Homere* writeth that al honour, and power is from him also. Wherfore for these men to speake euill of rulers, whome scriptures commend as from God, and the very heathen also confesse to be from the diuine maiestie, is a sinne most wicked, which who so doth, doth hee woteth not what. Which follie in these S. *Iude* condemneth, they speake euill of thinges they know not.

All gouernment from God, as the heathen also confesse. Hesiode. Homer.

Salomon counteth him a very foole, which answeareth a matter before he know it, & is not he then as very a foole, which condemneth a mater before he know it? then are they guiltie of follie, who speake euil of rulers, the necessitie of whom, the

prou. 18, 13.

office of whom, the ordaining of whom, the coũsels of whom, the practises and dealings of whome, they know not. Where-
First know, then iudge. fore, as in all thinges it is good first to know, then to iudge off, and then to speake: So chiefly in the matters of Princes, vnto the profundnesse whereof, euerie one reacheth not, neither attaineth; it is good first to know, then to iudge, & then to speak; and yet as becommeth their persons. But to speake euill of, & condemne the thinges we know not, neither haue euer rightly vnderstood, is a follie most worthy to be condemned.

And it is a wonder to see the rashnes of our times, and the follie of our age; we iudge, we censure, we check, we controll, we condemne and speake euil of princes affaires, councels, and matters; as if we sate our selues at their councell tables, & knew them throughly: when we see nothing, heare little, and know lesse. Is not this then the fault whereof in this conclusion these dreamers are condemned; first, that they speake euill of thinges they know not?

And men are not onely guiltie of this particular, in princes and rulers matters to speake euill of that they know not, but it is almost a generall fault among men, to take vpon them to speake euill of thinges whereof they haue no knowledge. Ignorant men will speake euill of the bookes and writings of the learned, which thinges they know not: illiterate persons, speake euill of schooles and nources of learning, which they know not. Men without skill, condemne artes and liberall sciences, whereunto they neuer attained. Wicked and vnruly persons, speake euil of orders & ordinances which they know not. Finally and to be short, there is nothing, either necessarily instituted in cõmon wealth, or seemly ordered in the church of Christ, which witlesse and skilleſſe persons, when they lust, will not condemne and speake euil of: which thinges yet they know not, and so fall into this euill and fault here condemned; that they speake euill of thinges they know not.

z And, as for this rashnesse, they are condemned of follie: so, for that they abuse their knowledge, they are culpable of
Abuse of knowledge. shameleſſe impudencie. For euen in those thinges, to the knowledge whereof, they come by instinct of nature: therein they defile themselues, and proue worse then bruit beasts in whom

whome is no reaſon.

As bruite beaſtes without reaſon or wit, follow whether nature leadeth them: ſo theſe vngodly perſons, deſtitute of ſpirituall knowledge, are headlong carried away of their owne carnall iudgements, and ſeeke altogether after their ſenſuality.

Yea, they are far worſe herein then bruit beaſtes, for the very beaſtes, vſe meates, drinks, carnall plaſures, to the fulfilling of natures neede and deſire: but herein theſe paſſe the neede, & goe beyond the deſire of nature, prouoking themſelues to all vncleannes, and giuing themſelues ouer to all brutiſh beaſtlines. The bruite beaſtes doe know the vſe, but runne not often through inordinate deſire into abuſe, through ſuperfluitie: the bruite beaſtes at certaine times & ſeaſons for the moſt part, giue themſelues to luſtes, for the encreaſe & continuāce of their kindes and ſexes, but theſe through all intemperate & diſorderate riotouſneſſe, giue themſelues to drunkenneſſe and all manner ſurfeiting. and continuallie applie themſelues to fleſhly vncleannes, not for encreaſe of kind, but for fulfilling of inordinate and wandring deſire, and therein are more vnreaſonable, then verie dumbe creatures. And thus are they two wayes faultie: Firſt, in condemning that they know not, through folly: Secondly, in abuſing the thinges they know through filthineſſe. And thus hee concludeth. Seeing thē theſe lewde Libertines & vngodly perſons, both condemn that they know not, wherein their folly appeareth: and alſo abuſe the thinges, which naturally they vnderſtand, wherin their ſhameleſſe impudency is argued, and wherein they are inferiour euē to bruit beaſtes, their iudgement muſt bee reiected, themſelues muſt be accurſed, they muſt bee thought vnworthy to deale in theſe high matters, they muſt of the Saintes be reſiſted and withſtood, and carneſtly contended againſt, of the faithful: And thus much concerning the third reaſon, and place of confirmation. Now let vs pray, &c.

S. IVDE

S. IVDE. Sermon 6. ver. 11.

Verse 11. *Woe bee vnto them, for they haue followed the way of Caine: and are cast away by the deceite of Balaams wages; and perish in the gaine-saying of Core.*

These wordes containe the fourth Argument, or place of confirmation, why Gods saintes should take heede of these deceiuers: and it is drawne from the prognosticating, & foretelling of their destruction. In which place two thinges may bee noted, Namely,

1 *The prognosticating and foretelling it selfe, vnder the vsuall and common worde of denouncing, which is woe.*

2 *The reason of this prognosticating and foretelling because they follow and imitate such, as haue likewise perished, which are three.*

1 *Caine whose shameleſſe malice, whose cruell enuy, whose grieuous hypocrisie they resemble.*

2 *Balaam, whose greedy couetousneſſe, and filthie briberie, they also imitate and follow.*

3 *Core, whose proude stomacke, whose haughtie minde, whose ambitious and seditious heade they carrie.*

These

THese wordes of Saint *Iude*, teach the saints of God carefully to auoide, and earnestly to contend against the Libertines and wicked deceyuers, in consideration of the euent, which indeede shall follow them, and the destruction which shall ouertake them for their impietie. Which thing shall surely come to passe, because they follow and resemble such as haue beene subiect to grieuous punishmentes. They are diuided (you see) into two generall pointes or branches: The first is the foretelling and threatening it selfe, wherby their punishment is prognosticate and fore-spoken. The second, is the cause, why such punishment shall light vppon them, aud such destruction befall them, euen because they follow Cains, Balaams, and Cores example, which all were most grieuously punished by God. The fourth place of confirmation,

Concerning the first of these two, which is the foretelling and denouncing of their punishment, which shall deceiue the people of God, vnder pretence of godlinesse, and yet indeed; turne Gods grace into wantonnes, denie the Lord God, and our onely Lord Iesus Christ: which defile the flesh, despise gouernement, and speake euill of such as excell in dignitie: thus saith the Apostle, Woe be vnto them. The foretelling and denouncing of their destruction.

The holy men of God, in all times and ages haue foretold, what euill should befall the wicked, and denounced the punishmentes which should follow them: but yet in sundrie sort, and after a diuerse manner. Sometimes in plaine words telling, what should ensue and follow the wickednesse of men. So God himselfe begun first to threatten, who foretold what should follow the disobedience of *Adam*: Thou shalt eate freely of euerie tree of the garden, but as touching the tree of knowledge of good and euill, thou shalt not eate of it. For whensoeuer thou eatest thereof, thou shalt die the death. In the law and giuing of the commaundements, in the deliuery of the thirde commaundement of the first table, which is touching the abusing of the holy name of God: the Lord foretolde the punishment which should be inflicted vpon them which tooke his name in vaine, and saith, Thou shalt not take the Euil men in all times haue beene threatned. Gen. 2. 16. 17. Exod. 20. 7.

name

Le. 26. 14. name of the Lord thy God in vaine, &c. *Moses* instructed frō God, telleth what plagues and punishmentes they should suffer, which disobeyed the voice of the Lord their God, and reckoneth vp many miseries and calamities which they should sustaine, which were guiltie of the breach of his commaundement: From the foureteenth verse, to the end of the three and fourty verse. And in the repeating of the law to the children of those fathers which came out of Egypt, yet dyed Deut. 27. 16. in the wildernesse, before they entred the land of promise, after that hee had denounced seuerall curses to the breach of seuerall commaundementes, hee abridged the matter, and brought it into a small summe, and concluded: Cursed is euery one that perseuereth not in all the words of this book to doe them.

All the Prophetes haue likewise denounced euill, foretolde punishment, and destruction against the wicked, as in their seuerall workes and bookes of prophesie may appeare. Amos. 1. v. 3. 6. 9. 13. c. 2. 1. & 4. &c. And to passe ouer many, how often doth the man of God & holy Prophet *Amos*, foretell calamitie and misery against the wicked people, vnder this phrase? for three transgressions & for foure, I will not turne vnto them. And in the scriptures of the new Testament, as all the Apostles, for some one sinne or other, after one manner or another haue denounced likewise punishment, and foretolde the miserable calamitie of the wicked, so one for all, may bee that of Saint *Iames*, where he foretelleth the punishment, and denounceth the calamitie of the prophane rich men of the worlde: Goe to now you rich mē, Iam. 5. 1. 2. 3. sayeth Saint *Iames*, Weepe and houle, for your miseries that shall come vpon you: your riches are corrupt, your garments are moth-eaten, your golde and your siluer is cankred, & the rust thereof shall bee a witnesse against you, and shall eate vp your flesh as it were fire. Thus by these and infinite the like places it may bee shewed, how in all times and ages, since the first creation, the men of God haue foretolde and denounced the punishments of the wicked.

Which thing as they did oftentimes vnder sundry speeches and diuerse phrases of wordes, so most vsually they vsed one worde which is, Wo, whereby they foretold al punishment, all

calamity

calamitie, all miſerie of the wicked.

The worde Woe, ſeemeth to bee an interiection, and ſodaine voce of him that grieueth, mourneth and ſorroweth: but in the ſacred Scriptures it ſignifieth, the great miſerie, the heauy iudgement, the exrreame calamity, the comfortleſſe troubles which happen vnto the wicked, as may appeare in many places, both of the olde, and alſo of the new Teſtament. Wo, how it is vſed.

And let vs beginne in the olde Teſtament, with *Iſaias* the Prophet and man of God, who vpon ſundry occaſions at ſundry times, againſt ſundrie perſons, threatneth extreame calamity vnder this worde Woe: As reprouing the people of Iſrael for their ſhamefull ingratitude and ſtubbornenes againſt God, Hee vnder this worde denounceth their puniſhment: Wo vnto the ſinfull nation, and the people laded with iniquity. And againe, foretelling the plagues which hanged ouer the wicked, and whereunto they ſhould bee ſubiect, hee crieth out: Woe vnto the wicked, it ſhall bee euill with him, for the rewarde of his handes ſhall be giuen him. Not long after, denouncing plague and puniſhment, againſt ſundry ſinners & wicked perſons, as againſt the couetous, the drunkardes, the wantons, & ſuch as vſed all allurements and occaſions to harden themſelues in ſinne, againſt the flatterers, againſt them which ſeemed wiſe in their owne conceites, and ſuch as bragged of their wickednes: the Prophet vttereth all vnder one word Woe; Woe to them which ioyne houſe to houſe, fielde to field, that there is no place. Woe to them which draw on iniquitie with cordes of vanity, and ſinne with cart ropes. Wo to them which ſpeake good of euill, and euill of good, which put darkeneſſe for light, and light for darkenes, bitter for ſweet and ſweet for bitter. Woe to them that are wiſe in their own conceit, and prudent in their owne ſight: Woe to them which are mightie to drinke wine, and to them which are ſtrong to poure in ſtrong drinke. In the ſame propheſie ſpeaking againſt ſuch, as in heart deſpiſed Gods word, and mocked at his admonitions, but outwardlie bare a good face, and ſet a fayre countenance on the matter, hee in like manner vnder the ſame word, crieth out: Woe vnto them which ſeeke deepe, to hide theyr counſell from the Lord: for their workes are in darkenes, and they

1. Iſay, 4.

3. Iſay 11.

5. Iſay, 8, 11. 18 23. 21. 22.

Iſay 29. 15.

t hey say, who seeth vs, or who knoweth vs? And in the next
Isay. 30. 1. Chapter foretelling their punishment, which contrary to gods expresse commaundement vnto them, and their solemne promise made vnto him, depended not, neyther rested vppon his power and prouidence, but hoped for protection, defence & deliuerance from forraine Princes, hee saith; Woe to the rebel-
Isay 31. 1. lious children, saith the Lord, that take counsell, but not of me; and couer with a couering, but not my spirite, that they may lay sinne vpon sinne. Woe vnto them which goe down into Egypt for helpe, and stay vpon horses and charets, because they bee many, and in horsemen, because they bee very strong, but they looke not vnto the holy one of Israel, nor seeke vnto the Lord. From whome let vs slide and descend to
Ier. 48. 1. the holy prophet *Ieremy*, and out of him onely giue a slender & silly taste (as it were) and for many places cite one onely, wherin he denounceth all miseries and extreame calamities against the *Moabites*, vnder this one word; thus crieth out the prophet against them, concerning *Moab*, thus saith the Lord of hostes the God of Israel: Woe vnto *Nebo* for it is wasted, *Keriathim* is confounded and taken, Misgab is confounded and afraide: Moab shall boast no more, &c. Thus vnder that one worde the men of God denounceth the destruction of the Cities of the Moabites, which *Nabuchodonosor* King of Babylon tooke, before hee went to fight against *Pharao Necho* king of Egypt.

The same manner of threatning and foretelling of punishment and calamity, the other Prophetes also vsed, as appeared
Amos. 5. 18. Ier. 30. 7. Ioel. 2. 13. Sopho. 1. 15. by Amos, who denouncing great punishments against the hypocrites, who said, they were contēt to abide Gods iudgemēts, (whereat the godly tremble and feare) and so seemed to long after the day of his iudgement, cryeth out; Woe vnto you that desire the day of the Lord, what haue you to doe with it? the day of the Lord is darkenes and not light. And in the Chapter following, foretelling the misery and dreadfull calamitie the which, the proud and voluptuous Princes of Israel should sustaine and suffer, who gaue themselues to riotousnesse, and liued in pleasure, the Prophet in this wise breaketh out against
Amos. 6. 1. them, Woe to them which are at ease in Sion, and trust in the mountaine of Samaria,, which were famous at the beginning:

and

and the house of Israel came vnto them,&c. to the ende of the eight verse the Prophet prosecuteth that matter. *Habacuc* in one Chapter at least foure times denounceth punishment, and foretelleth misery to come vpon the wicked. Vnder this word of denouncing and commination, Woe to him that encreaseth that which is not his, woe to him that buildeth a towne with blood, and erecteth a Citie with iniquitie. Woe to him that giueth his neighbour drinke, thou ioynest thy heate and makest him drunken, that thou mayest see his priuities. In the Scriptures of the olde Testament, and in the writinges of the Prophetes, you may obserue infinite the like. Haba. 2. v 6. v. 12. v. 15. v. 19

And if we require testimonies in this matter from the new Testament, and the holy Gospell, wee may finde the same course to bee obserued there also. Our Sauiour Christ vnder the same forme and phrase of speech, vpbraiding the vnthankfull Citties, wherein most of his great workes were done, because they repented not, crieth out against them in this manner: Woe to thee Corazin, woe to thee Bethsaida: for if the great workes, which haue beene done in you, had been done in Tyrus and Sydon, they had repented long agoe in sackcloth and ashes: But I say vnto you, it shall bee easier for Tyrus & Sydon in the day of iudgement then for you. And thou Capernaum. &c. And bitterly and worthily inueighing against the intollerable impietie and wickednes of the Scribes and Pharisies in one Chapter, foretelling the miserie and the calamity they should suffer for the same, at least seauen times vnder the same word wo, our sauiour denounceth it. Finally, foretelling what should follow such as were rich, ful, pleasant, and flattered of men in this world, and neglect all duties of pietie and godlinesse: hee breaketh out in this wise against them: woe vnto you which are rich, for you haue your consolation: woe vnto you which are ful, for you shall hunger, wo vnto you which laugh, for you shall waile and weepe: woe vnto you when all men speake well of you, for so did their fathers to the false Prophetes. And to passe ouer what to this purpose might bee gathered out of the Apostles, and to finish this foretelling and prognosticating, this threatning and denouncing of the punishmēt with that in the Reuelation. There vnder Mat. 11. 21. 22. 23. 24. Mat. 23. v. 13. 14. 15. 16. 23. 25. 27. c. 24. 39. Luk. 6. 24. 25. 26. Reue. 8. 13. c 9 12.

the

the three woes, all miſerie is denounced againſt the wicked of the world. So our Apoſtle Saint *Iude*, according to the phraſe of the Prophetes, of our Sauiour Chriſt, of the Apoſtles, and all holy Scriptures, vnder the worde woe, denounceth & foretelleth, all miſerie and calamity to hang ouer theſe deceiuers and Impoſtours, theſe hypocrites, heretikes, and lewde libertines, theſe Epicures, theſe wicked ones, theſe corrupters of doctrine, and manners, and therefore ſayeth, Woe vnto them.

And here Saint *Iude* doth not of any priuate affection wiſh thē any hurt, but moued thereunto by the ſpirit of God whereby he foreſaw the puniſhment and deſtruction, which ſhould befall them, foretelleth in the worde of the Lorde, what end would enſue their horrible wickednes, and crieth out wo againſt them. Wo vnto them.

The cauſe of this denounce ment.

2 The foretelling of puniſhment, the denouncing of iudgement, the prognoſticating of future deſtruction againſt theſe perſons being premiſed, and ſet downe before, in the nexte place followeth the cauſe and reaſon thereof, why the Apoſtle thus doth denounce and foretell. Becauſe they followe and reſemble their manners, who haue long ſince miſerably periſhed. Wherefore ſeeing theſe treade in their pathes, walk in their wayes, and follow their examples, it cannot poſſibly be, but they muſt drinke of the ſame cuppe, taſte of the ſame ſauce, feele the ſame rodde, and bee likewiſe puniſhed with them.

whoſe exāples if we follow, theyr puniſhment ſhall wee ſuffer.

Cain his ſins.

The perſons whome theſe deceyuers reſemble are three: *Cain* which was curſed: *Balaam* which was couetous, and *Core* which was ſeditious and rebellious.

Gen. 4. 1. 2. &c

Fiue ſinnes chiefly appeared in Cain

Firſt concerning that curſed and deſperate *Cain*, *Moſes* in his firſt booke maketh large and ample mention of him: who almoſt in one whole Chapter maketh a diſcourſe onelie of him. Out of which place it appeareth, that the ſinne of *Cain* was not ſingle, but manifold. But chieflie hee may bee condemned by *Moſes* report of him, of fiue no ſmall ſinnes. Firſt of contempt of Gods word: Secondly, of hypocriſie in religion: Thirdly, of hatred of his brother: Fourthly of deniall of his ſinnes: Fiftly, of vtter deſperation.

1 He

1 He was guilty of contempt of Gods word. *Adam* hauing receyued commaundement from God, touching the libertie of the trees in the garden, one onely excepted: in which precept, the whole law afterward giuen, was included and contained, as *Tertullian* hath moſt learnedly deliuered, taught the ſame vnto his children, and informed them in the true worſhip and ſeruice of God. Which heauenly doctrine *Cain* contemned and gaue himſelfe therefore rather to ſecurity, to voluptuouſneſſe, to riot and all licentiouſnes, then to the careful obedience of heauenly doctrine, by his father *Adam*, vnto him deliuered: Gen. 2. 16. 17. Lib. aduer. Iudeos. fol. 124 &c.

2 For his hypocriſie in religion, it is manifeſt: for hee offered onely for faſhion, not for zeale, in outward ſhew, not of ſincerity of heart, and therefore was his ſacrifice and oblation reiected of God. For God being the God of truth, and therefore hating hypocriſie, and louing ſimplicity, and being a ſpirite, and deſiring to bee worſhipped in ſpirite and in trueth: as our Sauiour telleth vs, the true worſhippers do worſhippe: he could not abide his ſacrifice, which from a diſſembling mind proceeded, and therefore he regarded him not, for his hypocriſie. Deut. 32. 4. pſal. 31. 5. Ioh. 4. 23. 24.

3 As for his enuy towardes his brother, and his ſhameleſſe malice againſt righteous *Abel*, after he ſaw, that he was not accepted, and *Abel* his brother for his ſimplicity regarded: he enuied *Abel*, yet ſpake him faire, and enticed him out into the field where hee wreaked his wrath, powred out his malice, diſcouered his enuy, and ſhewed his crueltie vpon him, in laying his villanous club vpon the innocent head of his brother. Iohn 3. 12.

4 For his impudency, in denying the fact, it was ſingular: for by God demaunded and asked, where his brother *Abel* was, he aunſwered he could not tell, affirming in contemptuous indignation, that he was not his brothers keeper. Gen. 4. 9.

5 And finally, for his deſperate minde, and falling from all hope of pardon, *Moſes* ſufficiently hath expreſſed, in that he reporting the words of *Cain*, ſaith that *Cain* ſaid, my ſinne is greater, then can be forgiuen. Wherein hee did great diſhonour vnto God, and moſt vilely derogated from his infinite mercy. For if the mercies of God bee ſuch, as that they reach Gen. 4. 13.

vnto heauen, if the mercies of God be so great and so many, as he therefore is tearmed the God of mercies: if the mercy of God triumph ouer his iudgement and iustice, as the Apostle S. Iames speaketh, then who dare say with so great dishonor of God: My sin is greater then can be forgiuen.

psa. 108. 4. Rom. 11. 1. Iam. 2. 13.

Though then the sinnes of *Cain* were many, and that grieuous, yet did the hypocrites, epicures, and corrupters of doctrine and manners in the Apostles time follow *Cain*, therfore he saith, Woe vnto them, for they follow the way of *Cain*, they contemne Gods written and knowne word: they dissemble and play the vile hypocrites, seruing God in shew, not in simplicity: they enuy, yea they slay, deuoure, and murther the true seruantes of God, and of our Sauiour Iesus Christ: they iustifie themselues, and excuse their horrible sinnes, and denie their open iniquity: they fall into finall impenitency, and for euer dispaire of Gods mercy, as *Cain* did, and therefore are truly said to follow him.

And albeit all those dissemblers of Saint *Iude* his time, and all hypocrites and deceyuers of mindes in our dayes, fal not into all those sinnes, wherewith *Cain* the cursed and desperate person was tainted: yet are they guiltie of some one or other: chiefly of contempt of the knowne worde of God: they are hypocrites in their dealinges, and enuious towardes their christian brethren.

Cain hath many companions in the world.

And truely, if according to these vices, we shall make experience of men in this world, wee shall see that *Cain* hath infinite followers in our age. For haue not wee many which cast the law of God behind them, and neglect his commaundement? Haue not we those which thinke euery thing good enough to offer vnto God: yea euery thing too good & too much to bee employed vpon his worshippe? and therefore they spare to spend any thing vpon him, and to the propagation of his Gospell: reckoning it sufficient in outward shewe and appearance to seeme religious? Haue we not many which enuy honour, dignity, promotion, wealth, yea grace fauor, and mercy from God himselfe, in their brethren, who like Sathan, being themselues cast out of heauen, are loath that any other should enter thereinto, therefore by all meanes

Genes. 3. 1. Reu. 12. 9.

pos-

possible, they hinder the saluation of the Saintes? like *Cain*, being themselues reiected, would none to bee accepted, or in the fauour of the most highest? Haue we not many, who impudently deny those thinges, whereof their consciences beare them witnes before God and his holy Angels? How many haue we, who, (as if they said in their heartes, their sinnes were greater then that they could be pardoned:) continue impenitent, and being without feeling, giue ouer themselues to wantonnes, to commit wickednes with greedines? So that if wee would take a view of the world, wee should see full many guilty of this sinne, and not a few, with these to follow the way of *Cain*. Eph. 4. 19.

All our Epicures, all our wantons, all our carnall professors, which haue the knowledge of God in word, and deny him in life: who make a shew of godlinesse, but deny the truth thereof, and will not bee reformed according to the rule of the Gospell, follow *Cain* in the contempt of the Gospell, and in hypocrisie, in their religion. All that hate their brethren in their hartes, all that enuy their brethren in their minds, all that persecute the *S*aintes, for vertue, for pietie, for faith, for zeale, for religion: in malice and enuie follow the way of *Cain*. Al that cloake and couer their sinnes, and thinke to hide their counsels from the Lorde, in impudency follow the waye of *Cain*. All that through want of liuely hope, haue made shippe-wracke of their faith, and are finally, and for euer fallen away from the grace which they had receyued, in desperatenes of their mindes, follow also the waye of *Cain*. Seeing then they so narrowly follow his wayes, and treade so carefully in his steppes. therefore shall they bee partakers of the same curse with him, as the Apostle foretelleth: Woe saith Saint *Iude* vnto them, for they follow the way of *Cain*. 1. Tit. 1. 6. 2. Tim. 3. 5. 1. Iohn 3. 12. Isay. 29. 15.

2 After *Cain* followeth *Balaams* example, whereby the Apostle chargeth them with filthy and cursed couetousnes Of whome also S. *Peter* maketh mention, and of these three examples hee onely toucheth this, which he doth notably amplifie in shewing how his Asse, the very bruit beast, with mans voice reproued the madnes of the Prophet. Balaam and his sinne. 2. pet. 2. 15

Num. 22. 23. 24. & 31. c. 5. Concerning this *Balaam* the Prophet of God, *Moses* setteth downe his ſtory largely in his fourth booke, being the booke of Numbers. The ſumme whereof may be referred vnto theſe three thinges, his perſon, his deeds, and his end.

1 Touching his perſon, he was a Soothſayer or prophet of Deut. 23. 4. the land of Meſopotamia of Syria, of the Cittie of Pethor, which Citty was buiſded vpon the floud Euphrates. He was the ſonne of *Bear*. And for him *Balaac* the ſonne of *Ziphor*, king of the Moabites ſent, what time hee ſaw what the Num. 22. 1. 2. 3. 4. 5. Iſraelites had done vnto the Ammonites, fearing leaſt they would alſo licke vp him and his people, as an Oxe licketh vppe the graſſe of the field, then would hee haue had *Balaam* to haue curſed them, and for that cauſe he ſent for him.

2 As for his deedes, they are ſpecially theſe: firſt he for couetouſneſſe went to the Elders and Lords of Moab and Midian, contended to haue curſed the people of God, the people of Iſrael, at the deſire and requeſt of the king of Moab, as appeareth by that, that hee knowing the thing to bee euill, yet deſirous of the wages and reward ſent him, deſired them that they would tarry, that hee might conſult with the Lord, and ſo giue them aunſwere. Who alſo after God had giuen him Num. 22. 8. aunſwere, and tolde him plainely that he ſhould not go, nor Verſe 12. curſe them, for they were bleſſed: yet when *Balaac* ſent vnto Verſe 19. him againe, hee would full faine haue done it, and therefore prayed the Lords and meſſengers againe to him ſent, to ſtaye and tarry that night, that hee might ſee what the Lord would ſay vnto him: tempting God for deſire of reward, that hee might goe: which thing God graunted to his confuſion. ver 22. 23. And becauſe hee was moued rather by couetouſneſſe then for Num. 22 41. obedience to the Lords will, therefore the Angell of God Num. 23. 1. & 3 ver. 15. 16. & reſiſted him, and would haue ſlaine him in the iourney: The 29 corruption of whoſe hart alſo appeared, in that hee went frō place to place, builded altar vpon altar, offered ſacrifice vpon ſacrifice, and deſired ſo often to conſult with God about that thing, whereof from God hee had receiued a reſolute anſwere, and determination to the contrary. Therefore Saint *Peter* of 2. pet. 2. 15. him ſaith that he loued the wages of iniquity.

Secondly, as with a couetous mind he went to haue curſed

sed the people of God, from which he was restrained by God, who would not suffer him to curse, but turned the curse into a blessing, as the scripturs teach vs, and the very history it selfe, sufficiently sheweth: so he aduertised the Moabites, and gaue them counsell, how to entice and cause Israel to sinne, that so God might forsake them. And his counsell was by the beautie of the daughters of Moab, to allure the Israelites to lust and fleshly desires, whereby also they might be drawn to worship their Idoll *Baal Peor*, as they also did, whereupon the wrath of God, and his heauy hand of punishment came vppon Israel, insomuch as for that sinne, there perished twenty and foure thousand of the Israelites, as both *Moses* hath recorded, and Saint *Paul* also hath auouched. And this most wicked counsel, whereby *Balaam* taught the Moabites to deceiue Israel, the Angell calleth *Balaams* doctrine: who writing to the Church of Pergamus, saith, I haue a few thinges against thee, because thou hast there them that maintaine the doctrine of *Balaam*, which taught *Balaac* to put a stumbling block before the children of Israell, that they should eate of things sacrificed vnto idols, and commit fornication.

Deut. 23.4.5 Iosu. 24.9. & 10. Nehe. 13.2. Num. 24.14.c 31.16. Num. 25.1.2.3 & 9. 1. Cor. 10.8. Reu. 2.14. Num. 24.14.

3 Now as his wayes were wicked, so was his end miserable: for when *Moses* had mustered a thousand out of euerie Tribe of Israel, to execute the vengeance of God vpon Midian, and they slue the fiue kinges of Midian: Balaam the false Prophet, who for couetousnesse would haue cursed Israel, and gaue counsell indeed against Israel, how the Moabites might cause Gods people to offend their God: was with the rest slaine with the sword also. And this is the summe of the story of *Balaam*.

Num. 31.8.

As then *Balaam* the prophet or southsayer, for couetousnesse would haue cursed and sold the people of God: so these seducers and deceiuers of the people, which in the latter times shall swarme and multiplie in the worlde, shall not spare the Saintes of God, but for filthy lucre and greedy gaine, shall bee content to sell the very soules of men, as the Angel speaketh, and as of them Saint *Peter* speaketh. They shall make marchandise of Gods people, in that they frame their tongues for aduantage, to speake or not speake, what liketh their humors,

Reu. 18.13. 2. Pet. 2.3.

psal. 59. 14. 15. of whome they expect and looke for profite. These are indeed the greedy dogs of whome *Dauid* speaketh, which run to and fro about the Cittie, and grudge if they bee not satisfied. Who with faire speech flatter and blesse, when they see aduãtage, but grudge, groine, fret, fume, reuile and curse, when their commodity ceaseth.

Such are not onely our aduersaries the Papistes, who for their Peter pence, diriges money, chanteries and mumbling of Masses, for reuenewes, and rewardes for perpetuall prayers for mens soules, speake well: but when this geare ceaseth, they curse with bell, booke and candle, through couetousnesse: but also I feare, and partly I know some others, who in words seeme of a pure Religion, who, where they receiue collection and brotherly contribution, and gathering for the brethren, (as they tearme it) when as the Ministers of Christ, they might liue honestly, of stayed and knowne liuinges, they are content to sell their brethren, their fellow Ministers, by condemning them of ignorance, by accusing them vpon falsly surmised suspicion, by defaming their persons, and slandering their names at their pleasures: which to be a practise of falsly named brethren, especially in this Citty of London, who is so ignorãt that knoweth it not, hauing but once beene in the company of their fraternities.

But for asmuch as for filthy lucre, and to continue their exhibitions, they are content to please the humours of men, by selling Gods seruants behind their backes, and to curse thẽ with the bitter tongues of reproach, defamation, discredite, and slaunder: therefore are they worthily to be accused of the sinne of this false Prophet, and to bee sayde to bee cast away by the deceite of *Balaams* wages. And therefore also to be vnder the same condemnation. Wo vnto them, for they follow the way of *Cain*, and are cast away by the deceit of *Balaams* wages.

Which that they may auoid, let them conforme thẽselues vnto the holy Brethren, let them liue of their lawfull vocations: let not them like beggarly fryers, crouch & creepe for a peece of money vnto men, let them keep the liberty of their tongues without feare of their benefactors, to vtter the truth indifferẽtlie,

ly, let thē as the seruants of Christ, liue of the Gospell, as is decent, and most agreeable to the free calling of true ministers: let thē leaue off the pleasing of penny fathers, for a morsell of bread, or a good meales meate, to slaunder their brethren, and in their tongues to curse the saintes of God, that so their soules may bee saued in the day of the comming and appearing of Iesus Christ. Out of this place and example of *Balaam* 2. things me thinke offer themselues to be considered, Obseruations.

1 In that *Balaam* a Prophet is condemned, and set foorth as an example of iust destruction for his wickednesse: wee may therehence see that God sometimes giueth excellent giftes of wit, of knowledge, of working miracles, and of propheſying euen vnto the wicked. As is euident, both by this present example of *Balaam*, and by the example of *Saul*, who propheſied and was also among Gods Prophets,, and of them of whom our Sauiour Christ speaketh, who in the day of iudgement, for excuse and defence of themselues, should say vnto him. Haue we not propheſyed in thy name, & in thy name wroght miracles? and yet for all that, should from his mouth receyue aunswere: Away from mee you workers of iniquity, I knowe you not. And by *Caiphas* the high Priest his example also it is manifest, who being high Priest for that year, propheſied that Iesus should die for the Iewish people, and by *Iudas*, which was an Apostle, ministred the sacramentes, and had the gift of preaching, aswell as his fellowes. Yea, many were called to that high place and office, which were wicked men, and made marchandise of the word of God, who throgh couetousnes sought their owne, and not that which is Christes, which are also enemies of our Sauiour Iesus Christ, and serue their bellies, and not the Lord of glory.

Great giftes giuen to wicked men.

1. Kin. 10, 12. c. 19. 24.
Mat. 7. 22.
Io. 11. 49. 50. 51
Mat. 10. 4.
2. Cor 2, 17.
3. Phil 21.
phil. 3. 18.
Rom. 16. 17.

Seeing then great giftes are oftentimes bestowed vppon wicked persons, therefore neyther must they, on whom they are conferred, thereby thinke themselues to bee in the fauour of God, neyther must others by their iudgements and affections, measure and censure the people of God, for oftentimes such, condemne them, whome God doth iustifie, and curse thē whome God blesseth: as in the example of *Balaam* the Prophet, who would haue cursed Israel: and in the example

of the whole Cleargy of Rome, which curse with bell, booke, and candle the true seruantes of God, and the onely sincere professors of the Gospell of Christ, it is euident.

And doubtlesse Almighty God in great wisedom, bestoweth excellent gifts, euen vpon wicked persons, and that for sundry causes.

VVhy God giueth greate giftes to the wicked.

1 That wee might know what difference there is betwixt those graces and giftes of Gods spirit, which are simply necessary in the Saintes, as faith, hope, charity, feare of God, loue of Gods truth, desire of vertue, care of holy life, and perseuering in the profession of godlinesse vnto the ende, which all, are onely proper to Gods elect: and those giftes of the spirite which are common to the Saintes and to the wicked, as the gift of knowledge, vtterance, healing, propheſying, working of myracles, interpretation of tongues, and such other by the holy Apostle mentioned, that the Church might by those measure and iudge the Saintes, in whome onely those giftes are and not by these, which are common to both: least so wee bee deceyued.

2. Thes. 3. 2. Tit. 1. 1. Rom. 11. 29.

1. Cor. 12. 8, 9. 10.

2 That Gods seruantes, seeing which are proper to Gods Saintes, and such as are ioyned with their saluation, as most excellent, might with greater desire pray for those graces, which are proper vnto the Saintes, then for the other, and might see by themselues how much more God loueth them, vnto whom he hath giuen faith, hope, charity, feare and loue of his name: then the others, vpon whome onely common graces are bestowed: that so dayly they might grow vppe more and more in thankfulnes vnto God, for his vnspeakable giftes and infinite mercies towardes them.

3 That God almighty might shew how excellent a workmaister he is, who can vse all instrumentes, both good & bad, both men and Sathan, both the godly and the wicked, to the further illustration of his glory, and the greater benefite and better edifying of his Church, whereby both his simple pureneſse, whome his meanes and instrumentes defile not, be they neuer so wicked, and his omnipotent power, whereby, by euill thinges, and euill instrumentes, hee can worke out his eternall pleasure, and glory, is made manifest, as appeareth.

reth.

Gods giftes are giuen to euill men alſo, for the profite of others, who being partakers thereof, receiue benefite, for the people receyued benefit ſaith S. *Paul*, euen of their preaching, which preached of enuie and contention, ſo the good giftes in wicked perſons, tend often to great good and profite in the Saintes, and therefore God alſo beſtowed great gifts, euen vpon the wicked. Baſil. de regu. Monach. c. 94. Phil. 1. 18.

5 Finally, God beſtoweth both externall bleſſinges vpon the wicked, as hee cauſeth the Sunne to ſhine, and the rain to fall vpon the godleſſe and vpon the wicked, and alſo many giftes and graces of his ſpirite, for their iuſter condemnation, which by no meanes will bee wonne vnto repentance and obedience. And thus vpon *Balaam* the gift of propeſying, and vpon many like wicked men, the like graces were, and are oftentimes beſtowed. Mat. 5. 45.

2 Againe, out of this place, it may bee enquired, whether it be lawfull for the Prophetes, Preachers, and Miniſters of Gods word, to take wages or giftes, ſeeing for the loue *Balaam* had thereunto, he is condemned. Queſtion.

Hereunto be it aunſwered, that all receyuing of gifts, and taking of wages, is not to be condemned: but ſome receyuing of giftes, and ſome taking of rewardes or wages. Wherefore wee may conſider, why and when it is lawfull to take, and why and when, it is vnlawfull. Anſwere.

When the Miniſter of Gods word, painefully laboureth in his vocation, and walketh carefully in his calling, by teaching and inſtructing the people committed vnto him in the true knowledge of God, and of his ſonne Ieſus Chriſt: then and in that reſpect, for his lawfull and honeſt liuing, and the ſufficient maintayning of himſelfe and family, it is moſt lawfull to receiue giftes and take wages of them, among whome and for whome hee laboureth. Which thing both our Sauiour taught vs, when hee ſaide, the labourer is worthy his wages, and Saint *Paul* teacheth, both by the lawe of nature, and by the law of God alſo. The law of nature giueth wages vnto the ſouldier, the Miniſter is Chriſtes Souldier, therefore muſt he haue his vvages. The law of nature teacheth that Lawfull to receiue wages in ſome caſes. Mat. 10. 10. 1. Cor. 9. 7. 8. 9. 2. Tim. 2. 3.

1. Cor. 9. Matth. 9. 38. that the husbandman must eate of the fruite of his vineyard which himselfe hath planted & laboured: the Minister is Gods husbandman, and laboureth his vineyard, therfore must he eate of the fruite thereof. The law of nature teacheth, that hee that keepeth a flocke and feedeth it, must be fed & eate of the milke thereof: the Minister feedeth the flocke of Christ, therefore must he eate the milke thereof, and therby be maintained. And the law of God confirmeth the same, as by Saint *Paule* is also auouched: Thou shalt not mouzle the mouth of the Oxe that treadeth out the corne. Finally, all right and reason subscribeth vnto this, that who so giueth the greater, shoulde reape the lesser. Now the Minister giueth spirituall thinges: it is great reason then, he should receiue temporall things. Therefore Saint *Paul* reasoneth for the wages, and honest maintenance of the Iewes which preached the Gospel vnto the Gentiles: that the Gentiles were in that case debters vnto the brethren, and conuerted Iewes, which preached Iesus Christ vnto them: If saith hee, the Gentiles bee made partakers of their spirituall thinges, their dutie it is to minister vnto them in carnall thinges. And els where in like manner: If we haue sowne vnto you spirituall thinges, is it a great thing if wee reape your carnall thinges? and thereunto seueth his exhortation to the church of Galatia: Let him that is taught in the word, make him that hath taught him partaker of all his goods.

John 20. 15. 16. Actes 20. 28. 1. Pet. 5. 2. Deut. 25. 4. 1. Tim. 5. 18. 1. Cor. 9. 9. Rom. 15. 17. 1. Cor. 9. 11. Gal. 6. 6.

Obiection. Now if any shall say, that Saint *Paul* laboured with his hands and got his liuing, and there liuings also that were with him, and did not take wages of the Corinthians, Ephesians, and Thessalonians, to whome notwithstanding hee preached: therefore it is not lawfull for others to take, but all must doe as hee did.

Actes 20. 34. 1. Cor. 4. 12. 1. Thes. 2. 9. 2. The. 3. 8. & 9.

Answere. The answere is manifold. 1. Saint *Paul* sheweth that it was lawfull for him so to haue done, and to haue taken wages of the Corinthians, as well as other Apostles did of others, but hee would not doe it: and therefore it was not becawse it was vnlawfull.

1. Cor. 9. 1. to 15. vers.

2 A reason from a particular to a generall, is not good; one doth so, you all may so doe; one so doth, you all must so doe: for so we might ouerthrow all thinges.

3 Saint

3 Saint *Paul* had learning by inſpiration from God, therfore he needed not to ſtudie, but ſo had not all others: therefore hee exhorteth both *Timothie* and *Titus* to bee carefull of ſtudie, and reading of the ſcriptures. Men now then giuing themſelues wholy to the ſtudie of ſcripture, as the onely trade of their life, muſt liue of the fruit and labour of their ſtudie, which is the teaching of Gods people. 1. Tim 4. 13. 2. Tim. 3. 14.

4 Moreouer, *Paul* himſelfe who tooke no wages of the Churches of Corinth, Theſſalonica, and Epheſus, yet tooke wages, and receiued gifts from Philippos, and other Churches, yea he confeſſeth that hee robbed (as it were) other Churches, that to ſome hee might preach freely. Lawfull therefore it is doubtleſſe in ſome caſes, for the Miniſter to receiue giftes and take wages. Phil. 4. 15. 16. 17. 18. 2. Cor. 11. 8.

Notwithſtanding, there are caſes wherein and when gifts or wages are not to be receiued. When and why it is vnlawfull to receiue gifts or wages.

1 When men labour not, there is no reaſon they ſhould receiue an hire: for that it is only due vnto the workman. Such then as are idle in the Church of God, and may, and will not labour: are but as theeues and robbers, and receiuers of other mens rights, when they receiue gifts and wages in the Miniſtrie. Matth. 10. 10.

2 Gifts and wages are not to be receiued, when thereby wee are mooued and ſolicited to oppreſſe the innocent and righteous: thus *Balaam* is condemned, who was readie to haue afflicted and curſed the people of God, for loue to the reward of ſoothſaying, which the Elders and Lords of Moab and Midian did bring him. Thus *Iudas* alſo is condemned. Num. 22. 23. Matth. 26. 15.

3 When for deſire of giftes, wee corrupt the worde of God, and make it to ſerue mens pleaſures, as for aduantage, gaine, and giftes, the falſe Prophets were contented to doe, againſt whoſe couetouſneſſe, and ſuch taking of giftes, the Prophets of God haue cried out and exclaimed, as may appeare by ſundrie teſtimonies and places in their holie writings, whereunto in this caſe I referre you: in ſuch a caſe giftes and wages are not lawfull. Iere. 5. 31. c. 8. v. 10. Iſay 56. 11. Iere. 6. 13. Mich. 3. 11.

4 When through gifts receiued, wee diſpence with Gods word,

Matth.15. Marke.7.11, word, and diſcharge men of doing their bounden dutie to God and man: as the Scribes and Phariſies diſpenſed with the Iewes, for helping their fathers and mothers, or doing honor to them: telling them, that if they brought a gift vnto them, it ſhoulde ſerue; as if they ſhould ſay, to their fathers which were in diſtreſſe: I will offer a gift in the Temple, and that is as good, as if it were giuen you, This was their diſpenſing, vnto whome ſuch guifts appertained. So our Romiſh Phariſies diſpence with men for duties to be performed, for ſinnes committed, yea they diſpenſe with Gods word, wherein ſoeuer pleaſeth them. For mony they can pardon any thing; if they bring giftes vnto their temples, they ſay they ſhall bee meritorious for them. Thus to rake riches vnto themſelues, and that their hands may bee filled with giftes, they diſpenſe at their pleaſures with the ſacred word of God, and with all manner of duties,

5 When for the encreaſing of our priuate wealth, and the fulfilling of our inſatiable deſires, wee receiue gifts, wee ſinne, and it is a thing vnlawfull. So did *Gehezie*, the ſeruant of the Prophet *Elizeus*, wherefore hee was ſtroken with the leproſie of *Naaman*, of whom he receiued the giftes. 4.King.5. 20.27.

6 When either giuer or receiuer thinketh that Gods ſpirituall gifts and graces can be bought and ſold for mony, or can counteruaile and counterpeize the excellencie of the worde of God; then is it vnlawfull to receiue giftes at the handes of men. Therefore when *Simon Magus* ſuppoſed that he might haue purchaſed thus much, as by laying on of handes, hee might haue giuen the holy Ghoſt to whome hee would, and ſo haue made a gainfull occupation and trade of impoſing and laying on of handes: he offered mony vnto the Apoſtles for the ſame. To whome Saint *Peter* replied: Thy mony periſh with thee, becauſe thou thinkeſt that the giftes of God may bee obtained with money. In which caſe, wee muſt rather harken vnto our Sauiour Chriſt: Freely ye haue receiued, freely giue. Actes 8.18. 19.20, Matth.10.8.

7 When the Churches of God ſhall be newly planted in Citie or country, and the people thereof, will rather refuſe the Goſpel and heauenly doctrine, then giue maintenance vnto the Miniſters, and will take occaſion of offence and will fall away, for the ſtipends of the Preachers, if they ſhall bee leuied vpon

vpon them: in this case it is not lawfull to take wages, but wee ought to do any thing rather to get our liuings otherwise, then to take wages of such a people. And this was *Pauls* case with the Corinthians, and Thessalonians, whome when hee saw to take offence at the wages of the ministers, & thought that they did preach rather for profite then of zeale; hee refused wages of them, and preached to them the gospell freely, whereof he gloried. 1. Cor. 9. 18, v. & 18. 2. Cor. 11. 12. c. 12. 13. & 14. 1. Thes. 2. 9. 2. Thes. 3. 9.

8 Finally, when our receiuing of gifts and taking of wages, doth either giue iust occasion of offence vnto the brethrē, or darkeneth and obscureth the glorie of God, it is vnlawfull: wherefore if in these cases wee shall receiue gifts as seducers and impostors doe; wee fall into the sinne of *Balaam*, whereof Saint *Iude* here speaketh: Woe vnto them, for they follow the way of *Cain*, and are cast away by the deceit of *Balaams* wages.

3. In the next and last place, the Apostle cometh vnto *Core* his seditious head, and mind giuen to ambiton, whose rebellion *Moses* at large setteth downe, with the euent and punishment ensuing for the same. The summe whereof is, that when *Core* and his confederates, through the ambitiousnesse of their mindes, had raised a sedicion and rebellion against *Moses* and *Aaron*, whom the Lord had ordained to bee the gouernours of his people, & therewithal sought the office of the high Priest, which God had giuen to *Aaron* and his posteritie: *Moses* appeasing the sedition, maketh an Apologie of his owne doings, and defendeth the lawfull calling of *Aaron* to the office of the high Priest: and telleth the people, that by the euent which should follow, they should see whether hee were an vsurper of the gouernment, or a lawfull magistrate ouer the people. For if God did not punish those rebels and seditious conspiratours after a new maner, by causing the earth to open her mouth, and swallow the rebels vp quicke: then it should bee knowne that he and *Aaron* were vsurpers: but God did worke that new thing, and bring that vnaccustomed punishment vpon the rebels, then it shoulde bee seene, that they had by rebelling prouoked the Lorde. And *Moses* had no sooner spoken these wordes, but the ground vnder *Core* and his confederates, claue asunder, and the earth opened her mouth and swallowed Core and his sinne. Num. 16. 1. &c.

lowed them vp, with their families and all their goods: and so they went downe quicke into the pitte, and perished from the congregation.

Psal. 106. 16. 17. The Prophet *Dauid* rehearsing the same story, writeth therof in this wise: They enuied *Moses* also in their Tents, and *Aaron* the holy one of the Lord, therefore the earth opened and swallowed vp *Dathan*, and couered the company of *Abiram*, which were fellowes with *Core* in that conspiracie.

Core his sinne manifold, Out of which storie thus recorded, it appeareth, that the sinne was manifold. First there was a discontentment of mind in him, who not well pleased with that seate of honour, that degree of calling, that kind of office, wherein he was placed; made therefore disquietnesse and disturbance among the people. Secondly there was an enuious affection in him, whereby he disdained that *Moses* and *Aaron* should be in authoritie aboue him.

Thirdly, hee would haue all the people to be of equal authoritie, and that there should be no diuersitie of degrees, but (as it were) an equall power, an equall condition, which is a confusion of all states of the people, As among Christians, the vile Anabaptistes would it to be in like manner: therefore they endeuour to suppresse all gouernement and magistracie. Fourthly, hee cast off from him the yoke both of the ciuill, and ecclesiasticall gouernment. Fiftly, he raiseth open rebellion and sedition among the people against those officers whome God himselfe had placed ouer them, And sixtly, that wherewith hee found fault withall in others, that any shoulde rule as high priest; that same he desired for himselfe, and would translate the priesthood from *Aaron*, vnto his owne person. And howbeit the conspiracie were great, and the sedition dangerous, yet hee perswaded sundrie to his faction, and made his company many.

Obseruations. Wherein wee may see, first that enuie of the state and dignitie of others, is the mother of rebellion.

2 That there is none so wicked and wretched, or of so desperat attempts, but they shal haue some to take their parts and be of their confederacie, and maintaine their causes.

3 We may learne what suddaine & quicke agreement there is in like affected persons; for these being of rebellious dispositions,

sitions, most soone and most quickly conspired together.

4. We may learne what the end and euent is of such, as enuying the estates of others, discontented with the places whereunto they are called, seeking higher roomes, places and conditions, then God hath appointed them: doe therefore rise vp and rebell against lawfull Princes and gouernours. Which thing, being most neare vnto this place, and fittest for the rebellious times wherein wee liue, a little more largely may bee considered of.

The end of rebels and seditious persons.

Sure and certaine it is, that such as through aspiring mindes seeke high places, and better lots then are appointed for them, and through their seditious heads shal resist and rise vp against lawfull powers, doe procure the iust anger of God, and incurre dreadful punishment threatned against that wickednes. Which not only S. *Paul* by euident testimony hath affirmed, when in this wise he exhorteth vnto obedience vnto powers, and reasoneth from punishment which shall be inflicted vpon such as resist them: Let euery soule bee subiect to the higher powers, for there is no power but of God, & the powers which are, are ordained of God; whosoeuer therefore resisteth the power, resisteth the ordinance of God, & they that resist, shall receiue to themselues condēnation: But also sundry exāples in the booke of God most manifestly declare the same. And to leaue our present instance, let vs proceed vnto others. When *Absolon* the son of *Dauid*, through his flattering speeches & popular behauiour towards the people, had stolne away their harts frō *Dauid*, and vnder pretence of holinesse, and of rendring and performing of a certaine vow, went about treason, and had associated vnto himselfe, *Achitophel* the wise counseller, & so had rebelled against the king his father, that vile attēpt & enterprise did not long prosper: for in the battle which *Ioab* gaue & bad him and his fellow cōspiratours, *Absolon* riding vpon his Mule, vnder a thicke Oake, his head caught hold of the Oake, and so was hee taken vppe betwixt heauen and earth, and so hung vntill by *Dauids* seruant he was miserably destroyed. When *Sheba* the sonne of *Bichri* of mount Ephraim, had rebelled against king *Dauid*, whome *Ioab* pursued and beseeged in Abel: the citizens thereof, at the counsell of a wise and discreet woman, cutte off his head and sent it to *Ioab*.

Rom. 13. 1. 2.

2. Kin. 15. 7. 8. &c.

2. King. 18. 9.

2. King 20. 22.

3.King.16.9. & ver. 16.17.18. *Ioab.* *Zimri* captaine of halfe the charets of *Eliah*, ſon of *Baſha*, king of Iſrael, conſpired againſt his maſter and ſlew him, when in the houſe of *Arza* his ſteward in Tirza, he was dronken: yet

4.Kinges 14.15. did not his conſpiracie proſper; for the people of Iſrael made *Omri* the Captaine of the Kings hoaſt, king: and hee beſieged Tirza, where *Zimri* kept himſelfe in hold, which when he ſaw and perceiued that the Cittie was taken, he went into the kings palace, and there burnt himſelfe and the kings houſe with fire,

4.King.15.10 and ſo dyed. Like conſpiracie was wrought by *Shallum* the ſonne of *Iabeſh*, againſt *Zachariah* the king, ſonne of *Ieroboam* king of Iſrael, who ſmote his maiſter the king in the preſence of the people and ſlew him and raigned in his ſtead: yet was it not vnpuniſhed, for within one whole month, *Menahem* the ſonne of *Gad*, ſmote him in Samaria and ſlew him. When

4.King.15.25. *Pekah* the ſonne of *Remaliah* Captaine to *Pekahiah* king of Iſrael, conſpired againſt the king his maſter, ſmote him, and raigned in his ſtead; by like treaſon was hee himſelfe alſo ſlaine

Verſe 30. by *Hoſheah* the ſonne of *Elah*, who ſlew him, and ſo treaſon with

See more. treaſon was puniſhed.

4.King.21. 23.24. And albeit theſe rebelions were againſt wicked Princes, yea and ſuch as came vnto the crowne by vnlawfull meanes: yet that all men ſhould ſee, that there is no power, but is ordained of God, and that whoſoeuer reſiſteth that power, ſhall be puniſhed; therefore hath the Lord executed the indignation of his wrath againſt theſe rebels and wicked conſpiratours which haue riſen vp againſt wicked Princes.

And if God in greate ſeueritie hath puniſhed thoſe rebels for riſing vppe againſt the wicked Princes; how much more ſeuere puniſhment ſhall bee inflicted againſt ſuch, as riſe vppe againſt good Princes, as was *Dauid* and others? And to touch by the way, the ſtory of the Romanes,

Brutus and Coſſius. when *Brutus* and *Caſſius* roſe vp againſt *Cæſar*, a verie vſurper of the empire of the Romanes: they came to a fearefull end, and were moſt greuouſly plagued. So that God did not at any time ſuffer vnreuenged, the rebellions raiſed againſt Emperours; howbeit they were moſt wicked.

Lib.eccle. 20.c.19. And to end this diſcourſe with the Eccleſiaſticall Hiſtories, and our owne experience; when by *Magnentius* his wickednes,

Conſtans

Conſtans the Emperour was depriued both of kingdome and of life: his brother *Conſtantius* auenged that conſpiracie, and deſtroyed the tyrant. When *Procopius* roſe at Canſtantinople againſt *Valens* the Emperour,& with a great armie came to fight againſt *Valens*; the Emperour ouercame, and tooke the tyrant and rebel, whom hee cauſed by his two legs to bee tyed to two yong trees growing neare togeather, and bowed downe by ſtrength; which being let riſe, rent *Procopius* in ſunder, and ſo the tyrant moſt miſerably ended. Finally when *Eugenius* plaied the tyrant,and roſe vp againſt *Theodotius* the Emperour, the Lord conſumed and diſmaied his armie, and *Eugenius* himſelfe falling downe at the feete of *Theodotius*, was ſlaine, and his head cutte off by the ſouldiers. And if we looke to our owne experience,how many, which haue lift vp either hand or hart. againſt the Lords annointed this day, King *Iames* by the grace of God, our Soueraine King of England: haue euen miraculouſly (as it were)beene detected and found out,worthely condemned,& fearefully executed? Whereby we find the ſaying of *Ignatius* the Martyr to be true: No man euer remained vnpuniſhed,which lifted vppe himſelfe againſt his betters,his ſuperiors:his Princes.

Trip.hiſt. lib.7.c.15.

Lib.9.trip. c. 45.

Epi.2.ad Magneſianos.

Theſe things being thus deliuered,the Apoſtle teacheth vs, that the wicked ſeducers of his time were hereof guiltie: and therefore of the Saints of God,they were to be auoided, withſtood, contended againſt,and reſiſted. As then in the time of *Moſes* and *Aaron*, *Core*, *Dathan* and *Abiron*, riſing vp againſt the Lords Saintes,and ſeruants,and ſpeaking euill of them, whom Gods eternall wiſedõe had placed as gouernours ouer his people, and therefore periſhed: So vngodly perſons in the latter dayes riſing vp and ſpeaking againſt ſuch, as are in authoritie, ſhall therefore alſo periſh as they did.

And we haue now in our times,not a few,whoſe minds are diſcontent with their owne places,who enuie the honorable eſtate of others; who pretend a deſire of equalitie of perſons, who would haue confuſion of degrees, who caſt off all yoke of ciuil and eccleſiaſtical authoritie,who raiſe vprores,& cauſe rebellions, & finally deſire to bee themſelues in thoſe places of dignitie,which they enuy in other,& therefore are of the conſpiracie

aspiracie of *Core*, and so consequently shall be partakers of his punishment, if they repent not.

Let all seditious, rebellious and contentious heads, let all proud, aspiring and ambitious mindes, which rise vp either against *Moses* and *Aaron*, the Prince or the priest, the ciuill or the ecclesiasticall power, remember the fearefull end and confusion of their Captaine and ring-leader *Core*: that so they flying contention, may seeke peace, eschewing disquietnesse, may follow vnitie, forsaking tumultuousnesse, may giue themselues to concord; hating pride, may submit themselues to their lawfull gouernours, that they ranging themselues vnder the laws of God, and keeping themselues from the following of these fearefull examples here proposed, may auoid the punishment: that they and we once meeting togeather in the vnitie of faith, may with one consent glorifie God the father of our Lorde Iesus Christ: to whome with the holy Ghost three persons in Trinity, one euerlasting and euerliuing God in vnitie, bee all prayse, dominion and maiestie, now and for euermore. Amen.

Ephes. 4. 13.

S. IVDE. Sermon 7. ver. 12.

Verse 12. *These are rockes in your feastes of charitie, when they feast with you, without all feare feeding themselues: cloudes they are without water, carried about with windes, corrupt trees, and without fruite, twise dead and plucked vp by the rootes.*

13 *They are the raging waues of the sea, foming out their own shame, they erre wandring starres, to whom is reserued the blacknesse of darkenesse for euer.*

14 *And Enoch also the seuenth from Adam, prophecied of such, saying: behold the Lord commeth with thousands of his Saints.*

15 *To giue iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deeds, and of all their cruell speeches, which wicked sinners haue spoken against him.*

16 *These are murmurers, complainers, walking after their own lusts, whose mouthes speak proud things, hauing mens persons in admiration for aduantage.*

These

These wordes containe the fift place of confirmation, why the saints must contend against these wicked ones: from a description of thē wherein are three thinges to be noted.

- 1 The noting of the vices whereunto they were giuen, which are first fiue,
  - 1 Their beastlines in feasts of charity.
  - 2 Their inconstancy.
  - 3 Their barrennes and vnfruitfulnes.
  - 4 Their filthy raging like the waues of the sea.
  - 5 Their vain shew to deceiue
- 2 A propheſie against these wicked persōs wherein three things may be noted.
  - 1 The person propheſying: where there are 2. thinges.
    - 1 His name, Enoch.
    - 2 His antiquitie, the seuenth man from Adam.
  - 2. The note of attention, Behold.
  - 3 The thing whereof he propheſied Which is iudgement, therein are 6. thinges.
    - 1 The certainty of the iudgement.
    - 2 Who will come to iudge: the Lord.
    - 3 How he wil come
    - 4 Why, to
      - 1. Iudge.
      - 2. Rebuke
    - 5. Whom, The wicked
    - 6 Wherof, of
      - 1 deeds and
      - 2 words
- 3 The continuing of this descriptiō, adding other vices and faultes which are
  - 6 Murmuring.
  - 7 Complayning.
  - 8 Sensuality.
  - 9 Pride of speech.
  - 10 Flattery for aduantage.

The fift place of confirmation,



His fift place of confirmation, is drawen from a large deſcription and ſetting forth of theſe wicked perſons : the force of which argument and place is this : theſe vile hypocrites, libertines, and Epicures, are ſo wicked, that almoſt there is no ſinne but raigneth in them; in ſo much that Chriſt himſelf may be thought, according to the Prophecie of *Enoch*, chiefly to come to iudgment for their cauſes : wherefore, ſeeing they are ſo giuen to all iniquitie, wickednes and impietie, it is your part which are the Saints of God, and looke for with reioyſing, the glorious appearing of our Lord and Sauiour Ieſus Chriſt, with all power earneſtly to contend againſt them.

2. Tit. 13. 2. Tim. 4. 8.

Here in this deſcription, wee ſee how Saint *Iude*, as alſo Saint *Peter* did before him, doth amplifie the matter, and that very Rethorically, and like an eloquent Oratour, dwelling (as it were) vpon it the longer, and by ſundrie Metaphors and borrowed ſpeeches, in many wordes and flouriſhing colours, painting out in liuely manner, theſe wicked miſcreants, and ſeducers of the people, that ſo hee might the more throughly ſette before our eyes the ſubtill and ſecret ſleights, and make more openly knowne, their hidden hypocriſie, to all the world, that ſo they might bee hatefull and odious in the ſight of all people.

The noting of their ſinnes.

And to come to the parts of this deſcription : Firſt the Apoſtle noteth certaine vices and faultes in them, then he ſetteth downe againſt them, *Enoch* his Propheſie, laſtly, he returneth to his deſcription, and continueth in ſetting downe their ſeuerall ſinnes, adding fiue more to the former fiue, and ſo maketh vp the number of tenne vices, which in theſe men hee chiefly condemneth.

Abuſe in loue feaſtes.

The firſt euil and ſinne in this deſcription laide vnto their charge, is their beaſtly behauiour at the loue feaſts of the Saints of God, wherein they feede themſelues without feare, yea moſt impudently behauing themſelues without all reuerence to God or to man : therefore the Apoſtle calleth them rockes. Saint *Peter* for the ſame cauſe calleth them

ſpots

ſpots and blots.

The word which is here vſed, and is tranſlated, Rockes; is very ſignificant, for it may ſignifie thoſe heapes of ſand and ſtonie mater, which are higher then the other ground of flouds and riuers, and ſo are as little rockes ſticking vp in the midſt of the waters. Whereupon, and whereunto the ſoile and filthineſſe of the ſtreame and riuer cleaueth, and there reſteth. So theſe heauing vp themſelues in the feaſtings of the Saints, haue all filthineſſe ſticking and cleauing vnto them, and therefore worthily compared vnto rocks. Not onely ſo much, becauſe they are offenſiue in banquets vnto Gods Saintes, as rockes are offenſiue and dangerous vnto ſee-faring men, and marriners: but much rather, (as the worde doth force it, in the proprietie of the tongue wherein it was written,) becauſe in them & vpon them all filthines reſted. Moreouer it ſignifieth an hollow ſtone, or any ſuch like hollow thing lying in the ſhore of the ſea, or banks of riuers, into the which concauitie or hollowneſſe, all the filth and ſoyle of the water and riuer runeth, as into a common receptacle and receiuing place, whereby the Apoſtle noteth, that theſe vile hypocrites & deceiuers of minds are as the ware-houſes, ſtore-houſes, ſhoppes, and receiuing places of all wickednes, ſinne and filthines. Rocks.

S. *Peter* calling thē by another name, blots or ſpots, giueth vs to vnderſtād, that they were as deformities, or ſtaines in their feaſtes, whereby their holy aſſemblies were (as it were) defiled. For as by blots and filthie ſpots in the face, men are diſgraced, deformed and defiled, euen ſo the Saints of God, by the companie of theſe ſeducers and deceiuers, were in ſome maner alſo defiled and ſtained, therefore they muſt be auoided. Blots or ſpots.

Now that theſe are rockes, in the feaſts of charitie, we may conſider of theſe kindes of feaſtes.

The Iewes had their feſtiuall dayes and times of banqueting and making merrie in the time of the law, as in the bookes of *Moſes* may appeare euidently; theſe were ſolemne feaſtes, wherein they reioyced and comforted themſelues, and gaue thankes vnto God for his mercies and goodneſſe towardes them his people. So in the time of the Goſpell, vnder the new law, the new Teſtament, the members of Chriſt, the Feaſts of loue. Exod. 23. 14. Deut. 12. 6, 7. Deut. 16. 1. 2. &c.

Saintes of God, the Church had their feastes of charitie, which were certaine banquets which they kept altogeather, for the increase of loue, for the continuing of vnitie, for the reliefe of the poore, and distressed Saintes of Iesus Christ, which feastes the church of Corinth obserued: Wherein, when the Lordes Supper was celebrated, the whole Church, in the holy assembly, eate togeather: the rich men ministring sufficient, whereby the poore might bee relieued and nourished in good manner. Which custome continued in that Church, vntill Saint *Paul*, seeing that therein, they gaue themselues to intemperancie, and taried not one for another, and finally therein neglected the poore, for whose reliefe they were chiefely ordained, did remoue it; yet those feastes in other Churches continued much longer, as in ecclesiasticall stories, and other writings appeareth. Of which feastes, not onely *Iustinus* Martyr, but also *Tertullian* and Saint *Cyprian* among the Fathers, specially make mention. Of which, these are the wordes of *Tertullian*. Our supper (or feast) saith he, sheweth the reason of it by the name: for it is called by that word, which among the Grecians signifieth loue. Which how sumpteous soeuer it be, it is profit and lucre, to bee at charges in respect of pietie. For by this we helpe all such as are needie, &c. So proceeding and setting downe the manner thereof, he saith, that they eate, not before thankes to God bee giuen, that they eate as those that were hungrie, haue need: that they drinke as much as is enough and profitable to the modest. They so feed themselues, as that they remember they must serue God in the night season: that they talke so, as knowing that God heareth. Afterward, water and candles brought to table, euery one is mooued and pricked forward to sing to God, either out of the scripture, or of his owne deuising, whereby triall is made, how hee hath dronken, &c.

1. Cor. 11. 20. 21.

Apolog. 2. Apolog. aduers. gentes. c. 39. Ciprian. contra Iudeos, lib. 3.

Plinie also, the aduersarie of the Christians, beeing sent (as it were to spie out their manners and fashions,) and thereof to certifie Traian the Emperour, writeth thereof in this wise: That the Christians were accustomed to come and meete together to eate meate, which was common to all, and without making difference of men; (calling thereunto the

Plinius ad Traianum Imperat.

the poore as wel as the rich) and without offence. *Pontius Paulinus* to this purpose writeth, that there was a Table commonly set in the Church, to feede the poore, which hee calleth the Lords table, and set of the Lord: exhorting the richer men, to confer and bestow of their wealth, vpon the poore Saintes of Iesus Christ. By which places of S. *Iude* and S. *Peter*; with these other here cited, we see the Saints had their feastes of loue, and what they were, and how they were vsed, and to what ende ordained, these writers shew most euidently. Lib. de Gazophilacio. Iude v. 12. 2. Pet. 2. 13.

Which feastes to so good end ordained, and of the Saintes most modestly obserued, these vile and vngodly persons most shamefully had abused. Whereunto thrusting in themselues, as the vnbidden guest, without his wedding garment thrust in himselfe into the marriage dinner of the Kinges sonne: they behaued themselues impudently, without reuerence to God or man: like vnreasonable creatures, giuing themselues to all riotousnesse and sensualitie, and so were as rockes not onelie of offence, but also as couered ouer with al filthines in the feasts of the faithfull. Mat. 22. 10. 11.

Such as are in our dayes, the Romish Cleargy, the proude Popes, the careless Cardinals, the idle Abbots, the foggy & fat Monkes, with the rest of that rabble, with all other of like condition, who fare deliciously euery day, who at feastes and banquets pamper vp themselues like mules and horses without reason or reuerence, stuffing and stretching out their bellies through banqueting and drunkennesse, deuouring, consuming and lauishing out those goodes, which for speciall vses, and chiefly for the benefite of the poore were appointed, feeding and fatting themselues of the goodes of the church: liuing idely by the labours of others, and swigge and swill like very beastes, without feare of God, regard of men, or care of calling. These are the impostours, these are the Libertines, these are the carnall professours, these are the fleshlie gospellers, yea the false Apostles of our time, of whome Saint *Iude* and other the Apostles of our blessed Sauiour, haue so long before forewarned. The Popish Cleargy abusers of feastes.

Wherehence let vs the Saints of God learne, seeing in the very solemne feastes of Gods saintes, abuses haue risen,

Obseruations and spirituall aduertisements

1 Rarely and seldome to feast, and then to appoint our feastes for good end, speciall vse, and to the comfort of Gods distressed members.

2 That euen in the feastinges together with Gods Saints, we behaue our selues soberly and modestly that wee may be mutuall examples of all Christian modesty.

3 That in the midst of our feastes and banquetes, wee haue regard to God, by whose goodnesse wee enioy such plenty: that wee confessing him the giuer of all good things and blessinges, may rayse vppe in our heartes motions of thanksgiuing vnto him: according to the admonition of the Apostle: that whatsoeuer we do, whether we eate or drinke, or what else soeuer wee doe, we might doe all to the glory of God, and of our Sauiour Iesus Christ.

1. Cor. 10. 3. Col. 3. 17.

4 That wee may learne in banquets not to bee riotous, to spend needelesly that which conueniently might bee spared, least so we be found wasters of our masters goods, consuming them by eating, drinking, and riotous life, and so bee cut off at the comming of our Sauiour Iesus Christ, and haue our portiō with hpyocrites, where shall bee weeping and gnashing of teeth, as wee are taught in the holy Gospell.

Mar. 24. 49. 50 51.

5 That in our banquetes, wee remember the day of iudgement, and looke for the comming of the Lord Iesus, least our soules and hartes being drowned and oppressed with drunkēnesse and surfeiting: Christ come vpon vs vnawares, and as the floud came suddenly vppon the first worlde, when they were a banquetting: And fire and brimstone came down from heauen vpon the men of Sodome, when they were roisting & rioting to their vtter confusion: And the rushing and blusterous winde and stormie tempest vpon *Iobs* children, blowing downe suddenly the house ouer their heades, when they were making mery and banqueting: So the day of the Lord also sodainly, euen in our surfeiting, euen in our banqueting, euen in our feastinges, to our endlesse paine, and euerlasting destruction, come vpon vs in like manner.

Luke 21. 34. Mat. 24. 38, 39 Gen. 19. 24. Luk. 17. 28, Iob. 1, 18. 19.

The second euill in these, is their wauering inconstancy & vanitie of minde, which is expressed vnder the metaphore of cloudes without raine, carried about of windes. Saint *Peter*

wauering inconstancy. 2. pet. 2. 17.

to

to like purpose calleth them welles without water, & clouds carried about with a tempest. Wherein is expressed a secõd note, whereby these vngodly and deceitfull creatures may be known, what maner of men they be euen that, whereas they haue nothing inwardly and in themselues: yet they boast of knowledge, and make shew of some great goodnes, therefore are worthyly to be condemned of inconstancy and vanitie.

Cloudes without raine or water.

As the white and thinne cloudes, promise raine in shewe yet are they without water, and carried about of the windes, and so are dispersed, so these men promise in shew and pretence of Gods word, great knowledge, great goodnes, great matters, but in the end, they performe nothing: but are carried through their lightnes from opinion to opinion, and so are both vaine and vnstable in their iudgementes. They pretend in speech, to water and refresh the drie hartes, the thirsty soules of men, by the dew of their doctrine, but being emptie within, and not hauing any thing to distill vpon the people of God, and now saying one thing, then another, at length vanish away with the winde of their owne vanity, and come to nothing.

Salomon the Wise wan, inueighing against such, as had an outward appearance, and within were nothing, and boasted of liberalitie, but gaue nothing, vseth the like metaphor: A man saith he, that boasteth of false liberalitie, is like cloudes and winde without raine. pro. 25. 14.

The Prophet *Osee* reprouing the Israelites for their pretence of counterfeite holinesse, and their vaine ostentation and boasting of their imagined righteousnes, vseth the like phrase and metaphor with the Apostles: O Ephraim, what shall I doe vnto thee? O Iuda, how shal I entreate thee? your goodnes is as a morning cloude, and as the morning dew it goeth away. Your holinesse ariseth sodainely, and vanisheth as speedily, and therefore all is incõstant vanity. Osee. 6. 4.

And that place of the same Prophet is not altogether impertinent to this purpose, who speaking of the sodaine fall of the idolaters, saith: Therefore shall they be as the morning cloud, and as the morning dew that passeth away, as the chaffe which is driuen with the whirle-winde out of the floore, and as the smoake that goeth out of the chimney. Osee 13. 3.

ney. For as theſe thinges for a time appeare, but without al profite vnto men, are carried and remoued by the winde ſodainely: ſo theſe heretikes, ſchiſmatikes, libertines, impoſtors and deceiuers of the people, make a ſhew and flouriſh for the time, pretend and boaſt of great matters, but at length vaniſh and come to nothing, being carried away with euerie winde of vaine doctrine, by the deceite of men, (as by thoſe chances which toſſe men to and fro) and with their owne ſubtle craftineſſe, whereby they lay in waite to deceiue. Seeing then there is nothing at all in them, but inconſtant vanity we that are the Saintes of God muſt abhorre and deteſt them, and with al power earneſtly contend againſt them.

Eph 4.14.

Barren vn fruitfulnes.

The third euil wherewith they are charged, and wherby, as by a marke of hypocriſie, they ſhall bee diſcerned, is their vnfruitfulnes, expreſſed vnder theſe metaphoricall tearmes, corrupt trees without fruit, twiſe dead, and plucked vppe by the rootes. As thoſe trees which are corrupt and rotten, which alſo are without fruit, twiſe dead, (that is altogether dead) are altogether vprofitable, and occupie the ground and place of their ſetting to no ende: and therefore with the fruiteleſſe figge tree, are worthy to bee cut downe, that they no longer occupie the grounde in vaine: ſo theſe are vngodly creatures, rotten in their conuerſation, fruiteleſſe in their liues, twiſe dead in ſinne, vtterly ouerwhelmed and drowned therein, and therefore to bee accounted for dead: as the man which was thereby wounded by ſathan, and left for deade, vntill through the grace of God he reuiued: and thoſe in the goſpell of whome Chriſt ſpeaketh vnto his Diſciple, Follow thou me, and let the dead bury their dead, and the wāton widdowes which liued in pleaſure, and therein were as deade, and thoſe wantons and voluptuous perſons of Sardis, who were thought to bee the liuely members of Ieſus Chriſt, but were indeed rotten and dead branches, cut off from the ſtocke, and withered. Wherefore holding not the true and ſound faith of the ſaintes, bringing not foorth fruites of righteouſneſſe and true holineſſe, giuing themſelues to all pleaſure and voluptuouſnes: beeing paſt feeling of ſinne, and committing vncleannes with greedineſſe, they may worthily bee compared to corrupt and

Luk.13.7.

Luk.10.30.& 33.34.

Mat.8.22.

1.Tim.5.6

Reuel.3.1.

Epheſ.4.19.

rot-

rotten trees; without fruit, twise dead, and plucked vp by the rootes; and thus are they to be accounted altogeather vnprofitable.

The 4. euill in them is, that they are outragious, foming out their owne shame and filthinesse, and therefore are they compared to the raging sea, which fometh out it own filthines. Filthie outragiousnesse.

As the waues and surges of the sea, raging, swelling, and beating one another, cause a froth, make a fome, and cast it out vppon the sea bankes and shore, to be seene of men: so these miscreants, men giuen to al vngodlines; rage, fret, fume, stampe and stare among themselues, & swelling with all arrogancie & pride of spirit, and through vnneceſſarie contention, beating one against another; spue and fome out, the filthinesse, the corruption, the shame, the poyson of contentious and seditious heartes, to be seene and openly knowne vnto the world.

The truth whereof, experience may teach vs, who see before our eyes oftentimes, raging and furious spirites, in their furie & rage either against the Saints of God, and peace of his Church, or els among themselues, to some out and shew forth their pride of spirit, the arrogancie of their mindes; their contempt of their breathren, their dislike of Christian gouernment, their seditiousnesse and turbulent affections, their enuying of their superiours, their disdaining of their vnderlings, their hatred of their equals, their desire of confusion, their maliciousnesse of heart, and studies bent and tending to all wickednesse, and finally, their disturbing of common weales, and their renting and breaking the vnitie and godly peace of the true Church and spouse of Iesus Christ.

The Apostle S. *Iude*, hauing regard to the turbulent & tumultuous rages of these wiched persons, wherewith they cheifly swell against the saints, and their disquietnes, whereby they rage most furiously against the Church, compareth them to the waues of the Sea, which some out their owne shame. Wherein it may bee, the Apostle had an eye vnto that of the holy Prophet *Isay*, who speaking of the disquietnesse of the wicked, whose conscience continually tormenteth thē, so that they can neuer soundly rest, saith in this wise: The wicked are like the raging sea, which cānot rest, whose waters cast vp Isay. 57. 20.

mire

mire and dirt.

Vain shew and hypocrisie.

The fift note of these wicked men is their vaine shew and purpose to deceiue, for which they are compared to wandring starres. As Mariners and Sea-faring men, sailing in the night season, and in darkenes, seeing the wandring starres and planets, take them for fixe and immoueable starres, and so following them are deceyued: So men taking these vaine persons for the very disciples of Iesus Christ, and the true lights of the world, following them, are corrupted in doctrine and in manners, and so deceyued to their destruction.

Mat. 5, 14.

The Planets, beside the motion of their circles, & spheres, wherein they are, seem to haue other proper motions, wherby they euery day rise and set, in other places, then the day before they haue done, and so haue vncertaine and vnstable motions, therfore they do deceiue them, which trust to their motions: So these heretikes are neuer long in one opinion, but now follow this doctrine, now that, and thereby deceiue them which heare them.

Beda in Iude.

For which their deceit, they shal not escape vnpunished, but shall bee reserued to the blackneſſe of darkeneſſe for euer. And that most worthily, as saith *Beda*: They worthily are cast into euerlasting darkeneſſe of torment, who haue brought into the church of God, darknes of errors in stead of truth, and they shall be rightly stroken with the storme of punishments, who like the stormy tempestes of the sea, haue disturbed the peace of the faithfull. But of this punishment see before vppon v. 6. Sermon 4.

Enochs prophesie.

2 In the next place of this treatise, commeth the prophesie of *Enoch* against those persons to be considered, And therein are three thinges: First the person which prophesied: Secōdly, the note of attention: Behold. Thirdly, the thing wherof he prophesied, or the prophesie it selfe.

The person prophesying.

Touching the person which prophesieth, there are two thinges to bee noted, his name, and his antiquity.

Gen. 5, 24.

1 For his name, it was *Enoch*, who as *Moses* writeth, was a man of great pietie and godlines, of whome he sayeth, that he walked with God, and was no more seene: for God took him away. For in as much as he walked before God in righteousnes

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neſſe of his life, to ſhew men which feare him, that God will reward them with eternall bleſſedneſſe, and hath prepared for his Saintes a better life, and a Citty of ſure abode, moſt certain and permanent, and thereby to beare witneſſe, and be a teſtimonie of the immortalitie of ſoules, and bodies after the reſurrection: God tooke him away, and tranſlated him, according to the Scriptures. *Heb.13.14.* *Heb.11.5*

2 As for his time and antiquitie it is great, whereby authoritie is purchaſed vnto the doctrine, he was of long time paſt; hee was of many yeares agoe: and euen the ſeauenth mã from *Adam*, as *Moſes* writeth. The firſt was *Adam*, the ſecond, *Seth*, the third, *Enos*, the fourth, *Kenan*, the fift, *Mahalaleel*, the ſixt, *Iared*, the ſeauenth *Enoch*. This maketh not a little vnto the authority of the thing. *Gen.5.3.4.&c.*

Howbeit in deed, antiquity and continuance of yeares addeth nothing vnto the worde of God, which of it ſelfe is the word of truth, whether ſooner or later it be reuealed: yet true antiquitie, being ioyned with ſimple veritie, is of great authority. Therefore *Ieremie* the Prophet to this purpoſe ſaith: thus ſaith the Lord, Stand in the way and behold, and ask for the olde way, which is the good way, and walke therein, & you ſhall finde reſt for your ſoules. And theſe olde wayes mentioned in the Prophet, ſayth Saint *Cyril*, are the wholeſome doctrines of the Prophetes, and their bookes. Theſe are the auncient wayes wherein the holy Patriarkes and Prophetes of God, by his ſpirite were directed, which the more ancient they be, the better it is. And our Sauiour in the Goſpel, diſputing with the Phariſies concerning the bill of diuorcement, which *Moſes* in his time for the hardnes of the Iewes harts gaue vnto the people, refuſed not antiquitie, being ioined with the truth: and therefore ſaith, But it was not ſo from the beginning. The Euangeliſt and Apoſtle Saint *Iohn*, both in the very beginning of his Goſpell, and alſo of his Epiſtle general, commendeth the doctrine of the Goſpel from antiquity. Saint *Paul* alſo commendeth the Goſpel vnto the Romaines, in reſpect that of long time before, it was promiſed vnto the fathers by the holy Prophetes.

Antiquity ioyned with verity *Ier.6.16.* *Cyril.in Iohan lib.9.32.* *Mat.19.8.* *Ioh.1.1.* *1.Epiſt.1.1.* *Rom 1.2.*

Our aduerſaries the Papiſts boaſt of antiquitie: but let them

popiſh antiquity.

them ſhew that antiquitie in their doctrine, is ioyned with veritie, and they ſay ſome thing. And for their ſlandering of the Goſpel, that it is newly ſprung vp, and had beginning but from

The goſpel of greateſt antiquity.

Martin Luther; it may eaſily bee repelled: for what God from the begining preached to *Adam*, that the ſeede of the woman

Gen. 3. 15.

ſhould breake the head of the Serpent: what *Moſes* and all the Prophets, in their books and writings touching the only righteous *Meſſiah* and Sauiour, who ſhould by his ſacrifice deliuer

Iſay. 53. 11.

the people, what Chriſt himſelfe and all his Apoſtles vttered vnto the world, that he onely was the lambe of God, to take away the ſinnes of the people: that he was the onely way vnto

Iohn. 1. 29.
Iohn. 14. 6.
Act 4. 12.

life, and that there is ſaluation in no other: that righteouſnes is onely by the righteouſnes of God, through the bloud of Ieſus Chriſt: that onely we preach vnto the world. Therefore

Rom. 3. 25.
Eph. 2. 8.

is our doctrine of great antiquitie in deed.

The vſe of the word, behold

2 After the perſon which propheſied, we muſt note and obſerue the word Behold. Of the vſe whereof, I referre you, to my expoſition vpon Saint *Iames* c. 5. v. 4. Sermon 24.

The thing propheſied.

3 Now in the laſt place to come vnto the propheſie it ſelfe, there haue beene noted therein ſixe thinges. Firſt the certainety of this comming. Secondly, the perſon which ſhall come. Thirdly, the manner how he ſhall come, with thouſandes of Saintes. Fourthly, the end why, to iudge and rebuke. Fiftly, the perſons to be iudged and rebuked, the wicked. Sixtly, wherefore and whereof, they ſhall bee iudged and rebuked.

The certainety of Chriſtes iudgement. Act. 24. 25.

1 For the certainety of the iudgement, and that the Lorde will come indeed, beſides that our conſciences doe feare and tremble thereat, as *Felix* trembled at the preaching thereof by S. *Paul*, and when wee haue committed ſinne, albeit no eye ſee vs, yet perſwading our ſelues that wee ſhall bee therefore iudged, we are often greately diſquieted: and beſides that it ſtādeth with the iuſtice of God, it ſhould be ſo, that whereas all wicked perſons are not here puniſhed, and all the Saintes not rewarded: there ſhould a time come, when both the wicked ſhould be afflicted, & the Saints comforted: And beſides other like reaſons, which may be alleadged, the holy Scriptures of God, haue moſt plainely taught it.

And

And to begin with *Anna* her propheſie, thus ſaith ſhee: the Lords aduerſaries ſhalbe deſtroyed, out of heauen ſhall hee thunder vpon them: the Lord ſhal iudge the ends of the world, and ſhall giue power vnto his king, (Chriſt) and exalt the horne of his annointed. *Iſay* propheſying of the deſtruction of the wicked, which ſhall be perfect in the day of iudgement, crieth out; Then ſhall they goe into holes of the rockes, and caues of the earth, from before the face of the Lord; and from the glorie of his Maieſtie, which ſhall ariſe to iudge the earth. Which the Angell in the Reuelation applieth to the day of iudgement. The ſame Prophet in the concluding of his propheſie, moſt euidently ſpeaketh of the iudgement: Behold the Lord will come with fire, and his chariets like a whirlewinde: that he may recompence his anger with wrath, and his indignation with the flame of fire. *Daniel* prophecied thereof moſt manifeſtly: at that time ſhal *Michael* ſtand vp, the great Prince which ſtandeth for the children of thy people, and there ſhalbe a time of troubles, ſuch as neuer was, ſince there began to bee a nation vnto that time: and at that time thy people ſhall bee deliuered, euery one that ſhall bee found written in the booke. And many of them (that is al) that ſleep in the duſt of the earth, ſhall riſe, ſome to euerlaſting life, ſome to ſhame and perpetual contempt. To whom *Sophony Ioel, Malachie*, and the reſt of the Prophets haue ſubſcribed.

1. Kin. 2, 10.
Iſay. 2. 19.
Reue. 6. 15. 16.
Iſay 66. 15. 16.
Dan. 12. 1 2. 3.
Soph. 1. 14.
Ioel. 2, 30.
Mala. 4. 1.

As for the holy Euangeliſts they haue alſo likewiſe ſpoken of Chriſts comming to iudgement, as in their ſeuerall writings moſt clearely appeareth. And as the Euangeliſts, ſo haue the Apoſtles plainly taught the truth aad certaintie of this vndoubted doctrine. Saint *Paul* ſpeaking thereof, ſaith, That the impenitent and hard harted perſons, which deſpiſed the bountifulnes, patience, and long ſuffering of God, heape vppe vnto themſelues, vengeance, againſt the day of vengeance, and declaration of the iuſt iudgement of God, who will reward euery mā according vnto his works. Elſe-wher alſo moſt plainly, we muſt al appeare before the iudgemēt ſeat of Chriſt, that we may receiue the thinges that are done in the body, bee they good, bee they euill. S. *Peter* the holy Apoſtle hath in his two Epiſtles ſubſcribed hereunto, as by moſt euident teſtimonies

Matth. 16. 27. c. 24. 30. c. 25. 31.
Luke 21. 27.
Ioel 3. 28 29.
Rom. 25 c 14. v. 10. & 12.
2. Cor. 5. 10.
1. Theſ. 4. 16.
1. Theſ. 5. 2.
2. Theſ. 1. 7. c. 2. 1. & 5. 6.
Heb. 9. 27.
2. Tit. 1. 5.

may

may appeare, to which purpose that serueth: Now the end of all thinges is at hand: be yee therefore sober and watch vnto prayer. And againe, the Lord knoweth how to deliuer his out of temptation, and to reserue the vniust vnto the daye of iudgement to be punished. Finally, in this wise, but the day of the Lord will come, as a theefe in the night, in the which the heauens shall passe away with a noyse, & the elements shall melte with heate, and the earth with the workes therein shal be burnt. And to conclude, the Angell in the holy Reuelation hath foretolde of this truth: behold, saith he, he commeth with clouds, and euerie eye shall see him, yea, euen they which perced him through, and all kindreds of the earth shall waile before him: euen so, Amen. Else where in like manner: I saw a great white throne, and one that sate on it, from whose face fledde away both the earth and the heauen, and their places were no more found. And I saw the dead both greate and small, stand before God, and the bookes were opened, and an other booke was opened, which is the booke of life, and the deade were iudged of those thinges, which were written in the bookes, according to their workes. Of this then to assure vs in this place, the Apostle speaketh in this wise, and *Enoch* the seauenth from *Adam* propheſied of such saying, beholde the Lord commeth.

1. Pet. 4.7.
2. pet. 2.9.
2. Pet. 3. 10.
Reu. 7.
Reu. 20. 11, 12.

2 Now who this Lord is, it appeareth by the Scriptures which make our Lord and Sauiour Iesus Christ, iudge of the world, yea of the quicke and of the dead. Our Sauiour Christ hath put this out of all doubt and question, when hee writeth in this wise, the father iudgeth no man, but hath committed al iudgement vnto the Sonne, because that all men should honour the Sonne, as they honour the Father. And Saint *Mathew* Saint *Marke* and Saint *Luke*, entreating of the person of the Iudge, doe all agree in one, of him, that it is the sonne of God, our Sauiour Christ. Most plainely hath Saint *Paul* thereof spoken, when hee saith, that God shall iudge the secretes of al men by Iesus Christ, and when in like maner he affirmeth, that we shal al stand before the tribunall seat of Christ. Which doctrine Saint *Peter* preached to *Cornelius* the Centurion: hee commaunded vs to preach and testifie vnto the people, that

Vho shal iudge the world.
Iohn 5.22. and 27.
Mat. 16.27. &c. 24.30. c 25,31
Luke, 21.27.
Mar. 13.26.
Mat. 26.64.
Rom. 2.16.
2 Cor. 5.10.
Rom. 14.10.
Act. 10,42.

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it is he (Christ) which is ordained iudge of the quicke and of the dead, Which also *S. Paul* preached, both to the Athenians and to his scholler and disciple *Timotheus*, to the Church of Philippos, to *Titus* the Bishoppe of Creta, to the Thessalonians, and almost in euery of his Epistles. So that it is more cleare then the Sun in his beauty, that this Lord, whose comming is foretold by *Enoch* is our Lorde and Sauiour Iesus Christ. Act.17.31. 2.Tim.4.2. 3.Phil.20. 2.Tit.13. 2.Thes.1.7.

3 Touching the manner of his comming, the Apostle expresseth it in this wise, hee shall come with thousands of his Saintes: Which place hath a most sweete and pleasant harmony, with other places of scripture. For *Daniel* expressing the same matter, saw God and Iesus Christ his sonne, the euerlasting Father, whose throne was like a fiery flame, and a fiery streame issued and came foorth before him, and thousande thousands ministred vnto him, and ten thousand thousandes stoode before him, the iudgement was set, and the bookes opened, which is true both in the first comming of Christ, whē for the setting forth of the Gospell, all the hoast of heauen did assist him: and also in the second, when to iudgement all his Saintes, Angels, and seruantes shall attend vpon him. And this is that the Euangelists teach vs, when they affirme that the Sonne of God shall come with his holy Angels vnto iudgemēt as Saint *Mathew* saith, the Sonne of man shal come in the glory of his Father, with his Angels, to giue to euery one according to his deedes. And thus to be accompanied, is that glorious comming in the Scriptures of the new Testament, mentioned, wherein is auouched that Christ shal come in power & great glorie. The manner of Christes comming to iudgement. Dan.7.10. Deu.33.2. Mat.16.27.c. 25.31. Mat 24.30. Luk.21.27. 2.Tit.13.

For as the glorie of mortall Princes, standeth in their great reuinues, and multitude of Dukes, Earls, Lords, Knights, Gentlemē & others which attend vpon their persons: so the glory of our Sauiour Iesus Christ appeareth in the heauēly & roiall army of Saints & holy Angels, which vnto iudgmēt attend vpon him. Which thing S. *Iude* to teach vs, affirmeth out of *Enoch*, that Christ should come with thousands of Saints. And Christ the Lord & iudge of the world, shal come in the forme of man, and in his humanitie glorified, which shall be seene of all men.

Luk. 21. 27. Ioh. 5. 27. Mat. 24. 27. Act. 1. 11. Reu. 1. 7.

So then in visible and sensible manner shall Christ appeare in iudgement, in regard whereof, hee is saide to iudge alone, not that the father and the holy Ghost, doe not iudge also; but because Christ in his glorious humanitie shall onely appeare in the person of the iudge to the world, wherefore hee is saide to iudge the world.

And this is no small comfort vnto the Saintes of God, that Iesus Christ the iudge shall appeare in our nature, and in his humanity glorified, that so their faith may bee more assured, and themselues more effectually perswaded of their ascention into heauen in the flesh, wherehence Christ in the same, shall then come, and call vs vnto himselfe, that so where hee is, wee may be, as he prayed to the father, euen in the presence of his heauenly father, in the immortall kingdome of glory, which he hath purchased by his own bloud, for all that do beleeue.

Ioh. 17. 24.

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The end of Christs comming.

4 The end wherefore Christ shall come the second time, is to iudge and rebuke: where we must consider, that he speaketh here, of Christes comming in respect of the wicked, whom he shall rebuke and iudge most sharpely. As Christ first came to be iudged of the wicked, and to bee subiect to their tauntes, reuilements, and cruell rebukes, as wee find hee was in the Gospel: so shall he come the second time, to iudge & rebuke others.

The persons to be iudged. Rom. 2. 6. c. 14. 10. 2. Cor: 5 10. Ioh. 5. 28.

5 And the persons which shall be subiect to this censure and iudgement, are the wicked. For howbeit elsewhere it is saide, that all shall stand in iudgement before Christ: yet applying this matter to the wicked, who should rise vnto confusion and damnation, hee maketh onely mention of them, Christ shal come into iudgement against all wicked persons, adulterers, adulteresses, fornicatours, incestuous, and vncleane persons, vsurers, oppressors, extortioners, slanderers, blasphemers, liers, deceyuers, libertines, epicures, atheistes, heretiques, schismatiques, vntractable, disobedient, frowarde and wayewarde creatures, and against all the route and rabblement of the wicked, known or secrete, hidden or manifest, one or other who and whatsoeuer they be, all they shall bee subiect to his iudgement and rebuke, in the daye of his comming. So that there is no hiding or keeping secret of our selues from his presence, for he shal iudge and rebuke all the wicked.

6 Now

6 Now the thinges which are to bee iudged in the bodie of the Scriptures, are three: thoughtes, wordes and workes. Things to be iudged.

Touching thoughtes, it may appeare that they ſhall bee iudged, for *Salomon* ſaith, that euery ſecret thing ſhall bee iudged, where not onely ſecret deedes, but ſecret thoughtes alſo may bee vnderſtoode. But Saint *Paul* therof ſpeaketh plainly, affirming that God ſhould iudge the ſecrets of men, by Ieſus Chriſt, according to his Goſpell. And in another place moſt euidently: Iudge nothing before the time, vntil the Lord come, who will lighten thinges that are hidden in darkeneſſe, and make the counſels of the heartes manifeſt. Wherefore in aſmuch as thou haſt deſired that which is an others: in aſmuch as thou haſt conceiued euil in thy ſoule againſt thy neighbor: in as much as thou haſt ſlaine thy brother in thy heart, or doeſt in thy ſoule enuy his proſperous condition: in aſmuch as beeing hurt or offended, thou deſireſt reuenge in thy minde: in aſmuch as thou deſireſt an other mans wife, maide, ſeruant, or any other ſtraunge woman: Finally, in aſmuch as thou in thy inward conceite and affection of mind, in the very thought wouldſt doe that which is euil, howbeit thou doeſt it not, yet in that thou haſt conſented thereunto in thy minde, thou ſhalt be therefore iudged of the Lord.

Eccl. 12, 14. Rom. 2. 16. 1. Cor. 4. 5.

For deedes, they ſhall doubtleſſe come into iudgement: thereof Saint *Paul* to aſſure vs, ſaith, that in the day of wrath & declaration of the iuſt iudgement of God, euery one ſhould bee rewarded according to his deedes. And in another place, wee ſhall all appeare before the tribunall ſeat of Ieſus Chriſt, to receiue according to that wee haue done, bee it good, bee it euill. And Saint *Matthew* ſpeaking of the iudgement of Chriſt, affirmeth, that in that day, hee ſhould giue to euery one according to their deedes. And the whole body of Scripture teacheth the ſame, auouching almoſt in euery place, where mention is of iudgemēt, that all men ſhall bee iudged according to their workes, and our Apoſtle ſubſcribeth to the ſame, in that hee auouched, that the wicked ſhall bee iudged and rebuked, for all their wicked deedes, which they haue vngodly committed.

Rom. 2. 5. 6. 2. Cor. 5. 10. Mat. 16. 27. c. 25. 42. Reuel. 10. 11. 12 Io. 5. 28. 29.

Mat.12.32. And concerning wordes, it is no leſſe euident: for our Sauiour Chriſt teacheth, that who ſo through ſpeaking maliciouſly againſt the graces of Gods ſpirite in him, ſhould blaſpheme the holy Ghoſt, ſhould not onely be iudged, but iudged to euerlaſting puniſhment, neuer to bee pardoned. And
v.36, therefore alſo telleth he his Diſciples, that they ſhall giue ac-
v.37. countes of euery idle word which they ſpeake, at the day of iudgement, and proteſteth to the ſame purpoſe, that by their words they ſhould be iuſtified, and by their words they ſhould
4.King.18.32. bee condemned. And in the hiſtory of the Kinges, it is affirmed, that *Rabſacah* the Captaine of the Aſſyrians, vttered blaſ-
Iob.20.28.29 phemie for his King, for which he was puniſhed. And *Iob* affirmeth in like manner, that the wicked ſhall bee puniſhed for
Luk.19.22. his wordes againſt God, which moſt chiefly, without al doubt ſhall bee in the day of iudgement, when all mens words, works
Cypr.lib.1. Epiſt.3. and thoughtes, ſhall come before God. Alſo in a certaine
Luk.16.24. place thus it is written, by thy mouth I iudge thee wicked ſeruant. When Saint *Cyprian* fell into the conſideration of this matter, and entred into the diſcourſe of the euill of the toong: among other thinges alleadging the hiſtorie of the rich glutton mentioned in the Goſpell, hee ſaieth of him in this wiſe: Hence that rich ſinner, who deſireth helpe and eaſe from *Lazarus*, being in *Abrahams* boſome, when hee was burning in hote torment of flamming fire, among al the parts of his body, in his tongue ſuffered greateſt paine and puniſhment, becauſe hee had in his tongue and mouth moſt offended. Our Sauiour Chriſt teaching vs, that our words and ſpeeches ſhal come vnto iudgement, affirmeth that who ſo calleth his brother
Mat.5.22. foole, (in rancor and malice of his heart) ſhall be worthy to be
4.King.19.21 puniſhed with hell fire.

Theſe three then beeing ſubiect vnto iudgement, thoughtes, workes and wordes: Saint *Iude* out of *Encoh*, ſpecifyeth onely workes and wordes, and thereof ſayth, that the Lord ſhall rebuke all the vngodly among men, of all their wicked deedes, which they haue vngodly committed, and of all their cruell ſpeeches, which wicked ſinners haue ſpoken againſt him.

Now if wee enquire for the place where this iudgement ſhall

ſhall bee, Saint Paul doth plainely teach, that it ſhall bee in the aire. Then ſaith he, ſhall we which remaine and be aliue, bee caught vp with them into the cloudes to meete the Lord in the aire. As for that of *Ioel*, touching the vallie of *Iehoſophat* whether God ſaith, he would cal the natiõs, it is to be vnderſtood, either by the way of alluding, as hauing regard to the vallie, where God miraculouſly ſlew the enemies of *Iehoſophat*: So it may ſignifie the vallie of deſtruction, prepared for the wicked, or the Lord hath reſpect vnto the word *Iehoſophat*, wich ſinifieth, pleading, or iudgement: becauſe God would in the day of Chriſt iudge the enemies of the Church, as then hee did in the vallie of Iehoſophat.

The place of iudgement. 1. Theſ. 4. 17. Ioel. 3. 2. 4. King. 20. 26.

Seeing that the Lord in the day of his wrath, and declaration of his iuſt iudgement, in the ſeueritie and exactnes of his iuſtice, wil leaue neither worke nor word, vnrewarded and vnexamined: what care ought man & woman then to haue, both to guide their waies with ſuch diſcretion, and refraine their tongues with ſuch circumſpectiõ, that neither wicked works, neither curſed ſpeeches, condemne them?

Enoch his prophecie whence

Theſe things thus ſet downe, it is not impertinent to ſpeake ſomething of this Prophecie. Wee doe not read in all the ſcriptures any mention of the ſame, but in this place onely. Neither doth the whole booke of the bible, once ſpeake of any ſuch booke: yet no doubt, ſuch a booke there was among the auncient Hebrewes, which may appeare by ſufficient teſtimonies. Tertullian a moſt graue, learned, and auncient Father, maketh mention of ſuch a booke of *Enoch*, defendeth it, and citeth authoritie from thence, afirming that it occupied the place of a teſtimonie, and was of authoritie with Saint *Iude* the bleſſed Apoſtle. Saint *Hierome*, expounding the Epiſtle to *Titus*, maketh like mention of this booke of *Enoch*, whence alſo hee confeſſeth that Saint *Iude* fetched his teſtimonie. *Euſebius* the Biſhop of Ceſaria, in his euangelicall demonſtration, not onely mentioneth this booke of Enoch, whence *Iude* fetcheth this Prophecie, but alſo another booke of Enoch written of Aſtrologie, which booke is thought to haue periſhed in the captiuitie at Babilon, and the contentes onely, by tradition to haue come vnto the Church, euen vnto the time of the

De habitu mulierum. Idem de idolat. In Epiſt. Tit. Lib. 9. c. 4. de demonſtratione Euangelica.

fathers. Howbeit, others thinke that the very bookes themselues came to the hands of *Tertullian* & the fathers of that age, but to haue perished vnder the bloodie persecution of the cruell tyrants, who went about to haue bereft the Church, of all sacred writings, and burned, as much as in them lay, all holy scriptures.

Many auncient bookes lost & perished.

But when it was lost, it is vncertaine, but this is too true, that the wickednes of times, haue spoiled vs, not onely of this, but of many other bookes and writings, which the auncient Hebrewes haue enioyed.

Num.21.14.
Iosu.10.13.
2.King.1.18.
1.Chro.29.29.
2.Chron 12.15.
2.Chron.9.29.

For in the sacred scriptures wee reade of sundrie bookes which we now haue not, neither had our forefathers long before vs. *Moses* the man of God maketh mention of a booke, entitled the battels of the Lord. *Iosua* the Captaine of Israel citeth also a booke, which was called the booke of the righteous. In the first of Chronicles, there is mention of the booke of *Nathan* the Prophet, and of another of *Gad* the seer. And in the second booke therof, mention is made of the booke of *Shemaiah* the Prophet, and *Iddo* the seer. Also a little before, there is

2.Chro.20.34.

mentioned the booke of *Nathan* the Prophet, and the booke of the propheſie of *Ahiiah* the Shilonite, and of the visions of *Ieedo* the seer, against *Ieroboam* the sonne of *Nebat*. And in another place there is mention of a booke of *Iehu* the sonne of *Hananie*. And if there be any other the like in holy scriptures. Of these wee haue not one, but long since hath the Church beene depriued and bereft of them. Yet almightie God, in his fatherly mercie and diuine prouidence, hath reserued for the Church, (mawger the heads and beards of all the wicked) such bookes, as wherehence we may sucke so much of heauenly sap and spirituall iuice, as may refresh our soules vnto saluation: which is our comfort.

The authoritie of Enoch his booke.
De habitu mulierum.

For the authoritie of the booke, whether it were *Enochs* owne booke, or by some in his name set forth and so *Apochryphon*, it is in question. *Tertullian* in his booke before cited, seemeth to bee of opinion, that it was *Enochs* owne booke, reserued in the deluge by his sonnes sonne *Noe*, and afterward by him brought to light, and deliuered to the auncient Israelites,

Israelites. But in processe of time, to haue beene reiected of the Iewes, because it contained plaine testimonies of their condemnation: neyther was it (saith hee) any maruaile if they reiected it, who reiected all that sounded of Christ Iesu vnto them.

But Saint *Hierome*, and other of the auncient Fathers, with most of the new learned Writers, take it to bee a booke obscurely written, which they call Apocryphon, yet celebrated and accounted of with all men. *Beda* writeth, which *Tertullian* himselfe confessed, that this Epistle of Saint *Iude* was for a time of many reiected, because hee alledged a testimony from a book which was obscure and Apocryphall. Notwithstanding, through authority, auncientnesse, and vse, it deserued to bee reckoned among the Canonicall scriptures, especially seeing out of the Apocryphall and obscure bookes, he hath cited a testimonie not obscure or Apocryphall, but cleare and manifest. So that by agreement and consent of the most and best, that I haue read, it seemeth that the booke was not Canonicall, but Apocryphall, and yet receyued.

Sup. epist Tit.

Beda in Iudã. Tertul. de hab. mulier.

Wherehence ariseth a question in these dayes much moued: whether it be lawfull for the Minister of God vpon any occasion, to alleadge a testimony out of any, but out of the Canonicall scripture. And many hold opinion, (but without iust and sound proofe) that in no case it is lawfull to vse eyther prophane sentence, or Apocryphal testimonie in their sermõs and preachinges.

VVhether may a ministeral ledge any thing out of any Author, except the Canonical Scriptures.

Whose opinion not onely this place, and the Apostles practise, but many the like may confute. Which to touch briefly: the onely example of *Paul* may teach vs, that in some cases it is lawfull to alledge not onely out of obscure writings of the Saintes, but euen out of those which were heathenish, and of the idolaters of the Gentiles. Wherefore Saint *Paul* to conuince the idolatrous and ignoraunt Athenians of great blockishnesse and ignoraunce, alleadgeth the saying of *Aratus* the Poet, to proue the true God, who saide; That in God wee had our liuing, our mouing and being, in him wee liue, (saith hee) and moue, and haue our beeing, as also certaine of

The determination of the question.

Act. 17. 28.

your owne Poets haue ſaid, for wee are alſo his generation. And in the queſtion of the reſurrection, reprouing the Epi-
1. Cor. 15. 33. cures, which as if there were no reſurrection nor life to come, gaue themſelues to all pleaſure and riotouſneſſe of life, and diſdainefully againſt the godly vttered moſt vile ſpeech: let vs eate and drinke, for to morrow wee ſhall die. Saint *Paul* con-
1. Tit. 12 demneth their beaſtly ſpeech by a ſentence out of *Menander* the Poet: Euill ſpeech corrupt good manners. Finally, inueighing againſt the Cretians, hee alledgeth for their iuſt cõdemnation, the ſentence of *Epimenides* the Poet of the Heathen, one of themſelues (ſaith *Paul*) euen one of their owne Prophets ſaide, The Cretians are alwayes lyers, euill beaſtes, ſlow bellies.

If Saint *Iude* then alledge a place Apocriphall, and S. *Paul* alledge ſentences out of the very Heathen Poets, why ſhall it not by their examples, vpon like occaſions be lawfull for the Miniſters of God to doe it alſo.

Lib. ad Nepotes. Saint *Baſil* the auncient Father, entring a conſideration thereof, concludeth, that both the knowledge and vſing of prophane learning, is neceſſarie in the Miniſter of God: which muſt ſerue Diuinitie as handmaidens, being purified & clenſed from the idolatrie and impietie of the Heathen. For as the
Exod. 11. 2. c. 12. 35. ſpoyle of the Egyptians, which from them the Iſraelites tooke at their departure, did afterward ſerue for the beautifying of the Lords temple and tabernacle, ſo may the ſayinges of prophane Philoſophers, rightly ordered & vſed of the Miniſters of Chriſt, beautifie and ſet foorth the word of God vnto the
Lib. 2. de doctrina Chriſtiana, cap. 40. people: Saint *Auguſtine* ſayth, it is no ſmall prayſe to ſpoile the Egyptians of their apparrell and veſtiments, of their gold and ſiluer, and to put them to the adorning of the Lordes tabernacle, which they haue ſhamefully abuſed to riot and pride, and to beautifie the temples of falſe Gods: So it is no ſmal commendation, to take from the Heathen, their golden and ſiluer ſentences, their fine and wittie ſayinges, which they haue abuſed, & to make thē ſerue as handmaidens, to ſet forth &
Deut. 21. 10. 11. 12. 13. beautifie Diuinitie. And as it was permitted the Iſraelites to reſerue and take vnto them, and to vſe the Captiue women of other nations, after their nayles were paired and their heads

ſha-

ſhauen, ſo ſhauing and cutting off the vanity, the idolatry, the ſuperſtition, the impiety, from the writinges of the Heathē; the miniſters of God may afterwarde ſafely vſe them. And as *Dauid* dedicated the veſſels vnto God, which he receyued of *Toi* king of Antioch, and which hee had culled and choſen out of the veſſels of the nations which hee had ſubdued: ſo may the Preacher of the word of God, offer to the ſetting forth of Gods word and glory, the wittie and graue, the wholeſome and wiſe ſayings, which he hath picked, culled and gathered out of the Gentiles. 4. Kin. 8. 11. Iosu. 6. 19.

Which thing the ancient Fathers haue done, among others *Chriſoſtome*: who entreating of others vnto the people ſayth: ſeeing that you will not be perſwaded by Scripture, I will warne you by ſtrange and heatheniſh thinges: which God himſelfe did vnto the Iewes: Goe ſayth he vnto the Iles of Cethim and Kedar, ſend and ſee if any nation hath chaunged her Gods, which yet are no Gods. And hee calleth men alſo vnto bruite Creatures: Goe to the Ant and to the Bee. The ſame doe I now ſay vnto you: conſider the Philoſophers of the Heathen, then ſhall you know, how worthy of puniſhmēt you are, deſpiſing the diuine lawes of God. Thus *Chriſoſtom* Whereby it may appeare moſt cleare, that the fathers vſed that liberty of alleadging in certaine caſes, the ſayings of the heathen, *Homil. 28. ad populum.* Iere. 2. 10. 11. Pro. 6. 6

Among the which, as many thinges are falſe and euill, ſo are there ſome thinges true, and to bee vſed. So euen in obſcure writinges and bookes Apocriphall, albeit there may be ſome thinges not ſo ſound, yet muſt not all things therein bee reiected: neyther are we bound to the whole booke, whereof wee may allow ſome one ſentence. Therefore Saint *Ierome* ſayth not amiſſe, that a man may vſe a part of a book, & yet not neceſſarily approue the whole: for if wee muſt approue the whole booke, whereof we may vſe a part, then muſt we allow and receiue among the Scriptures of God, the Apocryphal booke of *Enoch*, whence *S. Iude* drewe authority. And wee would alſo allow many writinges, whereout the Apoſtle *Paul* hath drawne ſome true ſentences. Wee may therefore take that is good and true in them, and leaue the reſt. And *In Epiſt. ad Tit.*

that

6. August. that there is euen in the writinges of the Gentiles some things true: Saint *Augustine* confesseth in a certaine place, which truth, it is something hard to draw out from so many lyes, tales and fables admixed. And not onely these, but others of the auncient fathers, haue vsed and approued the alleadging both of Apocryphall writinges, and of sentences also of the heathen. Neyther the old and auncient fathers onely, but the new and later writers in their sermons, lectures, and expositions vppon the scriptures, doe the same, as in their writinges appeareth. See more ver. 9.

Now if there be some good and true things in the obscure writinges, and such as are Apocryphall, and there may bee an vse of them: as therein it appeareth, then are they fooles, haire-braines, and frantike fellowes, which will not onely not reade any of those writinges, but cutte them out of their bibles, as prophane thinges, and altogether to be reiected.

Cautions to be vsed in alleadging of prophane writings

Beeing then doubtlesse lawfull to vse these and prophane writinges also, yet therein we must obserue these cautions.

1 That we alledge them but seldome, rarely, and sparely, and with good aduisement.

2 That we cut and shaue off from them, the euill, and out of thornes, picke out the roses.

3 That they bee vsed to the end that men may see their blockishnesse, their ignorance, their incredulity, their impietie and iniquity, for which they are reproued of the heathen, & mē which knew not God: which is to the great shame of those, which make profession of Religion.

4 That chiefly they be alleadged against such as are harde of hart, wicked of life, impure in manners, and giue themselues to the prophanes of the Gentiles, and people of the Heathen: against whome the testimonies of such persons serue most fitly. Whereunto Saint *Paul* in the allegation of the prophane Poets, had respect chiefly.

5 That they be alleadged to bring to our remembrance the word of God, for which they are alleadged, whereunto they giue light, and a more euident declaration of the truth. These cautions and such like obserued, there is no doubt, but both Apocryphall and prophane sentences and stories may be vsed.

And

And this I haue more largely touched, for the curioſitie of our age in theſe matters. Wherein many miſlike the alleadging of all ſuch authors whatſoeuer. Whome if it were poſſible to force to reſtore and render that which they haue drawne from both prophane and diuine authors: I doubt not but with *Eſops* crowe, they would bee left altogeather naked, and that they would confeſſe themſelues very dawes, for finding fault with the alleadging of theſe authors, frō whom what is commēdable in thē, they haue ſucked by ſtealth, & will not confeſſe it.

3 The Apoſtle hauing interlaced this prophetie with the deſcription of the ſeducers and falſe brethren, by reaſon wherof, howbeit it ſerued the purpoſe fitly, yet the deſcription was broken off; now in this laſt place, and in the ſixteenth verſe, he commeth and returneth to the deſcription, and continueth it, and by ſetting downe more qualities and markes of theſe wicked ones, he maketh it perfit. A returning to the former deſcription.

To continue then his deſcription, and to adde to the other fiue markes before mentioned, fiue more, and ſo to make vp the number of ten, the Apoſtle proceedeth.

6 They are murmurers, and grudgers, they mutter, they murmure, they grudge they groine, if all thinges fal not out to their contentment: they miſlike their places and callinges, eſtates and conditions, and are angrie with God, if in all thinges hee pleaſe not their humors. If they bee reſtrained of liberti e, if they bee touched with pouertie, if they bee pinched with penury, if they be ſubiect to affliction and aduerſitie, if they bee not in the higheſt places, and exalted to greateſt authoritie: they fret and fume, they are offended and diſcontented with God. Like the murmuring Iſraelites, of whoſe diſcontentment of mind. *Moſes* and *Dauid* haue ſpoken, and to whoſe iuſt puniſhment they alſo beare witneſſe, as in holy Scriptures may appeare moſt clearly. Theſe are greedie dogges ſpoken of by *Dauid*, which runne about the cittie, and grudge if they be not ſatisfied. See, 5. ver. *Iud.* Sermon 4. Murmuring & grudging. Exod. 16.1,2; 8.6.17.v.1. 2. &c, Num.11.4.5. c 14.2, c.20.1.2 Pſal.78.7. Pſal.106.24. Pſal.59.14. 15.

7 They are complainers, complaining either of their eſtate, that they are inferiors to others, that there is no equalitie obſerued either in honor, or in riches & liuing, that men haue not alwaies Complaining.

alwaies according to their deseruings; that they are subiect to many chaunges and chaunces of this mortall life; that there are many vexatiõs & disquietmẽts of men in the world; that there is no continuance of the state of man vppon the earth, but that all men are full of miserie, vexation of minde, troubles and afflictions, which is most pitifull, or else they grudge and complaine one against another. Whereof Saint *Iames* c. 5. v. 9. Ser. 25. Or finally they may be said to complaine, when they accuse Gods Saints, as the onely causes of all euils in the world, & so make greeuous complaints of them vnto men, as the heathen did in Saint *Ciprian* his time, againg the Christiãs, accusing them as the onely causes of all miserie, calamitie, and troubles in the world, as also *Tertullian* confesseth.

Ciprian. contra Demetria. Tertullian Apologeti.

Fleshlines.

8 They walke after their owne lusts. Whatsoeuer voluptuousnes, pleasure, concupiscence, & carnal desire, prouoketh or stirreth them vnto, that they doe, that they follow. Of this sensualitie and filthinesse, see more, ver. 8.

Prid of speach. Psal. 12. 4.

9 Their mouthes speake proud thinges. Their words are haughtie, mightie, great, and full of arrogancie and pride. Like those in *Dauid*: we ought to speake, our tongues are our owne, with our lips wil we preuaile, who is Lord ouer vs? they are inclosed in their fatte, and they haue spoken proudly with their mouth. Yea so proud are they, that they set their mouths against heauen, and their tongues walke through the earth. In which number, was that blasphemous and desperate person, a traytor to God, and a traytour to his prince, *Hacket* that vile Antichrist, whose blasphemous tongue, spared neyther God nor man. Whose filthie mouth hath spoken most proude wordes, of a spirit most arrogant and diuelish. Who when he could not compasse his malicious, desperate and mischieuous purpose, and for iust desert was condemned and ready to be executed: hee lifted vppe his mouth against the most highest, hee cursed God, which is blessed for euer, his tongue walked through the earth, which in the pride of his speech, he threatened, together with heauen it selfe, to burne & consume them with fire.

psal. 17, 10.

psal. 73. 9.

Anno. 1591. Iulii. 28.

Rom. 1. 25.

Such are many heretikes and seducers of our time, who make great boasts, swel in wordes, in speach presume wonderfully

fully, who vaunting themselues, seeme wise in their owne cõceit, and so become subiect to the curse of Gods Prophet, and offend against Saint *Pauls* doctrine and counsell, who willeth them not to bee wise in their owne eyes: they are like the glorious *Thraso*, who will bragge it out, if wordes will serue the turne: they make the worlde beleeue, and beare men in hand, that they are the onely men, that they are the onely Church, that they are the onely Saintes, as our proud and boasting Romanists, Barronists, Anabaptistes, Donatistes, Martinistes, Familistes, Libertines, and the whole rout of that rebellious rabble doe. Who being not called to any lawfull place in Gods Church, take vpon them to disgrade whom they list, and not onely to excommunicate, but also in their owne conceits, to displace Princes. These bragge of their libertie, therefore doe they denie all allegeance to all powers. Such and the like swelling wordes of vanitie, doe these men vtter, whereby it appeareth plainly, that they are of that rebellious, hereticall and arrogant race, whereof Saint *Iude* here speaketh: who swarme in these dangerous times, to the peril of the state, to the disquieting of the common wealth, to the slaunder of the Gospell, to the disturbance of the Church, to the hurt of many soules, and to the renting in sunder of the vnseamed coat of Iesus Christ.

Isay 5.21. Rom.12.10.

Thraso.

10 Their last marke is, that they flatter men, hauing mens persons in admiration for aduantage sake. When by honest laboure and trauell they cannot attaine to that they seeke after, when by vertue and desert, they cannot clime vp to dignitie, when for their wisedome, prudence, and knowledge, they cannot compasse the calling whereon their mindes are setled: then they creep in with men, they fawne and flatter such as are of countenance and credite, they insinuate themselues by faire speech and flatterie, into the bosoms, and familiaritie of great personages, whose persons they admire, they commend, they lift vp and extol aboue the heauens, for their aduantage, and that they may bee shrouded and couered vnder the winges of their authoritie.

Fawning and flattering.

And whatsouer their liues be, whom thus they flatter, yet like the Parasite in *Terence*, they allow all thinges, What they say, they affirme it also: what they deny, these denie in like manner.

ner. They commend euill, and condemne good: they allow
Isay 5.20. impietie, and reproue godlines. They cal white blacke, blacke white; light darkeneſſe, and darkneſſe light; euill good, good euill; ſowre ſweete, and ſweete ſowre: and ſo are accurſed by the mouth of *Iſay*: and as the Apoſtle of ſuch ſpeaketh, with
Rom. 16. 18. fugred and flattering wordes, they deceiue the heartes of the ſimple; like the couetous Prophets in former times, who for aduantage, prayſed, extolled, and had in admiration the perſons of the people.

Such are they now, who for the continuing of their exhibitions, collections, and gatheringes (as they terme them) of their brethren; for their profits, can ſuffer their exhibitions & benefactors, to ſlander and backbite thoſe which are abſent, to raile vpon ſuch as are in authoritie, to condemne in their ſpeaches the innocent, whome they know not: to vtter corrupt ſpeeaches, lewd blaſphemies, and commit other wickedneſſe, and yet haue them in admiration.

Now to conclude, ſeeing deceiuers and counterfeit catholikes in all times are ſo wicked, falling from faith to infidelitie; from profeſſours of religion, to bee enemies of godlines, from being the ſeruants of Chriſt, to be lims of Sathan, and are giuen ouer to all maner iniquitie; what care ought the Saints to haue, what trauell ought they to vndertake, what diligence to giue, what labour to imploy, with all circumſpection to beware of them, and with all their power, earneſtly to contend againſt them? And this is the force of this fift reaſon or place of confirmation.

The Lord for his great mercie, direct our heartes with his ſpirite, and in the whole courſe of our liues, lead vs with his holy hand, that thereby wee vpheld and vnderpropped, neuer ſtumble through the ſubtile ſnares of the wicked: but that wee carefully and warily at al times auoiding their intice-mentes, may go on to the end, in all truth and godlines, that ſo we glorifying God in this preſent life, may be glorified of him in the life to come, by our Lord and Sauiour Ieſus Chriſt, Amen.

Verſe

S. IVDE. Sermon 8. ver. 17.

Verse 17 But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ.

18 How that they told you, that there shoulde bee mockers in the last dayes, which should walke after their owne vngodly lusts.

19 These are they that separate themselues from other, naturall, hauing not the spirit.

THe last and sixt place of confirmation, is from the foretelling of these vile & wicked monsters, by the holy apostles of our sauiour Iesus Christ. The force whereof is this: the Apostles of Christ haue foretold before of such vngodly men, aduertising vs, that in the last times such should be: therefore ought we, nether to thinke it strange when they doe come, & also most earnestly to striue against them, when we know them. The sixt place of confirmation.

The wordes red in the text, containe fiue cheife & principall things namely

1. *A stirring vp of the Saintes to record and call to remembrance, that which before they haue knowne.*
2. *Who they were which foretold of the comming of these vile monsters.*
3. *What they foretold: that such should be.*
4. *When they should be. In the last time.*
5. *What maner persons they should bee namely, that*
   1. *They should he mockers.*
   2. *They should walke after their owne lustes.*
   3. *They should separate themselues.*
   4. *They should be naturall.*
   5. *They should not haue the spirit.*

This

THis place ſeemeth to be implied and added by way of a preoccupation or preuenting of ſome obiection, which might haue ben made by the Saints againſt Saint *Iude*. For they might haue ſaid: O holy and bleſſed Apoſtle, theſe thinges are ſtrange, which thou writeſt, we neuer heard of ſuch matters before now. If then they be ſo ſubtle and craftie, if they be ſo many and alſo ſo wicked, how ſhal we know them, how ſhall we preuent them?

Saint *Iude* preuenteth this, you cannot be ignorant of this, you remēber that the holy Apoſtles of Ieſus Chriſt haue foretold you of ſuch: and therefore being before admoniſhed and warned thereof, you both may preuent them, and muſt beware of them, and contend againſt them.

1 Concerning the ſtirring of them vp to the recording and remembring the thinges they knew before, thereof thus ſaith S. *Iude*. But ye beloued, remember the words which were ſpoken before. As who ſhould ſay, call to your remembrance what before hath beene told you, do not burie in obliuion and euerlaſting forgetfulneſſe, that which before hath beene ſpoken vnto you, but record and cal to mind what you haue heard, and you ſhall ſee that theſe matters, long ſince haue beene told you.

In which wordes he firſt allureth them thereunto, by the louing name whereby he calleth them, whereby he eaſily getteth their fauour and good will, to be heard, in that he vouchſafeth them the name of *Beloued*. Thereof before, ſee more, the third verſe, and ſecond ſermon.

Secondly, he admoniſheth and aduertiſeth them, howbeit before they had beene informed, whereof alſo hath beene ſpoken. Verſe 5. Sermon. 4.

Thirdly, let vs learne, that it is not enough for the Saintes and children of God, once to heare thinges accompanying ſaluation, but they muſt often remember them, muſe vpon them, and meditate in them. Therefore almightie God exhorted the Iſraelites, that they ſhould not forget his wordes, but continually to meditate therein, & to lay them vp in their heartes, to rehearſe

Deu. 6. 6. 7.

hearſe them continually to their children, to talke of them in their houſes, when they walke by the way, when they lay downe, and when they roſe vp. To bind them for a ſigne vpon their handes, and to be as frontlets betwixt their eyes. &c. and ſo to haue them in continuall remembrance. Whereof ſee more Num. 15.38. Deut. 11.18. Deut. 22.22. Matth. 23.5. And the continuall remembrance of Gods word, is a marke of righteouſneſſe, and a ſigne of Gods true children, wherefore *Dauid* ſpeaking of the righteous man, ſaith, that hee delighteth in Gods lawe, and therein meditateth day and night. And holy *Dauid* of himſelfe ſaith, That his delight was in the law of God, and all his ſtudy therein, and therefore promiſeth therein alwaies to bee occupied, and to meditate. This Saint *Iude* here teacheth vs, when he exhorteth the Saintes to call to remembrance the words which they had heard before.

Ruminating of the word is neceſſarie.

Pſal. 1.2.

Pſal. 119.15 16. 20.24.48. 55. 97.99.118. verſes.

And how neceſſarie a thing it is, herein (as it were) to chew the cudde, and as it were, to whet them vpon our hearts, to giue an edge vnto the thinges which we heare, as the force of *Moſes* wordes importeth, wee may better perceiue within our ſelues by due proofe, then by wordes can well bee taught vs, and therefore at this time, and in this place, I note it only by the way, and ſo paſſe by it.

2 Who they were, whoſe words theſe were, he ſheweth, But ye beloued remember the wordes which were ſpoken by the Apoſtles. He ſaith not, remember the wordes which were ſpoken before, of the Rabins, of the Hebrewes, nor the words of the Scribes and Phariſies and Elders of the Iewes, neither the wordes of Councels, generall or prouinciall, neither the words of this decree or that decree, of that Pope, or this Pope; neither doth hee ſay, remember this cuſtome or that cuſtome; this tradition, or that tradition; this ſaying, or that ſaying, of this or that Father, but remember the wordes of the Apoſtles of our Lord Ieſus Chriſt. For neither Rabin of the Hebrewes, nor Scribe and Phariſie of the Iewes, not councell of the churches, nor decrees of the Biſhops, nor cuſtome of times, nor tradition of Elders, nor ſaying of Fathers, is any thing worth, vnleſſe it bee founded firſt and grounded vppon the wordes which haue bin told vs before of the Apoſtles of Ieſus Chriſt.

And becauſe their be many which will ſeeme Apoſtles, and yet are not true Apoſtles, therefore he biddeth them to remember the wordes which were ſpoken by the Apoſtles of our Sa-
2. Cor. 11. 13, 14. 15. uiour Ieſus Chriſt. Saint *Paul* confeſſeth that there were Apoſtles, which were deceitfull workers, which coulde transforme themſelues into the Apoſtles of Chriſt, as Sathan himſelfe transformeth himſelfe into an Angel of light. And therefore it is no great thing, though his miniſters ſo doe, and transforme themſelues as though they were the miniſters of right-
Reue. 2. 2. ouſneſſe, whoſe end ſhall be according to their workes. The Angell of God ſaith vnto the Church of Epheſus, that it had examined ſuch as ſaid they were Apoſtles, and yet were not. And both our Sauiour Ieſus Chriſt, and the bleſſed Apoſtles of Ieſus Chriſt haue alſo confeſſed, that there are and ſhall bee diuers falſe Apoſtles in the Church. Their words, are we not commaunded here to remember, but the words of the Apoſtles of Ieſus Chriſt our Sauiour.

What then is taught vs by the Apoſtles of our Sauiour Ieſus Chriſt, that is to be thought vpon, that is to bee meditated, that is alwaies to bee remembred of the Saintes. But what the falſe Apoſtles, what the Angels of darknes, what the Miniſters of Sathan, what the impes of the Diuell, haue ſuggeſted, that is not to be acoumpted of, neither is that to be regarded of the Church and Saints of God.

3 And what haue the Apoſtles of our Sauiour Chriſt told and taught the church, the Saints? euen that ſuch filthie monſters and vile perſons ſhould come. Whereof the holy Apoſtles haue not in one, but in many places told vs. And if we begin with Saint *Paul*, wee ſhal ſee his care in this reſpect to haue beene great, with all diligence he foretold of ſuch impoſtours and deceiuers, as after his departure, ſhould afflict and moleſt the Church. Whereof hee thus aduertiſed the ſeniorie and el-
Actes 20. 28, 29. 30. derſhip of the Epheſians: Take heede vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you ouerſeers, to feede the church of God, which hee hath purchaſed with that his own bloud. For I know this, that after my departure, greedie Wolues ſhall enter in among you, not ſparing the flocke. Moreouer of your owne ſelues, ſhall men ariſe,

which

which ſhall ſpeake peruerſe thinges, to draw Diſciples after them. The ſame Apoſtle foreſeeing the enemies of Gods Church, warneth after moſt heauenly points of doctrine, the Church of Rome in his time being, carefully to beware of falſe Apoſtles and deceiuers. Now I beſeech you brethren (ſaith *Paul*) marke them diligently, which cauſe diuiſion and offences contrarie vnto the doctrine which ye haue learned, and auoid them. For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering, deceiue the heartes of the ſimple. Rom. 16, 17. 18.

And to paſſe ouer ſome places in the ſame Apoſtle, did he not moſt carefully admoniſh the Church of Philippos thereof, when to them he writeth in this maner? Beware of dogges, beware of euill workers, beware of conciſion. And doth he not repeate to them againe the like exhortation? many walke, of whome I haue told you often, and now tell you with weeping, that they are the enemies of the croſſe of Chriſt, whoſe ende is damnation, whoſe God is their bellie, and glory to their ſhame, being carnally minded. To the Church of Coloſſa after the ſame maner Saint *Paul* writeth: beware leaſt there be any man that ſpoyle you through Philoſophie & vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt; by which watchword, hee giueth them plainly to vnderſtand, that ſuch deceiuers there ſhoulde bee. Writing vnto his diſciple and ſcholler Timotheus, as it were of ſet and determinate purpoſe, he giueth a moſt graue and Apoſtolike admonition thereof vnto him: Now the ſpirite (ſaith *Paul*) ſpeaketh euidently, that in the latter dayes, ſome ſhall depart from the faith, and giue heed vnto ſpirites of errour, and doctrines of diuels, which ſpeake lyes through hypocriſie, and haue their conſciences burned with an hote iron, forbidding to marrie and commanding to abſtaine from meats, which God hath created to bee receiued with thankes giuing, of them that beleeue and know the truth. And informing *Titus* the Biſhoppe of Creta in the knowledge of the ſame trueth, and foretelling him in like manner of like deceiuers, writeth after this manner thereof vnto him; there are many diſobedient and vaine talkers and deceiuers of mindes, chiefly

2. phil. 2. Ver. 18. 19. Col 2. v. 8. 2. Theſ. 2, 3. Epheſ. 5. 6. 1. Tim. 4. 1. 2. 3. 2. Tim. 3. 1. 2. Tit. 1, 10.

2.Thes.2.7. 1.Iohn 2.18. 1.Iohn.4.1. 2.Epist.7. chiefly they of the circumcision. So that euen in the Apostles times this misterie of iniquitie began to worke, as *Paul* auoucheth, & the kingdome of Antichrist and all maner of imposture and deceit in their dayes began to creepe out of the shell, and shewe it selfe, which in the latter dayes and to the end of the world, most clearely should be reueiled.

2.Pet.2.12.&c. Saint *Peter* out of whom Saint *Iude* hath taken much, entreateth of this same matter, and both foretelleth their shoulde bee such false Prophets, and sheweth what manner of persons they should be, in a large discourse, the summe or proposition whereof is this: There were false Prophets also among the people, as there shall be false teachers among you. Saint *Iohn* in many places also foretelleth the Church of false teachers, seducers & Antichristes which should come into the world, but most chiefly where he saith, little children, it is the last time, and as you haue heard, that Antichrist shoulde come, euen so are their many Antichristes in the worlde, whereby wee knowe that it is the last time. And when a little after he thus aduertiseth the Saintes: Dearely beloued, beleeue not euery spirit, but trie the spirites whether they are of God, for many false Prophets are gone into the world. Finally, in his second Epistle to like purpose hee telleth the Church, that there were many deceiuers entred into the world, which confesse not that Iesus Christ is come in the flesh. And thus wee see the holy Apostles of Iesus Christ, haue (as it were) with one mouth, foretold of deceiuers to come, whose preadmotions and forewarnings Saint *Iude* calling vnto the remembrance of the Saintes, willeth them to remember the words which were spoken before of the Apostles of our Lord Iesus Christ.

1.Iohn 2.18. 1.Iohn 4.1. 2.Epist.v.7.

Seeing then God by the mouth of his Apostles hath foretold of this geare before, it cannot bee but sure and certaine, which is confirmed by so euident testimonies. And being so warely warned of them by the Apostles, the Saintes must not onely carefully auoid them, but earnestly according to the tenour of this exhortation, contend against them. So that now no man may pretend excuse, either for his ignorance or for his negligence, if by the doctrine of the Apostles, hee will not bee taught to beware of these monsters.

Now

Now if any man shall aske the question, why almightie God, a God of all wisedome, will suffer these wilde Bores to disquiet and trouble, yea (as much as in them lieth) to deuoure and roote vp his holy vine and inheritage. Question. Psal. 80. 13.

It may bee answered. first. It pleaseth him so to doe, and who shall say vnto God, why dost thou so? Secondly, they are for the good of the Church, and what good and profite thereby redoundeth to the Church, it hath beene shewed before. v. 4. Sermon. 3. Answere.

Againe, if these heretikes and false Prophets, seducers, & deceiuers of Gods people, in excuse of themselues shall say, that they cannot doe with their wickednesse, because they are ordained by the will of God, and who shall resist his will? And that they were foretold of before by the word of the Lord, and his word is truth, and must needes be performed: thy worde O Lorde is true from euerlasting, thou hast laid the foundation of the earth, and it abideth: and our blessed Sauiour faith vnto his Father, in his prayer for the Saintes, sanctifie them with thy truth, thy worde is truth, and Saint *Iames* affirmeth, that God hath of his owne will begotten vs againe by the worde of truth. Rom. 9. 19. psal. 119. 90. 142. Iohn 17. 17. Iames 1. 18.

To them it may thus be replied; though they are ordained of God, and in his holy word forespoken of, yet partly in that Gods ordinance & foreknowledge or foretelling in his word, doth not force them to wickednes, neither maketh them to sin, but they runne into this iniquitie by the corruption of their owne nature, and partly in that, by doing wickedly, they doe it not to fulfill Gods eternall decree, but to satisfie their own desires, therefore are they worthie to be condemned, howsoeuer by Gods word they were forespoken & prophecied of before.

4 Now concerning the time when they should come, howbeit the blessed Apostles in their own times did see that sundrie were already come & crept out, which in seueral places of their Epistles is confessed, both by the blessed *Paul*, & the holy Apostle S. *Iohn* in like maner; yet in respect they should most of al swarme in the end of the worlde, and rush out in greatest companies immediatly before Christ his comming to iudgement, herefore haue the Apostles foretold that then they should be. 2. Thes. 2 7. 1. Iohn 2. 18. 1. Iohn 4. 1. 2. Epist. 7.

Which no doubt they learned of our blessed Sauiour Christ, who had most plainly told them, that before his comming, in the ende of the worlde, many deceiuers shoulde arise & beguile many. Concerning the time of their comming in the holy Apostles limited, we may heare S. *Paul* most plainly deciphering the same, now the spirit (saith he) speaketh euidently, that in the latter times some shall depart from the faith, and giue heede to the spirits of errour, and doctrines of diuels. And else-where to like purpose? this know also, that in the last dayes shall be dangerous times. For men shall bee louers of themselues &c. Saint *Peter* also speaking of the time when wicked deceiuers should come, writeth thereof after this manner to the Church: This first vnderstand, that in the latter dayes shall come mockers, which will walke after their owne lustes, and say, Where is the promise of his comming? Finally Saint *Iohn*: Little children, it is the last time, and as yee haue heard, that Antichrist shoulde come, euen so are there many Antichrists in the world, whereby we know, that it is the last times. Vnto whom Saint *Iude* in this place agreeth, affirming that the blessed Apostles did foretell, that in the latter times such should come into the world.

Math. 24. 5. & 11. Heretiques and deceiuers shall abound in the end of the world.

1. Tim 4. 1. 2. Tim. 3. 1. 2. pet. 3. 3. 1. Iohn 2. 18.

Now if we consider aright, wee shall easily see that these our dayes, are those later times, wherein the Apostles foretold, that seducers should cõe. For hath their euer bin age, wherein more heretikes, schismatiques, & seducers haue abounded? hath the Church of God, the piller & ground of truth, beene euer in any age more shaken? haue the holy scriptures and sacred word of God euer in any age bin more falsified, wrung & wrested, then now, not onely by Papists, Seminaries, Iesuits and the Popish clergy, but by Familists, Donatists, Anabaptists of our age, that is, Martinistes, Brownistes, Barowists, and the whole rable of that rebellious rout? whereby many silly and simple soules deceiued & seduced, embrace for truth, falshood; for religion, heresie; for faith, errour; for Christ, *Belial*; for vertue, vice; for light, darknes; for life, death; for heauen, hell; for God, Sathan; for endlesse ioy, finall destruction.

Our dayes are the latter daies

1. Tim, 3. 15.

Seeing then in the latter dayes false Prophets shall abound, and wee no doubt bee the people vppon whome the latter

2. Cor, 10. 11.

times

times and endes of the world are come, seeing that now a most great number of Antichristes are crept out, and flowne abroad, whereby with the Apostle we know for certain, that the latter dayes are come, seeing so dreadefull and fearefull daunger through false Prophetes, doth now euery where, hang ouer the Church: what care must euery one of the Saints thē haue, what diligence must euery man giue, what trauell and labour ought euerie one of vs to vndertake, least being deceyued with the shew and shadow of truth, wee embrace and entertain a greedy hireling, for a worthie pastour, a cruell and deuouring Wolfe, in steade of a shepheard, for an Angell of light, the Prince of darkenesse, for a sound teacher, a dissembling hypocrite: for a faithfull confessor, a feareful backslider, *Demas* the forsaker, for *Timothie* the follower: *Nicholaus* the corrupter, for *Stephen* the holy Martyr; *Iude* the traytor, in stead of a sincere professor: false brethren for true Apostles, boasting marchantes for feruent preachers, and seditious *Barabbases*, for Iesus Christ the Sauiour?

1. Iohn. 2. 18.

Which mischiefe to auoid, let vs remēber (as we are exhorted by this Apostle) the words which haue bin spoken before, by the Apostles of our Lord Iesus Christ, who haue tolde of the comming of these monsters in the latter dayes, and end of the world.

5. In this discourse the last thing is, what maner of persōs these deceiuers should be. Wherin S. *Iude* painteth thē out in 5. particular thinges, and maketh thē knowne vnto men by 5. notes or markes.

More marks of hypocrites.

1. They shall be mockers, such as indeed make a mock of religiō, & a iest of christiā profession, and being drunken (as it were) in all prophane contēpt of God, degenerate into brutish irreligiousnes, scoffing, gibing, sleering, & iesting at al honesty & godlines. Of which *S. Peter* also as we haue heard, hath foretold vs: this first vnderstand, that in the later dayes, shall come mockers. All times & ages haue hatched such like monsters, as haue had true religiō in contēpt, & haue mocked at the faithful ministers of the word of god, & whosoeuer haue bin zealous of his glory. And to passe ouer the former ages, not cleare of this wickednes, & to come to the time of righteous *Lot*, when he by

Mockers.

2. Pet. 3. 3

Gen. 19. 14.

Gods appointment had willed his sonnes in law, to prepare themselues to depart out of Sodome, because of the destruction at hand and imminent, as if hee had iested, they made a mocke thereat, and so were destroyed. When Gods holie Prophet foretold the people the destruction of the wicked, in steade of repentance, they contemned his admonitions, and ieasted at his threateninges, and in mocking wise brast out and saide, let vs eate and drinke, for to morrow we shall die. Whē *Hezechiah* the godly King had sent his Posts to call all his people to the offering of a solemne Passeouer, they of Ephraim and Manasses laughed them to scorne, and mocked them. When *Ezechiel* the Prophet of God spoke vnto the remnant of the people: they made mowes at him, and with their mouthes they ieasted: When the blessed Apostle Saint *Paul* had entreated of graue and great matters, and high pointes of diuinitie, before *Festus* the Deputie, as of Christes passion, of his resurrection, and of the calling of the Gentiles: *Festus* mocked *Paul*, and said, *Paul*, too much learning maketh thee madde. Who before at Athens also entreating of that great mystery, of the resurrection of the dead, many mocked him, and ieasted at that doctrine. Like whome are all such now, who make a iest of the day of iudgement, mocke at the Ministers, which shall tell them of an account then to bee made, if wee tarrie vnto that time vnexamined, say they, let vs then alone.

Iud. 22. 13.

2. Chro. 30. 10. c. 25 16. c 26. 26 c 36. 16.

Ezec. 33 31.

Act. 26. 24.

Act. 17. 32.

This is a marke of seducers, this is a note of hypocrites. Such were in the Apostles times, whereof they haue witnessed. Such a mocker and scoffer was *Libanius* the prophane Sophist, who ieasted at Christian religion, and scorned and scoffed the professors of the same, calling them Galileans, & their Christ a Carpenter. To whome a certaine Schoolmaister being religious, aunswered not vnfitly: When the Christians were grieuously afflicted by *Iulian* the Apostata, *Libanius* asked the Schoolemaister, what then the Carpenters son (ieasting at Christ) was doing, the godly schoolemaister aunswered, that hee was making a coffin for *Iulian*, who indeede, immediately after dyed. A like moker and scoffer of religion was *Lucian Samosatensis* an Orator and Lawyer, as in the same story appeareth, who mocking at Christianity, said, he got nothing

Tripert. hist. l. b 6. c. 2. & 3.

Lib. 7. c. 12.

thing thereby, but the encreaſe of his name by a ſillable, for before hee was called *Lucius*, but chriſtned, hee was called *Lucianus*, which is a ſillable longer. But hee mocked & barked ſo long at Chriſt and Chriſtianitie, that in fine, himſelfe was rent and torne in peeces by dogges, and ſo periſhed.

Thus doe the Libertines and ſeducers of our times, howſoeuer they beare the world in hand, that they are profeſſors: For who can more wickedly mocke the worde of God then they, which through their vain reuelations, do altogether corrupt it? who can more mocke at Chriſtian religion, then they which vnder pretence of reformation, would bring in confuſion, the vtter deſtruction of all Religion? who can more mocke at the profeſſion of Chriſt, then they which thereby being commaunded to obey Magiſtrates, both ciuill and eccleſiaſticall, caſt off all yoke of chriſtian obedience, and ſet themſelues againſt ſuch as excell in dignitie? who can more mocke at the profeſſion of the Goſpell, then ſuch as make that worthy name after which they are named, and that pure liberty whereunto they are called, a cloake of malicioufneſſe, and all manner of iniquity? thus doe the ſeducers of our time, and therfore are they mockers. Iam. 2. 7. 1. pet. 2. 16.

2 As they are mockers, ſo they walke after their luſt, ſee ver. 16. & 2, Pet. 3. 3.

A third property of Antichriſtes, is to ſeparate themſelues from their brethren, from the Saintes, becauſe they are not of the ſame ſpirit, which is the ſpirite of vnity, of peace, of concord, of lowlineſſe, of purity, of loue, of gentlenes, of curteſie, of trueth, and of all manner of vertue, as are the ſaintes.

But here ariſeth a queſtion, how dooth this hang with that before, verſe 4. where it is ſaid, that they were crept in among the brethren into the Church, and verſe 12. where it is affirmed that they ioyned themſelues to the Saintes, and ſate downe in their feaſtes of loue with them? and yet here he ſaith, they ſeparate themſelues, which are contrarie. Queſtion.

Hereunto may be aunſwered, that for a ſeaſon often times heretiques, ſchiſmatikes, hypocrites, and Antichriſtes, ioyne themſelues to the Saintes, thereby to ſearch out their libertie Anſwere.

in

in Christ, as the false brethren did in the dayes of *Paul*, thereby the better to corrupt Religion: But they fall away by little and little, and droppe away couertly, as they crept in cunningly. Of whome Saint *Iohn* saith, they went out from vs: but they were not of vs: for had they beene of vs, they would haue continued with vs. Thus the wicked deceiuers, for a time are in the Church, howbeit not truely of the Church of Christ: and therfore in their time they fall away and separate themselues. Thus many in former ages, hauing in hypocrisie made profession of christian religion, haue fallen into shamefull Gentilisme, vngodlines and heresie. As by example of *Iulian* the Apostata, and *Porphirius* the Philosopher, and *Lucian* the scoffer, which once professed the Gospell, and *Arrius* which was once a Christian, with infinite the like, in ecclesiasticall histories recorded, appeareth.

Gal. 2. 4.
1. Tit. 11
1. Iohn 2. 19.

And in al ages it often commeth to passe, that such as at sometimes, are the cruellest enemies of the Church, haue at other times beene fauourers of the same: and such as most impugne the truth, haue beene professors of religion, and they that make conuents, meetinges, conuenticles, and assemblies by themselues, in priuate houses, in secret corners, in solitary places, in desert woodes, in wilde fieldes, or corne barnes: they haue beene with vs, but not of vs, they haue held with vs, but haue now forsaken vs, and separate themselues from vs: which is, as *Iude* teacheth, a marke and note of an Heretique.

1. Ioh. 2. 19.

How men do separate themselues,

Now men separate themselues sundrie wayes. First by reuolting, sliding backe, and forsaking the Religion which they professed, and the holy congregation, wherewith they companied. So *Iulian*, *Porphirie*, *Lucian*, *Arrius*, *Demas*, and those fearefull brethren, which forsooke Saint *Paul* in his answering at Rome, for his Religion. So did *Hinmineus* and *Alexander*, who by putting away of a good conscience, made shipwracke of their faith, and fell from the profession which before they embraced.

2. Tim. 4. 10, v. 16.
1. Tim. 1. 20.
Heb. 10. 25.

2 Men separate themselues, when without cause, they leaue off the profession of the ministerie, and for the fancies and cratchets of their owne braines, follow other callinges as law, phi-

phiſicke or the like. Wherein they follow the folly and fooliſhneſſe of *Glaucus* in *Homere* who chaunged with *Diomedes* armour, and gaue an armour of gold for an armour of braſſe. Wherefore to all poſterity his folly is recorded. So they leaue a golden, yea a heauenly calling, & follow a worldly, a braſen, an earthlie profeſſion. Not that theſe callinges are in others to be condemned, but that in theſe for exchange, their folly is to be reproued.

3 Againe, men ſeparate themſelues, when they frame to thēſelues ſtrange opinions, & inuent to thēſelues new deuices, & forge of their owne heades, rare interpretations of ſcripture, whereby they are ſingular. Thus the auncient heretiques, of olde, the Romiſh Clergie of late, our new fangled and fantaſticall ſpirites doe now: who for the moſt part altogether illiterate and vnlearned, cenſure the ſcriptures, and peruerſly defend and hold their owne iudgementes, reiecting all other interpretations: as among the vile Martiniſtes, and peeuiſh Barowniſtes is moſt euident.

4 Moreouer, men ſeparate themſelues in the outwārd weede & externall habite, from the reſt of the ſame profeſſion, that their ſect may be knowne from all others. Thus did in former times among vs, and now elſe where, the Friers, Monkes, and Abbots, whoſe apparrel was diuerſe, according to the diuerſity of their orders, which they profeſſed. From whom, how far do they now differ, who being miniſters as the reſt of their brethren, weare not the like apparrel to their brethrē, but haue new faſhions by themſelues, whereby plainely and vndoubtedly they ſeparate themſelues from their brethren.

5 Men ſeparate themſelues from their brethren, in the miniſtration of holy ſacramentes, when they will not miniſter thē according to the receyued manner and common vſes of the Churches, wherin they liue, but after the new deuiſes of their owne heads, adding one thing, changing another, taking away another, and thus obſerue not the vſual manner, in executing this part of office. As wee haue now, which will put in, and put out, in the Sacrament of Baptiſme, which will alter and chaunge in the LORDES Supper at their pleaſures: What doe they but ſeparate themſelues? thus they bring

bring their brethren and fellow miniſters into contempt: thus they make a mutinie among the people, thus they breede a ſcruple in the mindes of men, thus they call in queſtion the orders of the Church, thus they giue offence vnto the weake, and cauſe the aduerſarie to triumph at our variance.

6 Finally, men ſeparate themſelues, who leauing the ſocietie and company of the godly, and the appointed places of ſolemne prayer, hearing of Gods worde, miniſtring of ſacraments, which vppon their owne heades and braines, they cõdemn; flie either al aſſẽblies, or els cauſe & cal aſſẽblies thẽſelus into corners, woods, barnes, or other vnſeemely places: which as here wee are taught is a ſigne of deceauers: So S. *Ambroſe* cõfirmeth the ſame all impoſture ſeeketh darkeneſſe, & ſheweth falſe things for true. And thus in theſe dayes the heretiques, ſchiſmatiques, lewd libertines, and turbulent ſpirites of our time doe, with the Donatiſtes of our age, wherewithal the Church is now ſore encumbred and peſtered. And why I pray you? forſooth, becauſe there are imperfections and blemiſhes in the Church, becauſe holy diſcipline is not reſtored to the manner of the Apoſtles, becauſe the Elderſhippe, the Presbytrie, the Brotherhood or Seniorie, is not eſtabliſhed. Which when it ſhall bee done after their deſire, looke for a maſſe of miſchiefe, a Chaos of confuſion, preſently to follow. Wherefore, as their forefathers, the Donatiſts were worthily mocked, and laught to ſcorne for that, when they were called to counſel, and deſired to ſit downe, they refuſed, pretẽding fooliſhly, that of *Dauid*, I haue not ſit with the counſell of vanitie: So theſe are worthily to bee hiſſed at for folly: which refuſe the company and flie the aſſemblies of the church becauſe it hath blemiſhes, and as yet, is not without ſpotte or wrincle, or any ſuch thing.

Sup.1.Cor.14.

pſal.26.4,

Epheſ.5.27.

By theſe and ſuch like meanes, there is ſeparating from the Church, which is a marke and note of heretiques and Antichriſtes, as the Apoſtle teacheth.

They beleeue nothing but what reaſon perſwadeth,

4 Another marke of theſe heretikes and hypocrites, is that they are naturall, that is, they ſauour, they ſmell, they taſte of nothing, but of the things which are naturall, ſenſuall and carnal. They meditate and thinke vppon nothing, but what

what nature it ſelfe doth miniſter vnto them. That is, they are altogether in the ſtate of nature, nothing at all regenerate, nothing at all inclined to regeneration and new birth, euen affected as Saint *Paul* of the naturall man writeth: the naturall man perceiueth not the thinges which are of God: for they are fooliſhneſſe vnto him: neither can he know them, for they are ſpiritually diſcerned. And Saint *Peter* ſaieth of ſuch, that they were as naturall bruit beaſtes, led with ſenſuality, dreaming no more of any life to come, then beaſtes that are deſtitute of all reaſon. They know nothing of God, they feare nothing of the diuell, they beleue nothing of heauen and they dreade nothing of hell, they hope not for life, and they tremble not at death: they are not perſwaded eyther of paine or pleaſure in the life to come. They care not what become of them hereafter, ſo that in this world all thinges may goe well with them. They lift vppe neyther hart nor heade to heauen, but they pore and poke, they grope and grouell vpon earthly thinges, they taſte altogether of old *Adam*, they reliſh not the new birth, they know no reſurrection, they hold not the doctrine of faith, they vnderſtand not the myſtery of godlineſſe, that God was manifeſt in the fleſh, iuſtified in the ſpirite, ſeene of the Angels, preached vnto the Gentiles, beleued on in the world, receiued vppe in glory. None of all theſe ſinke into their heades, for they are naturall.

1. Cor. 2. 14.

2. Pet. 2. 12.

1. Tim. 3. 16.

5 And as they are naturall, ſo haue they not the ſpirite. They are not tranſformed into that ſpirituall ſtate and condition of the children of God. They haue not as yet receiued the ſpirit of adoption, whereby they might aſſure themſelues of Gods fauour, and crie Abba father, as the Saintes doe, neyther doth that ſpirite, as yet beeare witneſſe to their ſpirits, that they are the children of God, For they haue not the ſpirite. Their heartes are not yet ſealed vppe, with the aſſurãce of their ſaluation, neyther haue they receiued the earneſt of the ſpirite in their heartes, whereby they might be ſetled vp in the hope of the life to come. Neyther are they marked with the ſpirite of promiſe, which is the earneſt of their inheritãce, for the redemption of that liberty, purchaſed vnto the prayſe of Gods glory. Neyther doe they finally communicate of that

Rom. 8. 15, 16.

2. Cor. 1. 22.

Eph. 1. 13. 14.

Ephes. 4. 30. that spirite, whereby the Saintes are sealed vppe vnto the day of redemption. And to speake all at one worde, the spirite of God doth not worke in them at all, to the sanctifying and regenerating, to the incorporating of them into the body of Iesus Christ, neyther worketh it any good in effect in them: so that, as they may be saide to be naturall, so may they likewise be said, not to haue the spirit, because no fruit of the spirite, doth appeare in them.

Gal. 5. 22. For the fruites of the spirite, are loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenes, temperancy. But these effects are not in these seducers, They loue not, but hate their brethren: they reioyce not in God, nor ioy in the Lord Iesus Christ, but denie him, they follow not peace but breake the vnity of the Church of God: they suffer not, but are giuen to barbarous cruelty, they are not gentle, but churlish and disdainefull: they are not good, but giuen to all wickednesse: they belieue not, but treade vnder foot the crosse of Christ: they are not meeke, but mercilesse, and giuen to wrath: they are not temperate, but walke after their owne Iude 4. 8. 16. 18 lusses, as they are in this our Apostle described: whereby it Ephes. 5. 9. appeareth they haue not the spirite. And if the fruite of the spirite be in goodnesse; in righteousnesse, and truth: and good they are not, but giuen to hatred, malice, enuy, as *Cain* their Father was, righteous they are not, but giuen to extortion, oppression, couetousnesse and auarice, as *Balaam* Iohn. 8. 44. was: true, they are not, for they haue turned the truth of God into a lie, and corrupted the way of righteousnesse, by falshoode and deceite, as their Father the Diuell did, who abode not in the trueth, then haue they not the spirite. Who following naturall reason, fleshly wisedome, humaine Philosophie, runne and rush into all heresie. For Philosophy as *Augustine* and *Lactantius* haue wisely affirmed, is the mother of De prescriptione hæreticorum ad Ctesiphontem. heresie. And *Tertullian* affirmeth, that heresie is suborned by Philosophy, which vpholdeth mans reason, without the doctrine of Gods spirite. And Saint *Hierom* agreeth hereunto, approuing the saying of such as helde Philosophers to bee In cap. 3. Nahũ Patriarkes of Heretiques. And in his exposition vpon *Nahum* the Prophet affirmeth, that the opinions of Heretiques haue

haue their proper places and ſeates, betwixt the thorny buſhes of *Ariſtotle* and *Chryſippus* Philoſophers. Finally, writing againſt the Luciferian hereſie, hee auoucheth that *Arrius* hereſie namely, maketh with worldly wiſedome, and draweth riuers of reaſons from the fountaine of *Ariſtotles* Philoſophy. Seeing then they leane to humaine reaſon, and giue place to the corrupt iudgement of their owne nature, and haue not as yet taſted how ſweete the Lord is, in the fruites of his ſpirite, in goodneſſe, righteouſneſſe, truth, and all workes of true ſanctification: they may well be ſaide to bee voide of the ſpirite. And theſe are the notes and markes whereby to know theſe wicked ſeducers and deceiuers. And thus much for this laſt place of confirmation, which may thus then bee concluded: ſeeing ſo great daunger hangeth ouer our heades by theſe heretikes and falſe brethren: ſeeing theſe ſhall bee ſubiect to ſeuere puniſhment: ſeeing they are like others, which haue taſted of like ſeuerity, ſeeing their deſtruction is euident, and by *Enoch* himſelfe foretold, and propheſied of: ſeeing they are ſo generally wicked, as that many riuers of vices reſt in them, as in a fountaine: ſeeing the holy Apoſtles haue told of their comming, and admoniſhed vs of them before hand, that wee might ſhunne them as moſt vile perſons, then if wee haue eyther loue of our ſelues, or care of religion, or minde to goodneſſe, or deſire of Gods glory, or hope of happineſſe, or dreade of damnation: then let vs with all our diligence auoide them, and with all our power contend againſt them, according to the exhortation of the Apoſtle. And thus much for the third parte of the Epiſtle, the confirmation of the place containing the reaſons, why the Saintes ſhould earneſtly cõtend againſt wicked ſeducers.

Contra Lucif erianos,

1. Pet. 2. 3. pſal. 34. 8.

Now the God of all hope and conſolation, engraffe in our heartes, aſſurance of his promiſes, that wee in all thinges reſting vpon the truth of his word, may bee carried vnto a certaine looking for, of life to come, that through loue thereof wee may hate all falſhood, errour, and deceite, and grow vp in the vndoubted knowledge of Gods eternal truth, and therin ſtand ſo immoueable and conſtant, that no force of falſe per-

perſwaſion, doe ſtirre or ſhake vs, but that in all inuincible courage, and Chriſtian boldnes, wee ſtanding faſt in the day of temptation, may withſtand all aſſaultes of ſeducing perſons, and labouring earneſtly in the continuall defence of the truth, againſt falſhood, of faith, againſt error of religion, againſt hypocriſie, and of righteouſneſſe againſt iniquity, as the good ſeruants, and Souldiers of Ieſus Chriſt, may ſo glorifie our Captaine here, that wee may by him be crowned in the life to come, with that crowne of righteouſneſſe, which hee hath promiſed his Saintes, euen with that crowne of immortall glory, which hee hath purchaſed with his owne moſt precious bloud, to whome, for that his infinite mercy, together with the Father, and the holy Ghoſt, bee all prayſe, dominion, maieſty and power, now and for euer,

Amen.

The end of the eight Sermon.

S. IVDE. Sermon 9.

The fourth pare of the Epiſtle.

Verſe 20 *But ye beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt.*

21 *And keepe your ſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt, vnto eternall life.*

22 *And haue compaſſion on ſome, in putting difference.*

23 *And other ſaue with feare, pulling them out of the fire, and hate euen the garment which is ſpotted by the fleſh.*

Theſe

These wordes containe the fourth part generall of this Epistle, which is exhortatiue: wherein he exhorteth to sixe seuerall things.

1 *To edifie one another in faith, yea in their most holy faith.*
2 *To pray in the spirite and holy Ghost.*
3 *To keepe themselues in the loue of God.*
4 *To look for the mercy of Iesus Christ, vnto eternall life.*
5 *To haue care of such as wander, to reduce them, and therein to vse wisedome.*
6 *To hate all wickednes in the vngodly.*

AFter the Apostle had now largely set before ther eyes, the grieuous wickednesse, and great daunger of the deceiuers, wherby the Church of God was encombred: now growing to an end, hee giueth counsell to the Church and Saints, & teacheth them in this so daungerous a case, what is best to bee done, and requireth in them sixe things, which he carefully cõmendeth vnto them, the first whereof is, to edifie one another.

Edification.

1 Concerning edification, therein we may note these three thinges. 1. Whence this Metaphor is drawne, and what it is to be edified, and to edifie. 2. Whome they must edifie: one another. Wherein they must edifie one another in their most holy faith.

To edifie what and whence it is fetched.

1 The Metaphor is drawne from builders, who by little and little reare vp their worke, vntill it come to a certaine measure, height & perfection. So must the saints of God by little & little instruct one another, that dayly they may encrease & grow vp more and more in heauenly knowledge, till they come to bee builded vp perfectly into Iesus Christ, & come to the height & measure of spirituall encrease, whereunto they must tend in the doctrine of our Sauiour Christ. And the Metaphor of building & edifying is not improperly altogether applyied vnto the Saintes. For building and edification is proper vnto houses: the church and Saints of God are as houses, therefore may they be said to bee builded and edified. S. *Peter* speaking of the saints of God, at whome in punishing, he oftentimes beginneth, saith in this wise, the time is come, that iudgement must beginne at the

The church is an house.

2. pet. 4. 17.

house of God. What by house he vnderstandeth, he presently signifieth, when he saieth, Fit first begin at vs, what shal the end be of them, which obey not the Gospel of God? in which sētēce the Apostle calleth the saints by the name of an house. Which thing he did signifie vnto the Saints before, when he exhorted them, as liuely stones, to be made a spirituall house, an holy Priesthood, to offer vp spirituall sacrifices vnto God, acceptable by Iesus Christ. Which matter Saint Paul prosecuting, writeth after this manner vnto the Church of Ephesus: you are no more forreners and strangers, but Cittizens with the saints and of the household of God, and are built vpon the foundation of the Apostles and Prophets, Iesus Christ being the cheif corner stone, in whom all the building coupled together, groweth vnto an holy temple in the Lord: in whom ye are also builded together, to be the habitatiō of God by the spirit. Writing vnto his scholler *Timotheus* he saieth thus: these thinges write I vnto thee, trusting to come very shortly vnto thee: but if I tarry lōg, that thou maiest yet know, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the piller and ground of truth. And to the Hebrewes, making comparison betwixt *Moses* and Christ, in respect of their authority in the Church, he calleth the Church, the saintes, Gods house. *Moses* verily saith *Paul*, was faithful in all his house, as a seruant, for the witnes of the things which should bee spoken after: But Christ as the son ouer his owne house, whose house wee are, if we hold fast that confidence, & that reioising of that hope vnto the end.

1. Pet. 2. 5.

Ephes. 2. 19, 20, 21, 22.

1. Tim. 3. 14. 15.

Heb. 3. 5, 6.

For asmuch then as the Church is the house of GOD, edifying and building is so often in scriptures applied vnto it, and the Saintes of God exhorted to build vp and edifie their brethren.

2 The persons whome the Saints must edifie, are their brethren: Edifie one another. Vnto the which wee are in holy Scriptures exhorted carefully, by the blessed Apostles. S. *Paul* to this end, giueth this graue exhortation; Let vs follow those thinges which concerne peace, and wherewith one may edifie another. And a little after, Let euery one please his neighbour in that is good to edification. And to the Church of Thessa-

Rom. 14, 19.

Rom. 15. 2.

1 Cor. 14, 12.

lonica

Ionica, Saint Paul giueth the like matter in charge: Wherefore exhort one another, and edifie one another, euen as you doe. 1. Thes. 5. 11; Eph. 4. 29. Whereby wee see, what is required of the Saintes of God, that whereas the wicked and seducers of Gods people, separate themselues from the Saintes, and make a breach in the church: yet the Saintes of God on the other side, must build vp themselues, and edifie one another, as here they are exhorted. Heb. 10. 25.

1. The Saintes of God are edified by the true deliuerie and ministerie of the word, whereby they grow vp vnto a perfect building in Christ Iesus. Thereunto Saint Peter had an eye, when he thus wrote vnto the Saintes: as new borne babes desire the sincere milke of the worde of God, that you may grow thereby. Hereby, euery stone in the Lordes spirituall building is laide, this is the line and the leuell of our life: by this all our actions are ordered, that the whole building may bee vniforme and comely, and tend to the glory and prayse of Iesus Christ. How the Saints are builded vp & edified. 1. Pet. 2. 2.

2. Wee edifie also one another through loue, which Saint Paul teacheth vs, when hee thus counselled the Ephesians. Let vs follow the truth in loue, and in all things grow vppe into him which is the head, that is CHRIST; By whome all the body being coupled together, and knit together by euery iointe, for the furniture thereof, (according to the effectuall power, which is in the measure of euery parte) receiueth increase in the body, vnto the edifying of it selfe in loue. Which Saint Paul in another place also rightly considering, auoucheth, that whereas knowledge puffeth vppe men, and ministreth occasion of vanitie and pride, being voide of charitie: yet that loue doth edifie, instruct, profite and builde vppe our neighbour. There is nothing assuredlie then, whereby the bodie of Christ, which is his Church, better and sooner groweth vp into perfection, and full measure of building: then when their heartes and mindes being knit together in one, the Saints exhort, admonish informe, instruct, comfort, and edifie one another in loue. Eph. 4. 15. 1. Cor. 8. 1.

3 And as by loue, so by vnitie, which is sister vnto loue, yea daughter if you list. For where loue goeth before,

there conſent, vnity and concord followeth after. And truely it cannot be tolde or vttered, how greatly Gods children and the holy Saintes encreaſe and grow vppe in this worthy buil-
1.Cor.1.10. ding, when according to Saint *Pauls* rule, they ſpeake all one thing, when there is no diſſenſion among them, when they bee
Epheſ.4,3. knitte together in one minde, in one iudgemēt. When they la-
Phil.1,27. bour earneſtly, and carefully endeuour, to keepe the vnity of the ſpirite, in the bond of peace, when they continue in one ſpirite, and in one minde, fighting together through the faith of the Goſpell. And to conclude, when they remem-
1. Pet,3.8. ber the graue counſell of the bleſſed Apoſtle Saint *Peter*, that finally, they may bee of one accord among themſelues. For as materiall buildinges beſt proſper, and encreaſe ſooneſt, when all the workemen agree together, and helpe, and further one another, but are then hindered, when variance ſteppeth in, and emulation putteth forth foote: ſo the immateriall & ſpirituall building, and edifying of the Saints, ſooneſt then encreaſeth, and groweth higheſt, when all the brethren dwell to-
Pſal,133.1. gether in vnity, but is greately then ſtayed, when variance and diſſenſion, diſquieteh them.

4 The Saintes edifie one another, by communicating together, the holy rites and ſacramentes of the Church, wherby their faith is confirmed, their hope is encreaſed, their conſciences quieted, and themſelues grow vp in the knowledge of our
2.Pet.3.18. Lord and Sauiour Ieſus Chriſt.

5 The Saintes edifie one another by holy exhortation, ad-
Heb.3.13. uiſe and counſell. When euery one ſtirreth vp each other to
Heb,10,24,25 zeale, to godlineſſe, to knowledge, to the fruites of righteouſ-
1.Theſ.5.11. nes and ſanctification, when they allure them to vertue, diſſwade them from vice: declare to them the ſweete promiſes of mercie, and thunder out the ſharpe threateninges of iuſtice: that eyther by the one, they may bee allured, or by the other they may bee terrified: thus they greately edifie one another.

6 Finally, by good example of holy life, the Saints edifie one another. So that when euery one endeuoureth and ſtriueth to goe before another in vertue, in godlineſſe, in zeale, in iuſtice, in truth, in equitie, in peace, in vnitie, in mercy, in holines,

holineſſe, in patience, in humility, in temperance, in modeſty, in gentleneſſe, in meekenes, in curteſie, and ſuch like partes of holy conuerſation: a man will not belieue, how this encreaſeth the building of the houſe of God, and edifieth one another. For which cauſe there are ſo many exhortations in ſcripture giuen vnto the Saintes, to ſtir vp and prouoke one another vnto vertue.

Theſe and the like wayes there bee of edifying ōne another, whereof the Saintes of God muſt be careful, according to the exhortation of the Apoſtle.

3 Now the thing wherein the Saintes muſt edifie one another is faith, edifie your ſelues in your moſt holy faith. By faith, the doctrine of faith is to bee vnderſtoode. So that the labour of Gods Saintes muſt bee to inſtruct and informe one another in the true knowledge of Chriſt, in the doctrine of faith, in the word of God and the holy Goſpell, whereby wee attaine to the gift of faith. Faith ſaith S. *Paul*, commeth by hearing, and hearing by the word of God. Faith. Rom. 10. 17.

Hereby then wee ſee, wherein edification conſiſteth, and indeed what it is to bee edified, to be trained vppe in heauenly knowledge, to be informed in ſpirituall doctrine, to be taught the ſincere worde of God, and to bee inſtructed in the faith & goſpell of our Lord and Sauiour Ieſus Chriſt.

Then to talke of nothing but vaine fables and endles geneologies: to occupie our ſelues in the rehearſing of degrees of Popes and Councels, to ſpend the time in allegation of humaine authorities: to inſtruct our brethren in the traditions of the Elders, and not in the doctrine of the Goſpell, is not to edifie. Wherefore to build vppon the doctrine of the Apoſtles and Prophetes, Ieſus Chriſt himſelfe being the head corner ſtone: to laye our foundation firſt, which is Chriſt, for other foundation can no man lay, then that is laide, which is Ieſus Chriſt, and then to builde thereon, gold, ſiluer, precious ſtones and all heauenly and wholeſome doctrine, whereunto the teſtimonies of men may ſerue in their times and places, as in ver. 14. hath beene ſhewed, this in the Miniſter is to edifie. And for euery one to doe his endeuour, and giue all his diligence according to the meaſure and talent which hee hath receiued frō Eph. 2. 20. 1. Cor. 3. 11. 12.

God, to bring his neighbour and brother to the knowledge of Christ, and make him therein to encrease: is in the people, the ductie of edification here required: Edifie your selues in your most holy faith.

The doctrine of faith, called most holy faith.

And the doctrine of faith is called most holy faith: 1. In respect that there is no doctrine more holy in it selfe. 2. In regard that no doctrine doth more stirre men vp to holinesse, then this doctrine of faith. 3. In consideration that it is from him that is most holy, euen from God the father, and from our Lord and Sauiour Iesus Christ. And this is his first exhortation.

prayer. 1. Cor. 3. 6.

2 But for asmuch as this doctrine of most holy faith, cannot be powred into mens heartes by mans meanes, vnlesse God set to his helping hand: for *Paul* may plant, and *Apollo* may water, but the encrease must come from GOD: Therefore are wee willed to ioyne earnest prayer to our care of edifying: whereof the Apostle sayth, praying in the ly Ghost.

Wherein wee are taught two thinges; first, That we must pray: second, How wee must pray. First, Concerning praier you may see more at large vpon Saint *Iames* c. 1. verse 5. Sermon 2. Sermon 3. and chapter 5. verse 13. and verse 16. Sermon 27.

2 Touching the manner of prayer, it must bee spiritually done, which may also be the quality of our praier: That it proceede from Gods spirite in vs, which in prayer helpeth our infirmities as Saint *Paul* auoucheth: The spirit saith he, helpeth our infirmities, for we know not how to pray as we ought, but the spirite it selfe maketh request for vs with sighes, which cānot be expressed. Rom. 8. 26.

This earnestnes of the spirite, some haue taken to haue bin promised by God vnto his Church: therefore haue they translated the sentence of *Zacharie* the Prophet of God, in this wise: I will powre vpon the house of *Dauid*, and vppon the inhabitantes of Ierusalem, the spirite of grace, and the spirit of prayer, which others in this manner translate: the spirite of grace, and the spirite of compassion. Zac. 12. 10.

Seeing then we must pray in the holy Ghost, all vaine lip-

labour

labour, all multiplying of wordes to no end, all heathenish repetitions, and much babling in prayer is condemned, and wee are taught to pray earnestly, and from the heart, one for another, and each for himselfe also. Which is the thing S. *Paul* also highly commendeth vnto the Church of Corinth, whereunto hee stirreth them vp by his owne practise: I will pray with the spirite, I will pray with the vnderstanding also: I will sing with the spirite, and I will sing with the vnderstanding also, both earnestly from the heart, and yet intelligibly of the Church and congregation, which shal vnderstande and be instructed by me. Mat. 6 7. 1. Cor. 14. 15.

And I doubt not but Saint *Paul* in that exercise of the Church, which hee commendeth to the Ephesians, had some eye hereunto, when hee giueth them this exhortation: Bee fulfilled with the spirite, speaking vnto your selues in Psalmes, and Himnes, and spirituall songes, singing and making melodie vnto the Lord in your heartes. So the harty singing, the hearty prayer, the hearty speaking vnto GOD, is the thing hee accepteth. And Saint *Iude* telleth vs the same, when hee would haue vs to pray in the holy Ghost. And Saint *Paul* agreeth againe thereunto, when hee giueth this exhortation, after hee had set downe euery parte of the spirituall armour, whereunto hee would prayer to bee ioyned: And pray (saith he) alwaies, with all manner praier and supplication in the spirit: that so holy praier may proceede frō the holy Ghost, whereby our heartes are inflamed in our zealous and feruent prayers to God. Ephes. 5. 18. 19 Ephe. 6. 18.

Such spirituall prayers were in former times, the praiers of the saints, wherby they obtained incredible things: such was the praier of holy *Moses*, at the shore of the red sea, which so pierced the heauens, as that God saide vnto him, (when yet in wordes he vttered nothing) why crieſt thou vnto me? such praier he vttered at the encountring with the Amalachites, as that thereby hee obtained victorie: such a prayer was that of *Iosua*, when thereby the sun stood still in heauen, vntill hee had destroied his enemies: such a praier was the praier of *Anna*, mother of *Samuel*, wherby she purchased fruit of her body: such were the praiers of *Elias*, *Elizeus*, Christ & the apostles wherby Exod. 14. 15. Exod. 17. 12. 13 Iosua. 10. 12. 13 1. Kin. 1. 20. 3. King. 17. 19.

4.Kin.4.32. Iohn.11.41.42. 43. Act.9.40.41. Act 4 31. Act 16.26.

they rayſed vppe the dead, wrought miracles, ſhaked the foundations of houſes and priſons, as the Scriptures moſt clearelie teach vs. Such muſt alſo bee all the prayers of the Saintes of God, according to this exhortation of the Apoſtle, praying in the holy Ghoſt.

This hearty affection giueth force vnto our prayers, and maketh them pleaſant in the ſight of God, without which, our lippes, our mouthes and tongues may walke in vaine. Thereof Saint *Auguſtine* ſaith truely: The crie of them which pray vnto the Lord, if it bee in ſound of voyce, and not by an earneſt & attentiue ſpirite to God: who doubteth, but it is in vaine? but bee it from the heart and ſpirite, howbeit the bodily ſounde ceaſe, and the voyce bee ſilent: it may bee vnknowne to others, but not to God. Which agreeth with the very nature of prayer, which is the lifting vp, not ſo much of hand, as of heart, not ſo much of mouth, as of minde vnto GOD, as *Damaſcene* defineth it. And therefore who ſo crieth or ſpeaketh not from the heart, from the ſoule, from the ſpirite, may well bee ſaide to crie and ſpeake, but not to pray. To the end then, that in their prayers Gods ſaints might alwayes bee earneſt, the Apoſtle Saint *Iude* exhorteth them to pray in the holy Ghoſt,

Sup.pſal.118.

Damaſcen.

3 And for aſmuch as no prayer is accepted with God, which proceedeth of an hatefull, cruell, and enuious heart: and not from the ſweete and pure fountaine and well-head of godly loue, as both by the reiecting of thoſe prayers in the Prophet, which came not from loue: and by the counſel of our Sauiour appeareth, who exhorteth vs to ſtay our offeringes and ſacrifices whatſoeuer, whether of almes, or prayſes, or prayers, or whatſoeuer, till wee ſee that we be in loue with others, and they with vs: therefore S. *Iude* addeth loue: and keepe your ſelues in the loue of God.

Loue.

Iſai.1.11.12, &c. Mich.3 4. Mat.5.23.24.

What is here the loue of God.

And this loue of God in my opinion, is neyther the loue whereby God loueth vs, neyther that loue whereby wee loue him, which are both tearmed in Scripture, by the name of the loue of God: but the loue wherwith the Saints loue one another and my reaſon is, becauſe here the Church is taught what duties they ſhall performe one toward another, whoſe true properti-

pertie is this, to edifie one another in the faith, through earneſt and godly prayer, and feruent loue, vntill the mercy of Chriſt appeare vnto their endles ſaluation.

And this loue, whereby wee embrace one another in brotherly affection (is as it were) the morter which holdeth vs in the vnity of the faith, and (as it were) the glue which ioyneth vs in one body and holy Temple vnto the Lord, and (as it were) the inward ſweetenes which giueth taſte and reliſh to our prayers, whereby they are accepted with God.

Loue towardes the brethren, why called the loue of God? 2. Cor. 13. 11. 1. Ioh. 4. 16.

And this loue toward the Saints, is called the loue of God; 1. In reſpect that God commandeth it ſo often in the whole body of the Scriptures. 2. In reſpect that God is the author thereof, and printeth this affection in the heartes of his ſeruãts, in regarde whereof, hee is called the God of loue, and ſaide to be loue, as Saint *Iohn* ſpeaketh. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

But touching this vertue, we haue heard more already, verſe 2. Sermon 1.

The expectatiõ of the mercy of Chriſt. 1. Cor. 2. 9.

4 Another thing is alſo here required in the Saintes, which is, that they looke for the mercy of Chriſt vnto eternall life: earneſtly to expect, and continually to looke for, without feare and diſtruſt, the hope of the life to come, and the ioyes of an other world, which are ſuch, as the eye hath not ſeene, the eare hath not heard, and the heart of man is not able to conceiue, beeing in part begunne here by the preaching of the Goſpell, but performed and exhibited in full meaſure, in the life to come. Which made Saint *Auguſtine* to breake out into the admiration of that condition: O how great is that happineſſe, where there ſhall bee no euill, and where no good is lacking? where wee ſhall giue our ſelues wholy to praiſe GOD, who is al in all? is a marke alſo, yea a dutie of the ſaints of God. Lib. 22. ciuit. 30.

For where as wicked impoſtours and deceiuers, neuer caſt their mindes vpon heauenly thinges, neither expect the life to come; as before hath beene ſhewed, verſe 19. The Saintes of God haue their heartes ſetled vppon heauenly thinges, they haue their conuerſation in heauen, whence they with continued ioy, looke for the Sauiour Ieſus Chriſt. Who beeing in new- philip. 3. 20.

newneſſe of their liues riſen with Chriſt, pore not vpon earthly thinges, as brutiſh Epicures doe, but ſet their affections vpon heauenly thinges, where Chriſt ſitteth at the right hand of God, and from thence they looke for the mercie of our Lorde Ieſus Chriſt: that is, the effect of his mercie, and the full accompliſhment of the ſame, which is endleſſe life and perfect bleſſedneſſe, which is not in this life attained vnto, but is to bee looked for in the life to come.

Col.3.1.

Bleſſednes only in the life to come.

This is the bleſſed hope of the Saintes, whereby wee liue, for wee liue by hope, as Saint *Paul* teacheth, and hope that is ſeene, is no hope; for how can a man hope for that hee ſeeth? but if hee hope for that hee ſeeth not, then doth hee with patience abide for it. The fruition of good thinges ſhall be giuen vs at Chriſtes comming, whereupon when we ſet our eyes, we muſt according to Chriſtes counſell lift vp our heartes, becauſe then our redemption approacheth. This is that glorious hope of Gods children, whereunto they are now begotten by God. For the which wee muſt with Saint *Peter* crie; Bleſſed be God, euen the father of our Lord Ieſus Chriſt, which according to his aboundant mercie, hath begotten vs againe, vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead, to an inheritance immortall, vndefiled, and which withereth not, reſerued for vs in heauen. Wherewithall, ſeeing that all bleſſednes ſhall bee giuen the Saintes, therefore it is called a bleſſed hope, by the holy Apoſtle, when hee teacheth vs, that Gods grace appeared vnto men, that we denying all vngodlines and worldly luſtes, might liue, ſoberly, righteouſly, godly in this preſent world, looking for that bleſſed hope, and appearing of the glorie of that mightie God, & of our Sauiour Ieſus Chriſt. Thus muſt the Saintes of God, moſt ſtedfaſtly expect & looke for good thinges to come, according to this exhortation of the Apoſtle, looking for the mercy of our Sauiour Ieſus Chriſt vnto eternall life.

Rom.8.24.25.

Luk.21.28.

1.Pet.1.3.4.

Tit.2.12.13.

All the Saints liued by hope. Rom.4.18.

Vnto which hope, and reuealing of the mercie of our Lorde Ieſus Chriſt, euen *Abraham* himſelfe had regard, when aboue hope, he beleeued vnder hope, that hee ſhould be the father of many nations, according to that which was ſpoken to him, ſo ſhall thy ſeed be. Thus the holy Prophets and Saintes of God endured

Heb.11.35. 36.37.

endured all thinges through his hope, whereof, some were racked, & would not be deliuered, that they might receiue a better resurrection, others were tried by mockings and scourging, by bands and imprisonment, some were stoned, hewed in sunder, tempted, slaine with sword, wandring vp & downe in sheepes skins and Goates skins, being destitute, afflicted & tormented, all which with perfect patience they endured, constantly looking for the mercie of our Lord Iesus Christ vnto saluation.

The holy Apostles had hope of those things to come, wherfore they did not onely ioyously suffer imprisonment, scourgings, & reproach, for the testimony of Iesus Christ, of whom S. *Chrisostome* saith, the Apostles were scourged, & they reioyced, they were bound and imprisoned, and they thanked, they were stoned, and yet they preached, But also they endured most bitter death and cruel torments, earnestly looking for the mercie of our Lord Iesus Christ, vnto eternall life. Actes 5.41. popu. Antiocheno. ho. 54.

The renowmed Martyrs of all times and ages, haue endured intollerable punishments, some racked, some rent in pieces, some burnt to ashes, some scalded to death, some sawen in sunder, some perished by famine, some put to sword, some let die by opening sundrie vaines & parts of their bodies, some ending their dayes by one cruell and bloudie meane, some by another; haue yet continued in the faith of Christ, looking euermore for the mercy of our Lord Iesus vnto eternall life. With whom, if we will be partakers of the glorious resurrection of the righteous, then in all our afflictions, persecutions and miseries, must we constantly in like maner looke for the mercy of our Lorde Iesus Christ, vnto eternall life. and persеuere in his holy feare, vntil he appeare vnto our saluation, which he shal do in the second comming, to all such as with ioyful harts expect him. Luke 14.14. Heb. 9, 28.

This eternall life, is here called mercie, because it is giuen vnto vs of the free goodnesse and mercie of God, whose onely gift it is, for eternall life is the gift of God, through Iesus Christ our Lord. Who doth not for our merits, but of his meere mercie saue vs in his beloued, according to Saint *Pauls* doctrine, who writeth to his scholler after this manner, not by the workes of righteousnes which we haue done, but according to his mercy he saued vs, by the washing of the new birth, and the renuing Eternall life called mercie, Rom, 6, 23, Tit. 3, 5, 6, 7. 2. Ephes. 8. 9.

or

of the holy Ghoſt, which hee hath ſhedde on vs aboundantly, through Ieſus Chriſt our Sauiour, that wee being iuſtified by his grace, ſhould bee made heires, according to the hope of eternall life.

Eternall life called the mercie of Chriſt, Rom. 6. 25.

And as it is called mercie, ſo is it called the mercie of Chriſt, becauſe it is giuen vnto vs of God, onely through our Sauiour Ieſus Chriſt, as Saint Paul hath taught vs; euerlaſting life is the gift of God through Ieſus Chriſt our Lord. And this is the tenour of this exhortation, that the Saints of God ſhould earneſtly ſettle their mindes vpon the ioyes of the life to come, & ſo with all conſtancie and aſſurance of faith, looke for the mercie of our Lord Ieſus Chriſt, vnto eternall life.

Care to conuert the wandring brethren

§ In the next place, he commeth to another dutie, which is, how the Saintes of God ſhould behaue themſelues towards their wandring brethren, which erre and goe out of the right path and way, wherein the Saints muſt walke, namely, that they muſt labour earneſtly to conuert them and winne them to the truth, and bring them home vnto the ſheepfold of Ieſus Chriſt. Which is the diſcharge of that great commandement, Loue thy neighbour as thy ſelfe; in as much as our loue in nothing appeareth more, then in care of the conuerſion of our brethren, and in the labour which we vndertake, to make them partakers with vs, of ſaluation.

Leuit. 19. 17.

Care to call home men to God, is generall to all the Saintes.

Which duetie, howbeit it chiefly appertaine to the Miniſter, to whom care of ſoules more properly appertaineth, yet reacheth it to Magiſtrates and officers in the common wealth, to fathers and mothers in their houſes, to maiſters and miſtreſſes, in their families; yea to euery Chriſtian man and woman, which according to their power and gifts giuen them, are to labour for the conuerſion of ſuch, as doe wander and erre out of the way. So that euery man profeſſing the Goſpel of our Sauiour Ieſus Chriſt, and his onely religion, is held and bound to this dutie, to watch ouer the ſaluation of his brother, that he may bring him to the knowledge of the truth, and confirme him in the grace of God, which is brought vnto vs by the reuelation of Ieſus Chriſt. Which thing S. *Iude* commendeth vnto vs in this exhortation, haue compaſſion of ſome, &c. Wherin two thinges may be conſidered: 1. The care it ſelfe, to ſeeke

i. pet. 1. 13.

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the conuerſion of ſuch as wander, runne and raunge out of the way. 2. With what diſcretion it ſhould be done.

Concerning the care it ſelfe, and the dutie in this caſe required, I haue ſpoken vpon Saint *Iames* Chap. 5. v. 19. Sermon 28. &c. Whereunto I refer the chriſtian reader.

Touching the diſcretion therein to be vſed, Saint *Iude* ſaith, Haue compaſſion of ſome, in putting difference, and others ſaue with feare, pulling them out of the fire. The diſcretion which muſt be ſhewed, in the conuerſion of men.

For ſeeing all that erre and wander out of the way, are not of the ſame diſpoſition, neither their errors of like and equall quality: but ſome offend of infirmitie, others of wilfulneſſe, ſome in leſſe, ſome in more, ſome in more tollerable, ſome in more grieuous manner, therefore by the ſame way, are not all to bee dealt withall, neither to bee cured by the ſame manner. Wherefore we conſidering, both the diuerſitie of the perſons, and equalitie of their faults, muſt walke herein wiſely, and circumſpectly as it becommeth vs.

As the skilfull Surgion, looketh into the varietie and diuerſitie of the ſore and wound, and applyeth a ſeuerall ſalue to euery ſeuerall ſore; and cureth not all ſores with one ſalue: and as the learned and wiſe Phiſicions conſidering the nature of the diſeaſe, miniſtreth not the ſame medicine to euery malady, nor prouideth the ſame meanes for euery ſickneſſe of man, but as the diſeaſe is diuers, in one patient and in another; ſo by one meane he dealeth with this man, by another with that, according to the nature of the ſickneſſe whereof hee laboureth: So the wiſe and carefull miniſter of Chriſt, waighing and pondering the affection of the offender, and the quality of his ſinne, dealeth more gently with one, more roughly and roundly with another, as in this place by the Apoſtle, he is exhorted; yea, euery man muſt in the conuerting of his brother, obſerue the rule of diſcretion here giuen. Diuers maladies, diuers medicines.

Seeing then ſome men offend of weakneſſe and naurall infirmitie, they are to be pittied, therefore Saint *Iude* ſaith, Haue compaſſion of ſome, and others offend of wilfulneſſe and malicious wickedneſſe, and they are to bee ſaued with feare, and plucked out of the fire, euen from the burning luſt of ſinne, leaſt thereby being caried headlong, they taſt of the eternal fire 1. Cor. 7. 9.

of

of Gods wrathfull indignation, and be caſt downe into the fierie torments of hell, with Sathan and his Angels, to bee conſumed for euer.

Matth. 25. 41.

Such as offend of naturall infirmitie, muſt be reſtored in the ſpirit of lenitie, muſt be ſuppled with the oyle of gentleneſſe, muſt bee exhorted in meekenes and curteſie. Such as offend of ſtubborneſſe, ſuch as ſinne of waywardneſſe, ſuch as tranſgreſſe of wilfulnes, muſt be controwled in ſeueritie, muſt be ſcoured with the ſharpe win of rigour and auſteritie.

Gala. 6. 1. Luke 10. 34. S. Ambroſ. in 10. Luke.

What it is, to put difference.

To deale gently and haue compaſſion vpon the weake, to deale roundly and ſharpely and to rebuke the wilful, is the putting of difference, ſpoken by the Apoſtle, and the godly wiſedome required of the Saints in this point of dutie. To promiſe fauour to the weake offending of infirmitie, and to poure out the fearfull vials of Gods threatnings againſt the wicked, ſinning of obſtinacie, is one way whereby men diuide the word aright, whereof S. *Paul* admoniſhed his diſciple *Timothie*.

Reue. 15. 7. 2. Tim. 2. 15.

This difference the prophets in auncient times put betwixt offenders, gently calling the common people to repentance, which offended by euill example of their Princes roughly and roundly rebuking the rulers, which offended of malicious wickedneſſe, as more at large, in many places of their workes and propheſies, may eaſily and euidently appeare. This care our Sauiour Chriſt put betwixt the cõmon Iewes, & the Scribes & Phariſies, with the chiefe Princes of the people, preaching repentance in great lenitie vnto the people, but threatning heauie vengeance and extreame puniſhment to the Phariſies, in great ſeueritie.

Matth. 4. 17. Ma. 15. & c. 23.

Saint *Iohn* Baptiſt, with the men of Hieruſalem and Iudea, dealt curteouſly, hauing compaſſion vpon them, when he ſaid. Repent, for the kingdome of heauen is at hand. But hee dealt roundly with the ſtubborne Phariſies and Sadducees, ſauing them by feare, and plucking them out of the fire: O generation of Vipers, who hath forewarned you to flie from the wrath to come?

Matth. 3. 2. Verſe 7.

Saint *Paul* put difference, and had compaſſion on the Iewes, Ye men and brethren, children of the generation of *Abraham*, and who ſo euer among you feareth God, to you is this word

Actes 13. 26.

word of ſaluation ſent, but he ſaued the Galathians by feare, & plucked them out of the fire: O fooliſh Galathians, who hath bewitched you, that you ſhould not obey the truth? Gal. 3. 1.

Saint *Iames* had compaſſion on the brethren; my brethren haue not the faith of our Lord Ieſus Chriſt, in reſpect of perſons: but he ſaued with feare, and plucked out of the fire the prophane rich men, Goe to now yee rich men, weepe and howle, for your miſeries that ſhall come vpon you, your riches are corrupt, your garments are moath-eaten, your gold and ſiluer is cankered, and the ruſt thereof, ſhall be a witneſſe againſt you, and ſhall eate vp your fleſh like fire. And infinite the like examples might be alleadged, but theſe may be ſufficient. Iames 2. 1. Iames 5. 1. 2. 3.

Thus then, with gentle exhortation and admonition to reclaime men, is to haue compaſſion on ſome, and by threatning and ſharpe reprehenſion, to conuert others, is to ſaue others by feare, and to plucke them out of the fire, and this is the putting of difference, in this place mentioned: Haue compaſſion on ſome, putting difference, and ſaue others by feare, plucking them out of the fire.

Which is a ſpecial point of wiſedome in the Saints of God. For as too great threatning and thundering againſt ſuch as offend of infirmity, is dangerous, & the next way to make thē to fall from hope; ſo gentle allurings, and ſweet promiſes to ſuch as ſinne of wilfulneſſe, are hurtfull, and the next way to make them ſinne of preſumption. Wherefore to ſtop and ſtay both theſe inconueniences, and to profite all manner of offenders, the Apoſtle exhorteth vs to put difference, and by gentle perſwaſion, to haue compaſſion on ſome, and by ſharpe reprehenſion, to ſaue others by feare, and to plucke them out of the fire. By which diſcretion, wee may conuert the brethren, and bring them to the knowledge of the truth, and call them from idolatrie, to religion, from darkenes, to light, from vice, to vertue; from iniquitie, to pietie; from errour, to faith, which is according to godlineſſe, that ſo they may be partakers of that ſaluation which is in Chriſt Ieſu. Great wiſedom there is, in puting this difference. 1. Tim. 2. 4. 1. Tim. 6. 3.

And the feare, whereby wee muſt ſaue our brethren, and plucke them out of the fire, is not onely the denouncing of feareful puniſhment, and the threatning of dreadful deſtruction Feare here what it is.

on againſt the hard hearted and impenitent perſons, but it is
Diſcipline, alſo the holy diſcipline of the Church, the fearefull ſentence of excommunication, whereby men are deliuered vnto Sathan for
1.Cor.5.5: the pũiſhmẽt of the fleſh, that the ſoule may be ſaued in the day
1.Tim.1.2, of the Lord Ieſus Chriſt, then the which, what is more fearful?

For can there be any greater feare, then that which is conceiued of men, eſtraunged from the company of the Saints, put out of the church of Chriſt, without the compaſſe of the couenant of peace, deliuered ouer into the power of Sathan, and wholly commẽded to the handes of the enemie? And this is the ſumme of this exhortation.

Hatred of ſin 6 The laſt exhortation & point of dutie is, that they hate the garment which is ſpotted by the fleſh. Wherein Saint *Iude* forbiddeth the contagion of ſinne, and willeth men to beware that they defile not themſelues with any vncleanes thereof, vnder the hatred of the garment ſpotted by the fleſh. Vn-
Gen 35.2: der which ſpeach he noteth the innocencie, the integritie, the puritie that ſhould be in the ſaintes, as *Iacob* alſo did, when hee exhorted his whole houſhold, to cleanſe themſelues, and to change their garments. Which matter he amplifieth, by the remẽbrance of thoſe things forbiddẽ in the law, which did defile.

Leui.5.2.3.c. 7.19.c.11,31. Num.19.11.12. Lamen.4.14. In the law almighty God gaue ſpecial charge vnto his people, that they ſhould beware, they touched not vncleane things leaſt thereby they ſhould defile themſelues, *Ieremie* the Lordes Prophet alludeth vnto thoſe vncleane things, when hee ſaith, that through their extreame impietie and vngodlineſſe, they were ſo vncleane, that the very Babilonians their enimies, whõ God ſent to deſtroy them, woulde not touch their garments, leaſt thereby they ſhould bee defiled. Finally, *Haggai* the Pro-
Hag.2,13,14. phet alſo alluding vnto the pollutions in the law condemned and forbidden, ſaith: If one beare holy thinges in the skirt of his garment, and with the skirt, do touch the bread, wine, oyle, or meate; ſhall it be holy? the Prieſt ſaid no. If a polluted man or perſon touch any thing of theſe, ſhall it bee vncleane? and the Prieſt anſwered, it ſhoulde bee vncleane. So *Iude* alſo hauing an eye vnto the thinges in the law forbidden, exhorteth the Saintes, to hate euen the garment ſpotted of the fleſh. Like whereunto is that of the Angell to the Church

of

of Sardis: thou haſt a few names yet in Sardis, which haue not defiled their garmentes: that is, which haue not been defiled with thoſe groſſe ſinnes there condemned: but haue walked in puritie and ſimplicitie before God. Reue. 3. 4.

Wherin he teaceth vs, what great care wee ſhould haue of our ſoules, that by no way they bee defiled through ſinne, which, by the metaphor of a garment ſpotted of the fleſh, is vnderſtood,

Whereunto ſerue thoſe manifold exhortations in holy ſcripture, vnder the metaphors of putting off, and putting on, expreſſed. As in Saint *Paul* eſpecially: Caſt off the workes of darkeneſſe, and put on the armour of light: put off the olde man corrupted by the deceiuable luſtes: and bee renewed in the ſpirite of your mindes, and put on the new man, created after God, in holineſſe and righteouſneſſe. And againe: Put you on the Lord Ieſus Chriſt, and take no thought for the fleſh, to make prouiſion for it, to fulfill the luſtes thereof. Finally, to the Church of Galatia, al yee that are baptized into Ieſus Chriſt, haue put on Chriſt. By which ſpeeches wee are giuen to vnderſtand, that we muſt hate ſinne, loue vertue, decline from euill, and follow good, waſh our ſelues from our old corruption, and giue our ſelues to true holines and ſanctification in the feare of God, that ſo wee might conſecrate our ſelues wholy to ſerue God in righteouſnes, and offer vp our bodies as quicke, holy, acceptable ſacrifices vnto God, which is our reſonable ſeruing of him, & the keeping of our whole ſpirites, ſoules and bodies blameleſſe vnto the comming of our Lord Ieſus Chriſt. Which thing hee worke in vs, which only worketh all good thinges in his Saintes, euen God, the God of all grace, and the author and fountaine of all goodnes, and that for his deare Sonne, our Sauiour Ieſus Chriſt his ſake, to whome with the holy Ghoſt, three perſons in trinitie, and one euerliuing and euerlaſting God in vnitie, bee all power, dominion and maieſtie, both now and for euermore Amen.

Rom. 13. 12. Epheſ. 4. 22. 23. 24. Rom. 13. 14. Gal. 3. 27. Pſal. 34. 14. Rom. 12. 1. 1. Theſ. 5. 23. 1. Pet. 5. 10. Iames 1. 17.

The fifte part of the Epistle.

Verse. 24 *Now vnto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glorie with ioy,*

25 *That is to God, onely wise, our Sauiour, bee glorie, and maiestie, and dominion, and power, both now and for euer. Amen.*

These wordes containe the fift and last parte of this Epistle, which is a commending of the saints of God, to the grace of God: wher are three things to be noted.

1 *To whome hee commendeth them, vnto God.*

2 *A describing of the party to whom they are commended, containing the reasons why they ought to be commẽded vnto him. Namely.*
- 1 *Because hee is able to holde them from falling.*
- 2 *Because hee is able to present them faultlesse before the presence of his glorie.*
- 3 *Because hee is onely wise.*
- 4 *Because hee is their Sauiour.*

3 *What prayse hee giueth vnto this God, to whom they are commended, consisting in the atributing of these four things to God, the which are*
- 1 *Glorie.*
- 2 *Maiestie.*
- 3 *Dominion.*
- 4 *Power.*



Oncerning the wordes of the holy Apostle, wee see that the man of God in them commendeth the Saintes of GOD, vnto the grace of God, wherby onely they are vpholden and preserued in all daungers, Wherein, of the three thinges obserued, the first is the person to whome hee commendeth them, which is God. Who albeit in the second place, as verse. 25. hee bee put by order of the Apostles wordes, yet in the treatise, hee must by order of method,

method, be first considered.

The person to whome and to whose grace the Church, Saintes, and holy societie, are here commended, is God, vnto whose grace to commend the Saintes, of whome to pray for continuance of fauour, constancie of mind, perseuerance in the truth and perfection in all vertue, is a thing with the blessed Apostles of our Lord Iesus Christ, most common and most vsuall. Whereof to giue some sufficient taste and triall, we see Saint *Paul* to the Church of the Romanes, to haue done it, who after many points of heauenly doctrine, many precepts of godly manners, many aduertisements of christian wisedome, as thereby teaching vs, that wee could doe nothing without the assistance of Gods grace, neither continue without his supportage, commendeth therefore the Saintes vnto God, From whome all graces are to bee expected, and saith: Now to him that is of power able to establish you according to my Gospel, and preaching of Iesus Christ by the reuelation of the misterie which was kept secret since the world began, but is now opened & published among al natiõs, by the scriptures of the Prophets, at the cõmandement of the euerlasting God, for the obedience of faith, to God I say only wise be prayse through Iesus Christ for euer. To whom the Saints are commended, Rom. 16. 25. 26. 27.

Where S. *Paul*, as here S. *Iude*, did commend to God, the holy saints, for the confirmation of their faith,, & constancie in their profession, which they only haue from God. In like maner for their perfection & final establishmẽt in the heauenly doctrine of our sauiour Christ, he commendeth in most sweete and earnest prayer, to the church of Thessalonica to the like grace of God, to which end hee breaketh out: Now the very God of peace sanctifie you throughout: And I pray God, that your whole spirite and soule and bodie, may bee kept blameless vnto the comming of our Lord Iesus Christ. And in another place, hee likewise for the same ende, commendeth the same Church vnto God: Now the same Iesus Christ our Lorde, and our God, euen the father, which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace: comfort your heartes, and establish you in euerie word and good worke. Finally the same Apostle in most earnest and zealous prayer commendeth the Hebrewes vnto the 1. Thes. 5. 23. 2. Thes 2. 16. 17 Heb. 13. 20. 21

mightie grace of God, thereby to bee eſtabliſhed and made perfect in all thinges, when in this wiſe he ſpeaketh.

The God of peace, that brought againe from the dead, our Lord Ieſus Chriſt, the great ſhepheard of the ſheep, through the bloud of the euerlaſting couenant, make you perfect in all good workes to doe his will, working in you that which is pleaſant in his ſight, through Ieſus Chriſt, to whom be praiſe for euer. And almoſt in euery Epiſtle hee commendeth the Saintes, for the attaining of like gifts, vnto God in prayer, bearing the ſame tenour, & being in effect the like to that which he wiſheth the Church of Epheſus at Miletum, when in like manner hee commendeth the Saintes vnto the grace of God: And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among the Saintes. Vnto whome the bleſſed Apoſtle *Peter* ſubſcribeth, for continuance of his bleſſinges, eſtabliſhing in true faith; perfection in all vertue, commending the Church in like manner vnto God: And the God of all Grace, which hath called vs vnto his eternall glorie by Ieſus Chriſt, after that ye haue ſuffered a little, make you perfect, confirme, ſtrengthen, and eſtabliſh you: to him bee glorie and dominion for euer and euer. Amen. And according to the examples of the former writings of the Apoſtles, this our Apoſtle Saint *Iude*, commendeth the Church in like manner vnto God, who onely is able to giue them conſtancie in their trials, patience in their afflictions, victorie in their conflicts & their skirmiſhes, with falſe Apoſtles and ſeducers of the people.

Actes, 20. 32. c. 14. 23.

1. pet. 5. 13.

The diſcription of the perſon to whome he commendeth the ſaints.

2 God being the partie and perſon, to whom the Apoſtle cõmendeth the ſaints, in the next place he deſcribeth this perſon by certaine epithites and additions which he applyeth and giueth vnto God: which euery one conteineth a very ſufficient reaſon, why to him onely the Saintes were to bee commended.

1 Of God it is ſaid, that hee is able to preſerue them that they fall not, this is the firſt Epithite or addition here attributed vnto God. And it ſeemeth to containe a reaſon drawne from Gods power: that in as much as God is able to preſerue and keepe vs from falling, therefore ought wee alwaies

waies and in all thinges to be commended vnto him. God can giue vs constancie in these dangers with the seducers and false Prophets in the Church, therefore must wee bee commended both of others and of our selues, vnto him. It is God which alwaies vnderproppeth vs, it is he that supporteth vs, it is hee that holdeth vs vp by the chinne, that we sincke not in the seas of our temptations, and therfore must we commend our selues, and by others be commended vnto him, in al the perils, in al the persecutions, in all the difficulties, in all the dangers, in all the trials, and in all the temptations of this present life.

When holy *Dauid* knew that God was able to keepe and preserue him from falling by the hand of *Goliah*, he resting him selfe wholy vppon his power & prouidence, commended himselfe vnto God, and with inuincible courage encountred with the Giant, and destroyed him. When zealous *Hezechiah* assured himselfe that God was able to preserue him from falling by the mightie hoste and armie of *Senacherib* king of the Assirians, he commended himselfe and his people vnto God, and assured them of victorie, for there are more with vs, (saith hee) then with them, with them is an arme of flesh, but with vs is the Lord of hosts, to fight our bartels. When *Moses* and *Iosua* remembred themselues, that God was able to preserue them from falling by the sword of their enemies, they with all manfull boldnesse ioyned battell with the Amalechites, and vtterly destroyed them. When *Dauid* was hemmed in on euery side by *Absolons* rebellion, hee knew that God was able to preserue him from falling through conspiracie, therefore hee commended himselfe to God: I laid me downe and slept, saith he, & rose vp againe, for the Lord sustained mee, I will not bee afraid for ten thousand of people that shall beset me round about. And when before, hee was chased and persecuted, and hunted from post to piller by *Saul*, yet hee knew that God could, and was able to preserue him from falling, wherefore he committed and commended himselfe vnto God in this wise: I will lay mee downe and sleepe in peace, for thou Lord onely makest mee dwell in safetie. Finally hauing experience of the louing mercy and mightie power of God, that he preserueth the simple, and preserued him also when hee was in trouble, commen-

1. King. 17. 48. 49.
2. Chro. 30. 7. 8
Exod. 17. 9. 10.
Psal. 3. 5. 6.
Psal. 4. 1.
Psal. 23. 1
Psal. 27. 1. 2.
psal. 46. 5. 6.
psal. 116. 6. 7. 8.

ding himselfe vnto God, thus comforteth hee his owne soule? returne vnto thy rest, O my soule, for the Lord hath beene beneficiall vnto thee: Because thou hast deliuered my soule from death, my eyes from teares, and my feete from falling. When the holy Prophets of God called to mind, that God was able to preserue them from the cruelties of the Princes, and rage of the false Prophets, they with all boldnesse opposed themselues vnto them, for the defence of the trueth and right worshippe of God against all falshood and idolatrie. When the Apostles knew that God was able to preserue them from falling, they bent themselues against the wicked and contended earnestly against all seducers of the people, commending themselues to the power of God, for their preseruation in their troubles. Finally, when S. *Paul* saw that God was able to preserue the Romaines and Ephesians from falling either into falshood in doctrine, or corruption in conuersation, in both cases he committed himselfe and the whole Church to God, now brethren I commend you vnto God, And to the word of his grace: And, to him that is of power to establish you, according to my gospell, and preaching of Iesus Christ, &c. Seeing then God is able to preserue vs from falling, whether we be in peril of persecution, or danger of doctrine, or company of corrupters, or societie of seducers, we must in all temptations, relie and rest vpon the power and protection of God, and wholy commend our selues vnto his grace in all our necessities.

Isay. 6, 9. Ieremie 1. 18. Actes 4. 8, 9. c. 5. 19. 20,

Act. 17. 16. 17. Actes 20, 32.

Rom. 16. 25. Ephes. 20, 21. 2. Thes. 3. 3.

Question.

But here ariseth a question, if God bee able to preserue vs from falling, why notwithstanding doth hee suffer vs to fall? why did he let *Adam* and *Eue* fal by the subtiltie of Sathan? why did he suffer *Abraham* to fal through feare, in dissimulatiõ with *Pharao* and the Egyptians? why did hee suffer *Aaron* and Israell to fall into idolatrie of the heathen? why did hee suffer his people the Iewes to fall through the beautie of the daughters of *Moab*, both into spiritual, and bodily fornication? why did hee let *Dauid* his faithful seruant to fal in adulterie with the wife of *Vrie*? What is the reason, hee let holy *Peter* to fall into denial of Iesus Christ, in the house of the high Priest of the people? what reason did moue him to suffer *Paul* which was zealous in the law of *Moses*, to fall into persecution of the Church;

Gen. 3. 6. Gene 20, 21. Exod. 32. 4. Num. 25. 1. 2. 2. King. 11 4. Matth. 26. 70. 72. 74. 1 Tim. 1 15, 16

Church, and blaſpheming of Chriſt Ieſus: why dooth he ſuffer ſome of his ſaintes to fall into one ſinne, ſome into another, that of the beſt of them all, the ſaying of *Salomon* may be pronounced, and in them verefied: the iuſt man falleth ſeauen times a day, and Saint *Iames* in his opinion found moſt true, in many things we fall all. Pro. 24. 16. I ames 3.

Hereunto it may be aunſwered. Firſt, concerning *Adams* fall: that almighty God permitted it, to bring to paſſe his eternal counſell, decreede not onely before *Adam* was, but before the foundations of the world were laide, concerning the incarnation of his ſonne, and the redemption of the worlde through him. 2. Concerning the fallinges of the other of his Saintes, they are by God, eyther that his mercy may bee made manifeſt in their pardon, and reclaiming, eyther that they might ſee the frailetie of their nature, and that they ſtand not by themſelues, but by God, whoſe aide and hand remoued, they fell into all manner of miſchiefe: that they bee not proud in themſelues, but might pray, that when they ſtand, yet they fal not. But of this ſee *Iames* 3. cap. ver. 2. Serm. 14. Answere. 1. Cor. 10. 12.

3 We muſt mark that S. *Iude* ſaith not, that God preſerueth thē that they neuer fal, but that he is able to preſerue thē frō falling. So though he could preſerue vs frō falling both in doctrine & in life: yet for cauſes before mentioned, hee ſuffereth his moſt deare childrē to fal, & ſomtimes by error to be ſeduced, & ſomtimes by exāple to be corrupted, & ſometimes with ſinne to be tempted for a ſeaſon, as experience in the moſt holy men of God doth teach vs.

4 Finally, howbeit God ſuffer vs to fal for a ſeaſō into particular offences, yet he preſerueth his ſaints, that they neuer fall into final impenitēcy, into ſin vnto death, into Apoſtaſie, and falling generally frō al duty vnto God, into that hardnes of hart, wherby they grow ſenſeleſſe & paſt feeling, and giue thēſelues vnto wantonnes to worke wickednes with greedineſſe: whereby they deſerue and incur euerlaſting damnation: From this falling the Lord our God preſerueth his ſaintes. Rom. 2. 5. 1. Iohn 5. 16 Eph. 4. 19

Seeing then it is the Lord our God, which worketh in vs all our good workes, and maketh perfect that which hee hath begunne in vs, ſeeing it is hee that beginneth, continueth and

Hai.26.12. psal.68.28. phil.2.13. endeth the worke of faith in his choſen: From whome onely they haue both the will and the deede, both to beginne, and to make perfect according to his good pleaſure: ſeeing he vpholdeth vs that wee fall not through the temptations of ſathan or of men, from the grace wee haue receyued: but that we continue conſtant vnto the end, in the profeſſion of the faith: then ought wee in all thinges to commend our ſelues vnto him, beeauſe hee is able to keepe vs from falling: which is the firſt addition attributed vnto God, which alſo containeth the firſt reaſon of this point of dutie, in all thinges to cōmend our ſelues vnto God and his onely ſonne Chriſt Ieſus.

2 As God is ſaide to be able to preſerue vs from falling, ſo is he ſaide to be able to preſent vs blameleſſe before the preſence of his glory with ioy. And herein is included a ſeconde cauſe and reaſon, why wee ſhould commend our ſelues to God: becauſe he can preſent vs faultleſſe before the preſence of his glory with ioy.

That God preſenteth vs without fault before the preſence of his glory: what more plaine and euident proofe can wee haue, then that moſt worthy place of the Apoſtle, when for this vnſpeakable grace, he rendreth moſt dutifull thanks to God? Eph.3.4 5.6. 1.Theſ.3. 12.13. bleſſed bee God, and the father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſinges in heauēly things in Chriſt, and hath choſen vs in him before the foundations of the world, that wee ſhould bee holy and without blame before him in loue: who hath predeſtinated vs to bee adopted through Ieſus Chriſt in himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherewith hee hath made vs freely accepted in his beloued, &c. For the which thing our Sauiour Ieſus Chriſt offered himſelfe in Ephe.5.25. 26. ſacrifice to GOD, and gaue himſelfe for his Church, that he might ſanctifie it, and cleanſe it by the waſhing of water through the word, that he might make it vnto himſelfe a glorious Church, not hauing ſpotte or wrinckle, or any ſuch thing, but that it ſhould be holy and without blame. Here-1.Theſ.5.23 vnto ſerueth the praier of the Apoſtle Saint *Paul*, Now the very God of peace ſanctifie you throughout, and I pray God that

that your whole ſpirite, ſoule and body, may be kept blameles vnto the comming of our Lord Ieſus Chriſt.

When Almighty God in the glorious appearing of his ſonne Ieſus Chriſt, ſhall clenſe vs from all our wickednes, and ſhall refine vs as ſiluer in the refining potte, and golde in the furnace is purified: when in the blood of his ſonne, hee ſhal ſo waſh away all our ſinnes, that they bee not remembred, neither imputed vnto vs: when hee ſhall conforme vs perfectly to the image of his ſonne Ieſus Chriſt, and renue vs ſo in the ſpirite of our mindes, that wee put on the new man created after God in righteouſneſſe and true holineſſe: when hee ſhall ſo reſtore vs againe, by purifying of our ſoules through the ſpirite, that wee in perfect maner carry in vs the image whervnto wee were firſt created, when hee ſhall ſo accept vs in his beloued, that the remembrance of his death, blotteth out all memory of our iniquitie: when hee putteth vpon euerie of his Saintes, a white long robe, to ſtand therein couered before the throne of the Lambe, and his glorious maieſty: when through infinite mercies, hee ſhall ſo pardon our ſins, and cloath vs with the iuſtice of Ieſus Chriſt, that wee bee without ſpotte before the throne of GOD: then dooth hee preſent vs beefore his preſence of glory, without fault and blameleſſe. When finally GOD ſhall ſo remoue from vs all feare of his iudgement, that with the Church wee rather haſten his comming for ioy of the glory to come, and crie out vnto Chriſt, Come Lord Ieſus, come quickly, then hee ſhall ſo quiet our conſciences, through the acknowledging of his endleſſe loue and innumerable mercies, that at the remembraunce of the iudgement, with comfort wee lift vp our heades, becauſe our redemption approacheth, and haue in that day of his comming, all comfort and boldnes, and thus doth hee preſent vs without fault before the preſence of his glory with ioy: and therefore muſt wee at all times, and in all thinges reſt vppon him, and commend our ſelues vnto his grace and mercy.

Reue. i. 5. 1. Ioh. 1 7. Romans 4. 6. Romans 8. 29. Eph. 4. 24. 1. pet. 1, 22, Reue. 7. 14, Reuel. 14. 5. Reu. 22. 20 Luk 21. 28. 1. Ioh. 4. 17.

Wherefore, whereas the wicked and vngodly tremble at the day of iudgement and quake at the remembrance of the comming of Chriſt, at what time they ſhall heare the finall ſentẽce Mat. 25. 41,

sentence of their endles damnation: and therefore shall call vnto the mountaines to couer them, and flee vnto the rockes
Ose,10.8. to shrowde them, and entreate the hilles to fall downe vppon
Reuel.6,16,17. them, and hide them from the presence of him that sitteth on the throne, and from the wrath of the Lambe, because the day of his wrath is come, and none can abide it: yet shall the elect
2.Cor.5.10 of God stand with ioy before the throne and tribunall seate of
1.Pet.1.19. Iesus Christ, to receiue the end of their faith, which is the saluation of their soules.

When the reprobate and vngodly shall quake, the Saintes shall stand boldly, when they shall mourne, the elect shall bee merry: when they shall weepe and howle, and wring their handes for anguish, and gnash their teeth for pain of punishment, which they shall suffer: the chosen shall reioyce, triumph and comfort themselues in their crowne of immortall
2.Tim.4.8. glory, which at that time shall bee giuen them. And this is the Lordes doing, this can God onely doe; and therefore must wee commend our selues to him, whereunto the Apostle moueth vs, and saith; that hee can present vs without fault before the presence of his glory with ioy.

God is onely wise. 3 Another thing is attributed vnto God, that he onelie is wise: if God be onely wise, then doth he best know how to gouerne his Saintes, wherefore they must be committed vnto him.

As wisedome is applied vnto God, and hee saide to bee wise, as of him *Iob* confesseth, he is wise in heart, and mighty
Iob.9.4: in thought, who hath been fierce against him, and hath pro-
Iob.12.13.14. c.21,22 spered? and againe, with him is wisedome & strength, he hath counsell and vnderstanding: Which holy *Dauid* also ascribeth
psl.94.9.10. vnto the Lord: He that planteth the eare, shall hee not heare? he that formeth the eye, shall he not see? or he that chasteneth the nations, shall he not correct? hee that teacheth man knowledge or wisedome, shall he not know? and againe, Great is the Lorde, and great is his power, yea his wisedome is infinite:
psa.147.5: therefore *Isai* the Prophet saith, that it is such, as cannot be
Isai.40.28. searched out: Knowest thou not, or hast thou not heard that the euerlasting GOD, the LORD hath created the endes of the earth? hee neither fainteth, neyther is weary, there is

no

no searching out of his wisedome. At the consideration wher- Rom. xi. 33.
of Saint *Paul* breaketh out into exclamation, wonderment & Eph. 3. 10.
admiration. O the deepenes of the riches both of the wise-
dome & knowledge of God? How vnsearchable are his iudge- God is onely wise
mentes, and his wayes past finding out? As God (I say) hath
wisedome applied vnto him, and he said to be wise, so is it
saide of him, that hee is onely wise: to the onely wise God. Rom. 16. 27.
Which addition S. *Paul* giueth vnto God: To God only wise 1. Tim. 1. 17.
be prayse through Iesus Christ for euer: And againe: To the
king euerlasting, immortall, inuisible, vnto God onely wise, be
honour and glory, for euer and euer. And Saint *Iude* in this
very place vnto him that is able to keepe you that you fall not, *Iude* 24, 25.
and to present you faultles also, before the presence of his glo-
ry with ioy, that is, to God onely wise, &c.

Now as the wisedome of God doth generally appeare in
the framing of heauen and earth, and in the creating thinges Wherein Gods wisedome chiefly he appeareth
visible and inuisible, whether they be powers, principalities
or dominions, or whatsoeuer, and in the gouerning of the
whole world, according to the purpose of his will: so chiefly &
specially it sheweth it selfe in the preseruation of his Saints, in
the defence of his Church, in the protection of his chosen frō
daungers and perils of the wicked and false Apostles.

Seeing that he is only wise, and therby knoweth best how
to deliuer his out of temptation, and to reserue the wicked vn-
to the day of iudgemēt to be punished: then shall it be our boū- 2. Pet. 2. 9
den dutie to rest vpon him, and to commend our selues vnto
his protection, who is onely wise, and therefore best know-
eth how to worke our deliuerance, and keepe vs constant and
steady in the profession of his gospel.

4 The last addition in this place applied vnto God is,
that hee is our Sauiour. And to be a Sauiour, most assuredly is
an argument of prompt and ready good will, and a mind incli-
ned to the benefite of the people. Seeing then God is our Sa-
uiour, at hand ready and present, not onely to rid and rescue
vs out of temporall troubles, but to saue our soules from death,
and to worke our eternal redemption, then ought we to rest v-
pon his goodnes, and to commend our selues to his sauing
health, according to the tenour of the doctrine of
this

this Apoſtle.

1.pet.4.19. Which thing the bleſſed Apoſtle Saint *Peter* hath alſo moſt wiſelie and grauely taught vs: who after many argumentes to moue the Saintes to patience, concludeth and endeth with this moſt weightie reaſon, hee is a faithfull Creatour, therefore muſt wee relie and reſt vpon him, Wherefore let them that ſuffer according to his will, commit their ſoules vnto God, as vnto a faithfull Sauiour, yea a faithfull Creator. And he is called a faithfull Sauiour, and a faithfnll Creator, becauſe he faithfully preſerueth, vpholdeth, maintaineth, and nouriſheth thoſe, whome hee hath created to bee members of his Church, and veſſels of honour.

why is God called a faithfull Sauiour and Creator.

The name Sauiour applyed to the Father & the Sonne.

Now this name Sauiour, is ſometimes applyed to the Father, ſometimes to the Sonne, both in the olde and in the new Teſtament. Vnto the Father by *Iſai*, or by Gods own mouth in his Prophet; I, euen I, am the Lord, and beſides me is no *Sauiour*. And a little after inueighing againſt the great folly of the idolatrous people, which truſted in idols, & praied vnto Gods that coulde not helpe them: hee ſaith, there is no other God beſides me, a iuſt God, and a Sauior, there is none beſide me. *Oſea* the Prophet in the perſon of God, challenging the people of Iſrael for forſaking him, and running after Idols ſaith; Yet am I the Lord thy God from the land of Egypt: and thou ſhalt know no God but me: for there is no Sauiour beſide me. And Saint *Paul* in like manner attributeth it vnto the Father: *Paul* an Apoſtle of Ieſus Chriſt by the commaundement of God our Sauiour, and our Lorde Ieſus Chriſt, our hope. So to *Titus*, after that that bountifulnes, and that loue of God our Sauiour, &c.

Iſai,43.11.
Iſai,45.21.
Oſe.13.4.
1.Tim.1.2.
Tit,3.4.

And as God the Father is called Sauiour, ſo is Chriſt his Sonne, to this end the name Ieſus is giuen vnto him by the Angell, and interpreted by the Euangeliſt: thou ſhalt call his name Ieſus, for he ſhall ſaue his people from their ſinne. Which thing he proteſted to the world: the ſonne of man is come to ſaue that which is loſt. And in Saint *Iohn* he ſaieth, that God ſent not his ſonne into the world, that he ſhould cõdemne the world, but that the world through him might bee ſaued. Saint *Peter* telleth the ſame vnto the Iewes, that God had

Ieſus
Mat.1.v.21.
Mat.18.11.
Ioh,3.17.

had lifted vp Christ with his mighty hand, to be a Prince and a Sauiour, to giue repentance to Israel, and remission of sinnes. *Paul* also auoucheth the same: our conuersation is in heauen, whence we looke for the Sauiour, euen the Lord Iesus Christ. Finally, to *Titus*, the Apostle teacheth the same truth, telling vs that the Grace of God appeared, to teach vs to deny al vngodlinesse and worldly lustes, and to liue soberly, righteously, and godly in this present world, looking for that blessed hope and appearing of that glory of that mighty God, and of our Sauiour Iesus Christ. phil. 3 20. Tit. 2. 12. 13

why the office of sauing, is applyed both to the Father and to the Sonne.

And this office of Sauiourshippe may bee applyed vnto the Father and the Sonne, indifferently. Either, becausse their workes are indistinct and inseparable: that what the Father doth, that the Sonne doth also, and what the Sonne doth, that the Father doth in like manner: or else, becausse the Father sauеth by the Sonne, the Father as the fountaine, and the Sonne as the meane and mater of our saluation. And these are the thinges, whereby the person of God is here described, which are as so many reasons and argumentes to moue vs to commēd our selues wholy vnto God,

The praise of God.

3 Seeing God then is both able to keepe vs that wee fall not, and to present vs faultlesse before the presence of his glory with ioy: and is onely wise, and knoweth best to preserue his people, and finally is our Sauiour, ready and willing to worke our deliuerance, and make perfect the worke of our saluation, therefore is all prayse due vnto him: for which cause after that our Apostle had set downe those additions of God, wherein his louing kindnesse appeareth, he rendreth to him all praise, and saith, to him be glory, and maiesty, & dominiō & power, both now and for euer.

Prayse giuing vnto God, vsual in Scripture.

There is nothing more vsuall with the blessed Apostle, then to sing and sound prayses vnto God. Which sometimes they doe in the very entrings of their Epistles: Sometimes in the middle of their treatises, and sometimes in the shutting vp of their writinges.

In their beginninges, wee haue sundry examples, whereunto I will referre you in this mater. *Paul*, 1. Ro. verse 8. 1. Cor.

1.Cor.1.4. 2. Cor.1.3. Ephes.1.3. 1.Phil.3. Col. 1. 3. 1.Thes.1.2. 2.Thes.1.3. 2.Tim.1.3. To Philemon. verse.1. Peter, 1.3.1.Re.6.

In their discourses and the middle of their treatises, they oftentimes intermingle prayses and thankes vnto God. As Saint *Paul* after hee had entreated of certaine matters, he breaketh into the prayses of God, To the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer and euer. Saint *Peter* speaking of the vse and ends of Gods blessinges and graces in the Church, which is the glory of God, addeth therewith, singular prayse and thankes vnto him. If any man speake, let him speake as the wordes of God: If any man minister, let him doe it as of the abilitie that God giueth, that God in all thinges may bee glorified through Iesus Christ, to whome bee prayse and dominion for euer Amen. After that Saint *Paul* in the midst of his discourse, had prayed for the establishing of the Saintes in the truth, hee addeth prayses and thankesgiuing vnto God: vnto him therefore, that is able to doe exceeding aboundantly, aboue all that we can aske or thinke, according to the power that worketh in vs, be praise in the Church by Iesus Christ, through all generations for euer. Amen. S. *Iohn* in his Reuelation, in the middle of his discourse, bringeth in the elders praising God, as is euident.

1.Tim.1.17. 1.Pet.4.11. Eph.3.20. Reu.7.11.12.

In the end of their writings it commonly is performed. Vnto the which I also refer you. Rom.16.25.26.27. Philip.4.20 1.Tim.6.15.16.1.Pet.5.10.2.Pet.3.18.2.Tim.4.18. And if there bee any other the like places.

By the which wee are giuen to vnderstand, that at all times and in all thinges, wee ought to rayse vppe in vs motions of thanksgiuing vnto God, whome for his worthines, and according to his iust deserts, we can neuer prayse sufficiently.

wherein Gods prayse consisteth.

Now the thinges whereof his thankes and prayse consisteth, are foure, in rendring and giuing whereof to God, this duety is performed: that we ascribe, all glory, all maiesty, all dominion, and all power vnto him, who can keepe vs that wee fall not: present vs blamelesse before the throne of glory:

who

who is onely wise, and our most gracious and mercifull Sauiour, and God blessed for euer.

1 Glorie. Which is the commendation of our lips, with cõsent of heart, which we giue vnto God for benefites receyued. For in asmuch as hee is the author of all goodnesse, the fountaine of grace, the onely preseruer of mans life, and the giuer of all good thinges: whether they appertaine vnto the body, or belong vnto the spirit: so that of both, that is true in the gospel: a man can doe nothing, except hee receiue it from aboue: And Saint *Iames* hath rightly therefore affirmed, that euery good gift and euery perfect gift is from aboue, from the Father of lightes. And *Saint Peter* for this cause, calleth him the GOD of all grace: namelie, because all good gifts and good thinges proceede from him: this sacrifice of prayse, the fruites of our lippes confessing his name, is the glory wee render vnto GOD. Whereof wee haue infinite places and examples in Scripture, wherewith I will not now presse you: that of *Dauid* shall be sufficient, where GOD speaketh vnto the Church: Call vppon mee in the daye of thy trouble, and I will deliuer thee, and thou shalt glorifie mee. And againe, hee that offereth prayse, hee shall glorifie me. And againe, I will prayse thee O Lord with all my heart, & I will glorifie thy name for euer: for great are thy mercies towards me, and thou hast deliuered my soule from the nethermost hell. Wherefore, for reliefe in misery, succour in calamity, plenty after penurie, health after infirmitie, release after captiuity, freedome after slauery, for truth after heresie, holy worship after idolatry, the gospel after popery, or what other grace soeuer we haue receiued, therfore to laud god with our mouths and sound his praise with our lips, this is glory, the first thing wherein the praise of God consisteth. Glorie. Iohn 3.27. Iam. 1.17. 1. Pet. 5.10. Heb. 13.15. psal. 50.15. Verse 22. Psal 86.13.

2 Maiesty is that incomprehensible greatenesse appearing in God, which bringeth forth most excellent and rare works, farre passing our capacity: and herein also Gods prayse consisteth. Then to giue vnto God a soueraigne authority ouer all thinges, and incomprehensible might, whereby hee doth the workes of wonder, to apply vnto him such magnificency Maiesty.

cency, as whereby hee is able to worke all miracles among men: this is to render maiestie to God. Thus *Dauid* did: blessed (saith he) bee the Lord God, euen the God of Israel, which onely doth wondrous workes, and blessed be his glorious maiesty for euer, & let all the erth be filled with his maiesty, Amen Amen.

psal. 72. 18.

Dominion

3 Another thing in this place, wherein the prayse of God consisteth, is dominion. Which is the authority of commanding, and of making lawes vnto all men in the world. And it is that kingdome, which wee ascribe vnto God: the princely dominion ouer the whole world, whereof our sauiour speaketh in the finishing and knitting vppe of his praier vnto God; for thine is the kingdome, the power and glory for euer and euer, Amen. Hereof holy *Dauid* speaketh in his heauenlie Psalmes: all the endes of the world shall remember thēselues and turne vnto the Lord, and all the kindreds of the nations shall worshippe before him. For the kingdome is the Lords, and hee ruleth among all nations. And againe, the Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all. By this dominion, hee doth whatsoeuer he will both in heauen and earth, according as the Prophet teacheth. Finally, this is the Lords kingdōe, described by the same prophet. Thy kingdome is an euerlasting kingdome, and thy dominion endureth from generation to generation. In respect thereof the Prophet *Moses* breaketh out into these wordes vnto Israel: Behold the heauen, and the heauen of heauens, is the Lordes thy God, and the earth with all that therein is. To which purpose also, *Dauid* saith: The earth is the Lordes, and all that therein is, the whole world, and all that dwell therein. For hee hath authority ouer all, and executeth princely dominion ouer all his creatures. For which cause hee is so often called King of Kinges, and Lord of Lordes, because all kingdomes, soueraigne authority, and princely dignitie appertaineth vnto him. Which to confesse with our mouthes, and beleeue with our hartes, and render vnto him with our lips, is to giue him all dominion, wherein as in part, his diuine praise here consisteth.

Mat. 6. 3.

psal. 22. 27. 28.

psal. 103. 10.

psal 115. 3.

psal. 145. 13.

Deut. 10. 14.

psal. 24. 1.

1. Chro. 29. 11.

Isai 37. 16.

1. Tim. 6. 1.

Reu. 1. 5.

4. The

4 The laſt thing wherein this excellent prayſe of God conſiſteth, is Power, which is the ability in God to do what he liſteth, without ſtoppe or ſtay of his creatures. Of which holy *Iob* ſpeaketh: God is wiſe in heart, and mighty in ſtrength, who hath beene fierce againſt him, and hath proſpered? For if he purpoſe a thing, hee will doe it, and no man ſhall hinder it. Therefore *Iſai* ſaith: The Lord of hoſts hath determined it, and who ſhall diſanull it? and his hand is ſtretched out, & who ſhall turne it away? Therefore the Lord ſpeaketh in his Prophet, to his people in this wiſe: Remember the former things of olde, for I am God, and there is none beſide mee, neither any other God like vnto me, which declare the laſt thinges from the beginning, and from of olde, the things that were not done ſaying: My counſell ſhall ſtand, and I will doe whatſoeuer I will: In reſpect of whoſe power, *Salomon* wiſely ſaith: There is no wiſedome, neither vnderſtanding, nor counſell againſt the Lord. Power. Iob. 9. 4. Iſai. 14. 27. Iſai. 46. 9. 10. Pro. 21. 30

Nowthē to render vnto the Almightie God, prayſe of our lippes, for his benefites receyued, and to aſcribe incomprehēſible greatenes vnto him, whereby hee is feared, and princely dominion, whereby he is obeyed, & infinite power whereby in nothing hee is hindered, is to giue perfect prayſe vnto God: Which not onely other ſundry of the Apoſtles, but S. *Iude* here moſt ſingularly hath performed in theſe his wordes of thankeſgiuing to him, that is able to keepe vs from falling: and to preſent vs blameleſſe before his preſence of glory with ioy, that is, vnto God onely wiſe, our Sauiour, be glory and maieſty, and dominion and power, both now and for euer, Amen.

Now that hee addeth both now and for euer, it teacheth vs, that there muſt be no end of prayſing God: but that his praiſe muſt bee euer in our mouthes, and that wee muſt glorifie him for euer, and at all times, and in all thinges bee thankfull. In proſperity, in aduerſitie, in wealth, and in woe, in ſickneſſe, and in health, in thraldome and in libertie, in paine and in pleaſure, in mirth and in m[illegible]ing, in peace and in warre, at home and abroad, at all times, and in all places, to ſing praiſe Pſal. 34. 1. Pſal. 86. 12.

vnto God, and all the dayes of our life to bee thankefull. This is to wish all glory, all maiestie, all dominion, and power vnto God, both now and for euer. Which thing this onely wise GOD, and our louing Sauiour, grant vnto vs for his mercy sake to performe, through the merites of his Sonne Iesus Christ, to whome with the holy Ghost, be praise in the great congregation, both now and for euermore,

Amen.

FINIS.

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